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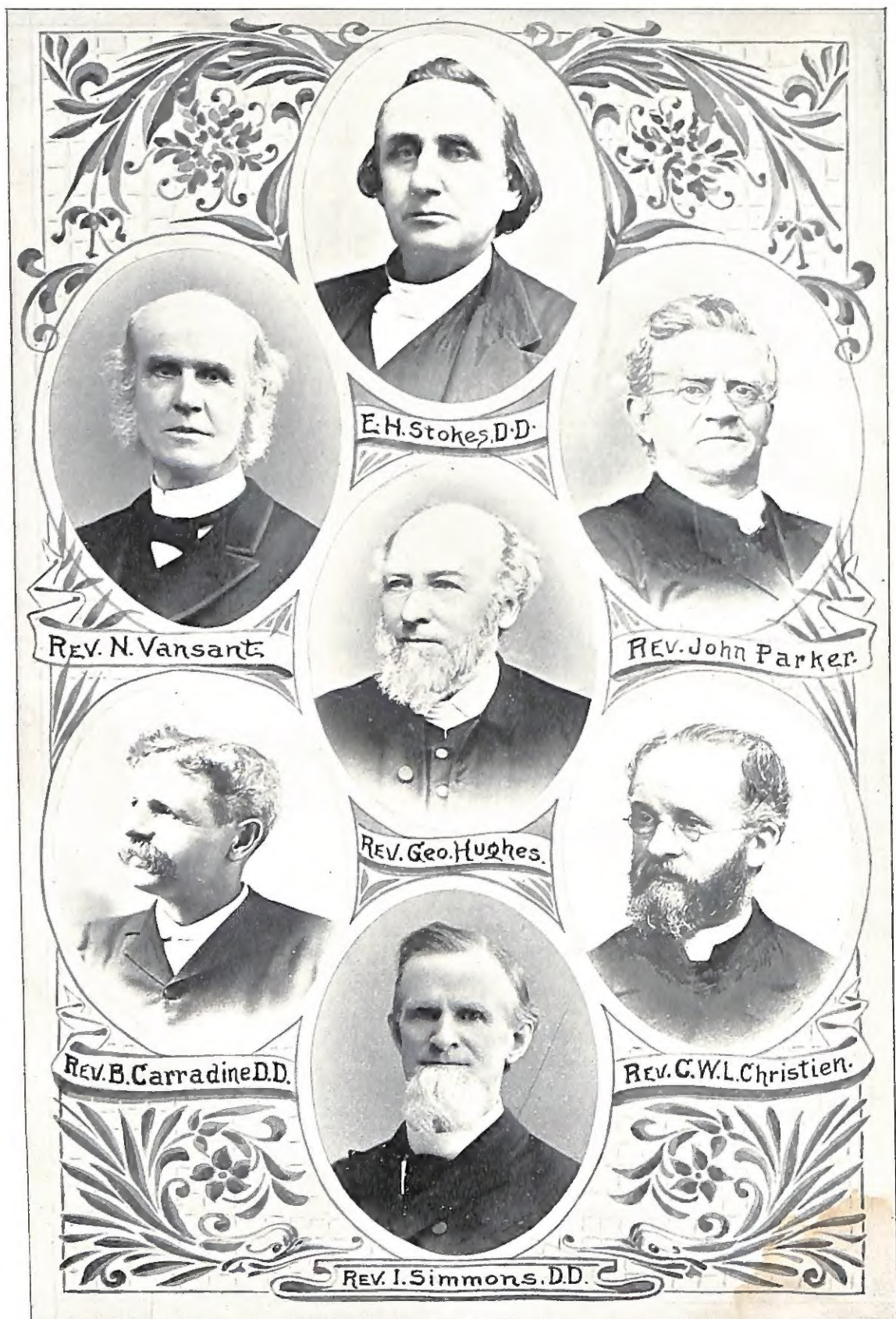












THE PRESENT EDITOR OF THE "GUIDE," REV. GEORGE HUGHES, AND THE CORRESPONDING EDITORS ASSOCIATED WITH HIM.



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# GUIDE TO HOLINESS

AND

## REVIVAL MISCELLANY.

*"HE WILL LEAD YOU UNTO ALL TRUTH."*

EDITOR :

REV. GEORGE HUGHES.

CORRESPONDING EDITORS:

Rev. E. H. STOKES, D.D., Ocean Grove, N. J.; Rev. JOHN PARKER, Mount Kisco, N. Y.; Rev. N. VANSANT, Madison, N. J.; Rev. B. CARRADINE, D.D., St. Louis, Mo.; Rev. CHAS. W. L. CHRISTIEN, Wolverhampton, Eng; Rev. I. SIMMONS, D.D., Danbury, Conn.

VOLUME XCV.

FROM JANUARY, 1895, TO JUNE, 1895.

"BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT." Matt. v. 48.

NEW YORK:

GEORGE HUGHES & CO.

SUCCESSORS TO PALMER & HILGREN

60, 62 and 64 BIBLE HOUSE

1895.

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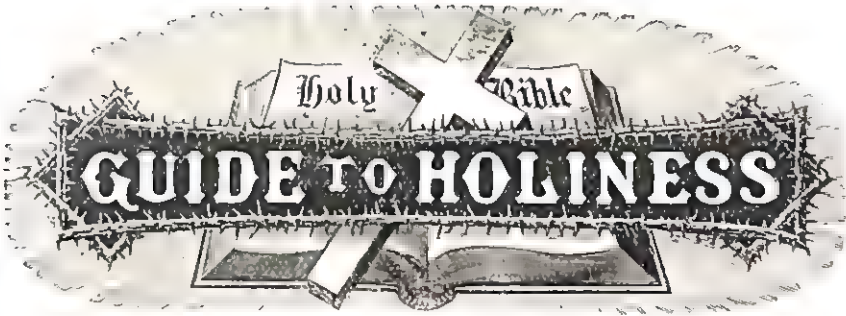
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JANUARY, 1895.

A NOTE OF ADORATION. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness.—Psa. 48: 1.

"Great is the Lord our God,  
And let His praise be great;  
He makes His Churches His abode,  
His most delightful seat."

"These temples of His grace,  
How beautiful thy stand.  
The honors of our native place,  
And bulwarks of our land."

#### GOSPEL PARAGRAPHS.

"Blessed are the pure in heart: for they shall see God." Matt. 5: 8.

A beautiful benediction from the lips of Jesus! It relates to a peculiar character, the "pure in heart." Then there must be those who *are* pure in heart. How pure? In thought, motive, desire, ambition, will, and affection—all pure. The Holy Spirit indwelling, holds it under pure government. The pure in heart are "blessed." How? In internal peace and joy. In daily outflows of love and life upon the world.

"Ye are the salt of the earth." Matt. 5: 13.  
"Have salt in yourselves." Mark 9: 50.

Living Christians are therefore *earth-preservers*—"to preserve it from corruption, to season its insipidity, to freshen and sweeten it." As has been well said, "The character and principles of Christians, brought into close contact with it, are designed to arrest the festering corruption of humanity. In the home, in the Church, in the body-politic, this preserving power must be exercised. Beware that the salt does not lose its savor.

"Leave there thy gift before the altar; first be reconciled to thy brother." Matt. 5: 24.

When? "When thou rememberest that thy brother hath aught against thee." Well, is that a barrier in the way of the acceptance of our offering? Jesus decides. How is it to be overcome? "Go thy way: first be reconciled to thy brother, and then come and offer thy gift." Positive reconciliation is the remedy. Be reconciled at any cost of personal humiliation, and do it speedily and know the joy of an accepted offering.

"But I say unto you, love your enemies, bless them that curse you." Matt. 5: 44.

There is surely a Divine voice in that precept, it is positively superhuman. The human voice says: "Thou shalt love Thy neighbor, and hate thine enemy." But I say—ah, that is the authoritative voice!—"I say unto you, *love your enemies*." "Not do not hate, or, do not have hard or unkind feelings, negatives will not do here, the positive, LOVE, must have sway. It will, even toward enemies, if the heart be full of it." Perfect love always conquers.



"The law of Thy mouth is better unto me than thousands of gold and silver."

—PSA. 119: 72.

"Jesus, Thy servants bless,  
Who, sent by Thee, proclaim  
The peace, and joy, and righteousness  
Experienced in Thy name."

### A PULPIT BRIEF.

BY REV. W. G. PASCOE.  
(OF STOKE-ON-TRENT, ENGLAND.)

#### FIRST EPISTLE OF ST. JOHN.

**M**ANIFESTLY written by the author of the fourth gospel. So many words and phrases common to both writings that all ages have felt they must proceed from the same pen. Without the Gospel the Epistle could not well be understood; with it all is clear. The Gospel gives the historic setting; the Epistle shows how the facts of Christ's life bear on the life of the Christian, and the errors by which he is apt to be drawn away.

Different from all other New Testament writings. Not the clearly cut doctrinal discussions of Paul, nor the fiery impetuosity of Peter, nor the sustained argument of Apollos. The times are different. No longer Jew against Gentile. The opponent of Christianity was "the World." The foundations were not likely to be disturbed; the superstructure was in great danger. The enemy was within. It professed approval of the Gospel, with reservations.

Yes, these reservations! You may believe in the historic Christ, but you must not trust Him as a personal Saviour. You may come to Him for pardon, but do not come to Him for purity. You may

be religious, but do not be righteous overmuch. The Agnostics believed in a phantom, they would not accept a real God-man, God in the flesh, Jehovah's fellow, man's brother.

Pride of intellect and looseness of life often go together. "This was the danger at the close of the first century. You cannot, therefore, wonder that John, the Apostle of love, the Apostle who caught so much of his Master's spirit, uses such terrific terms of condemnation against those who "turned the grace of God into lasciviousness," "liars," "seducers," "false prophets," "deceivers," "anti-Christ." His repeated assertions that there can be no light without holiness, no holiness without obedience, no obedience without love, no love to God without love to man, no love to God and man without crucifixion to the world and its lusts, become easy of interpretation when we remember the character of the teaching he opposed.

Light, Life, Love, the three prominent thoughts of St. John's writings.

The introduction states the object of the Epistle, and lays down the foundation of all its teaching. John had heard, had seen, had handled the Word of Life. His senses had not deceived him. Every faculty was awake, and every faculty satisfied.

The subject of the Epistle is fellowship with God, how obtained, how maintained, how manifested. It is our blessed privilege.

The conditions of this fellowship are not arbitrary. They are determined by the nature and character of God.

What then is the character of God? 1. *God is light*—Chaps. 1, 2. Light is not simply His robe; it is Himself. The glorious sun whose beams paint your flowers and ripen your harvests; what is it? It is a glance from the eye of Him who is Light.

The glorious city of God, the candle, gas, electric light, moon and sun! "The lamp thereof is the Lamb."



When you know the character of God, you know the character of those who have fellowship with Him. They must walk in the light; their whole life must be lived within the sphere of Divine illumination.

In Greek fable, when Prometheus became reconciled to Jupiter, he put on his finger the ring of necessity, and on his brow the willow of absolute submission to the God-will. To walk in fellowship with God is to have hand and head decorated with the symbols of absolute submission. "If we say we have fellowship with Him and walk in darkness we lie." It is not a mistake, *it is a lie*. To walk in darkness is to live without God.

But often, when a man tries to walk in the light, he becomes more and more conscious of darkness and sin. Yes, but thank God, (*a*) there is provided for us perfect cleansing in the blood of Christ.

But if notwithstanding this rich provision we are led astray by the tempter, we have (*b*) an Advocate with the Father.

2. *God is righteous.*—2, 29; 4, 6. The argument of this section is that if we are to have fellowship with God who is righteous, we must be righteous also.

(*a*). Our righteousness is obtained through a new birth. The children of God prove their relationship by doing righteousness. They can no more live in sin than God can do so.

(*b*). Righteousness of life is insisted on. It is intensely practical.

Two opposing forces are in the world—children of God and children of the devil. No cutting down of the truth.

The children of God purify themselves. The pattern of that purity is God. The great purpose of Christ in coming into the world is to destroy the works of the devil.

Some very strong statements here. "Whosoever abideth in him sinneth not." "He cannot sin." Cannot sin! If a Christian puts a knife to his neighbor's throat will it not cut? Is he preserved from murder by a badge of necessity?

Then there is no goodness in his life. "Cannot sin." There is no physical impossibility. He can sin if he wills to do so, but he will not will to do so. You put a bag of uncounted gold into a friend's hand and leave him whilst you do some business. "Are you not afraid your friend will rob you?" "My friend rob me! no, never! He cannot, he is too honorable." Too honorable! That is the secret. And of the child of God, God's "seed abideth in him." This righteousness will be exhibited by self-sacrifice. The children of the devil are like Cain, who slew his brother.

3. *God is love.*—4, 7; 5. Fellowship with God demands that we shall become more and more like Him. "He that loveth not, knoweth not God, for God is love?"

Love is not mere amiability. It is an intelligent expression of a divinely elevated character.

God's grandest expression of love was the gift of Christ; but the love of God is greater than any display of it. I once congratulated the father of a celebrated author. It was with a moist eye that the old man replied, "My son is better than his book." You can see the cross, the blood, the broken heart, but the love behind it no one can see. It is infinite. God is love.

You may see the little manifestation of love in a child of God, but the power behind is greater than any of his acts.

Some very solemn words at the close of this Epistle. "There is a sin unto death." It is not some sweeping avalanche of passion. No, more deadly than that. No word, no act. It is a settled disposition of determined rejection of God. It is not that God is not willing to save. It is that man has placed himself outside the very limit of infinite power. "There is a sin unto death."

---

WHAT is the measure of love we owe to others? It is the measure of what we think is owing to ourselves.—Dean Stanley.

## EXEGESIS.

BY REV. J. H. TIMBRELL,

(Author of "Through a Glass Darkly.")

*Are the Terms Righteousness and Holiness Synonyms?*

LITTLE attention to these terms, as popularly employed, will evidence the fact that they are almost universally thus used, without any recognized distinctions between them; practically they are held to be about of the same import, or, if not exactly so, their meaning lies in the same plane, too occult, perhaps, to be readily grasped, and not of sufficient importance to call for discrimination in their application. Even our standard theological writers and commentators, so far as I have consulted them, seem to see nothing in the Biblical significance of these terms which they deem worthy of a careful comparative study, which would call for express statements as to their point of application. While I am free to concede that theological hairsplitting, in general, is a most unprofitable exercise, yet it is equally true that a painstaking study of the Word of God is demanded by the critical times in which we live. The great body of evangelical truth which illumines the world to-day is ours, because somebody in the past had the inspiration to dig down through the overlying masses of ignorance, prejudice, and scholastic absurdities to the bed-rock of truth, and which, when found, they had courage to maintain in the face of papal thunders, and the ridicule and opposition of a godless age. Christ did not rebuke the Pharisees for tithing the mint, anise, and cummin, looking after the minutiae of the law, but for neglecting the weightier matters while they were doing it. He commends them, saying, "This ought ye to have done, and not left the other undone." If heaven and earth shall pass away before one jot or tittle fail of

fulfilment, we have sufficient grounds for giving the jots and tittles our most prayerful consideration.

In reference to the terms righteousness and holiness, their importance in relation to the practical Christian life cannot be overestimated. They are two of the most weighty words between the lids of the book. Without holiness shall no man see the Lord; while righteousness is the term that interposes between us and the wrathful thunders of the broken law of God.

In the Word we find them very closely associated, in fact their juxtaposition in the same paragraph, or sentence, is frequently such as to give only a meaningless and confusing tautology unless we discriminate as to their significance. If the inspired writers had any respect for the rules of grammar or logic, let alone their inspiration, they could hardly have been guilty of such a senseless jumbling of words as results when we consider these terms as of the same import.

When Zacharias, filled with the Holy Ghost, used his loosened tongue in glorifying God over the birth of his son, he brought these terms together in reference to the new, or coming dispensation, of which that Son was destined to be the forerunner. He says: "The oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, should serve him without fear in holiness, and righteousness, all the days of our life."—Luke 1:74, 75.

The grammatical construction here precludes any other inference than that the speaker had two distinct ideas before his mind in respect to these terms, while aside from the import of the terms themselves, his statement is most conclusive in reference to another most important point as to the time when holiness and righteousness may be experienced in Christian life. Not till after long years of growth say some, not till in the hour and article of death say many, but Zach-



arias, speaking under the fulness of the power of the Holy Ghost, affirms "that we should serve Him in holiness and righteousness *all the days of our life.*"

Plainly, Zacharias had no conception of the theory either of growing into holiness or of death-bed sanctification. He was especially filled with the Holy Ghost to affirm, before Christ was born, that the Gospel held a deliverance from *all* our enemies; and in the blessedness of this deliverance we "*should,*" not may, can, or might, but should serve him in holiness and righteousness, *all the days of our life.*

In Ephesians 4: 24 we have the same terms, though in reverse order, "And that ye put on the new man, which, after God, is created in righteousness and true holiness." The emphasizing of the word holiness serves to show all the more clearly that there was an evident distinction in the Apostle's mind between these terms. That Zacharias places holiness before, while Paul places it after righteousness, is not without its suggestions. Zacharias is speaking of the relation of holiness to our service of God, and with just discrimination gives it the first place in his thought, while St. Paul refers to their order of sequence in Christian experience, and consistently with the whole tenor of the New Testament, places it as subsequent to righteousness.

I. Cor. 1: 30. "Who of God is made unto us wisdom, righteousness, sanctification (or holiness, the Greek terms being the same), and redemption," giving not only the same order of sequence, but an ascending cumulative series, of which righteousness and holiness are only the great central facts. If we shall take the abstract nouns righteousness and holiness and compare their root meaning with both adjectives and verbs we shall find that in all their derivative forms the elemental distinction between them is not lost sight of.

To give a clearer view let us bring the original terms under comparison. The

Greek term translated righteousness is *dikaiosune*. The adjective just or righteous is *dikaios*, while the verb to justify or make righteous is *dikaio*. The term rendered holiness or sanctification is *hagiasmos*; the adjective is *hagios*, holy. The verb to sanctify or make holy is *hagiazō*. This will show how the root meaning runs through these terms. Taking the adjective forms, we find that they sustain the same relations as the abstract substantives. (Mark 6: 20.) "Herod feared John, knowing that he was a just man and a holy." Here, the distinctions between "just and holy" are self-evident even to such a character as King Herod. The Baptist clearly was a living illustration of the prophecy of his father Zacharias in reference to the service in "holiness and righteousness," for even Herod knew "that John was a just man and a holy."—Titus 7-8. A bishop must be blameless as the servant of God . . . just, holy, etc., which undoubtedly has just as much bearing upon the life of any other steward of God as upon that of a bishop.

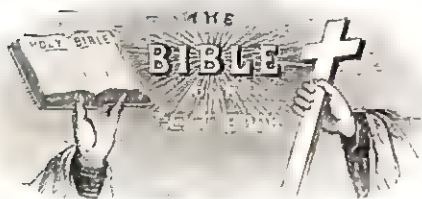
Rev. 22: 11. "He that is unjust, (or unrighteous, *adikon*), let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous, (or just, *dikaios*), let him be righteous still, and he that is holy, let him be holy still." No stronger proof text than this could be desired, in reference to the distinction between these terms. The truths which it indicates will be referred to farther on in this discussion. The verbs "to justify" and "to sanctify," of which the latter are largely in the majority, are all so plainly in the same attitude as the adjectives and nouns that it would be superfluous to discuss them.

---

CULTIVATE forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness. How many of us have even a desire to forget an unkindness? For this desire we should pray.—*Spurgeon*.

# THE ABUNDANT LIFE IN JESUS

IN GOSPEL PORTRAITURE.



"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

## CHRIST ALL IN 1895.

BY REV. CHARLES W. L. CHRISTIEN,

(Our English Corresponding Editor.)

### FIRST PAPER.

**W**E address ourselves to Christian workers, for we may certainly assume that all who read the pages of the *GUIDE* are in some way working for God. And we wish to emphasize the one truth, that just so far as "Christ is all" in our work will the labors of 1895 be of any spiritual good.

*Christ must be all in our teachings.* We have no message save that which He puts into our lips. The ambassador is the servant of him whom he represents, he has no policy of his own. And all workers are, in a measure, "ambassadors for Christ." What we have to do is not to utter our opinions, but "the truth as it is in Jesus." We are to proclaim Him as the Incarnate Son, living, dying, rising, ascending, and now interceding for the race He has redeemed. Preaching the Gospel is preaching Jesus. All its doctrines, precepts, and promises spring from Him, centre in Him, lead to Him. And it is this testimony concerning Christ that God will bless. "He

gave testimony," not to human sentiments and philosophies, but "to the word of His grace." And His saving power attends this and nothing else. All seasons of revival have been times when the Church has reiterated these "saving truths of Christianity." Every word we speak as His witnesses, whether in the pulpit, the school, the home, the street, must announce Christ, point to Christ, honor Christ, be all Christ.

*Christ must be all in our motives.* Why am I a worker in the Church? How came I to begin? What leads me to continue? For what, for whom am I doing it all? Is it all and always for Christ? Is self in it? Should I be content to help to win the battle, and then to have no honorable mention in the despatches? Am I content if Christ alone is exalted? Am I so oblivious to self-seeking and self-glorification that, as a matter of fact, I am willing to be forgotten if Christ is remembered? For just so far as it is a pure flame of love to Christ that moves me will God own the work I do. The Holy Ghost will not bless my work that I may be exalted, and my name become renowned. God makes somebodies of those pure souls who are content to be nobodies for the honor of Christ, and He makes nobodies of those who are wishful to be somebodies for their own glorification; God can do without any of us, and He will do without any man, however gifted and prominent among his fellows, however hard he may toil, if self is the spring of what may appear all the while to the eyes of men very holy work.

But the danger with the worker is not that self shall be master, but that there shall be some of self mingling with the purer motive. But the gold must have no alloy. Self must be utterly cast out. You spoil your beautiful painting if you streak it down the centre, and your exquisite vase is little worth if damaged with a crack. And all the worker's toil will be vitiated as self comes into it.



Christ must be all in my aims and purposes through 1895 if God is to succeed them with His prospering smile.

*Christ must be all in our spirit.* It is possible to work hard for God and yet to have a cast-off spirit not altogether Christlike. The worker may grow impatient and "weary in well-doing" because he does not see the results he longs for. He may give way to a despondent or almost hopeless spirit when the soil into which he throws the good seed, seems to be almost all wayside, or stony, or thorny, and so little of it the good ground. He may grow hard in his dealings with men, instead of being persistently gentle and tender-hearted. He may be angry with sinners, like Moses at the rock, forgetting how rebellious he was himself till God's forbearance led him to repentance. But the spirit of the worker should be a reproduction of the spirit of his Lord, who came with infinite tenderness and compassion to bring men back to God. A modern German writer has said in bold language, that God's people are to go about the world as so many living Christs. And although we should hesitate to use so strong an expression, certainly we are to be "one spirit with the Lord" whose work we do. And, blessed be His name, He can make us what He wishes us to be! He can cleanse His people so that they shall be "vessels unto honor, sanctified, and meet for the Master's use." And He will bless the labors of the men whose spirit is His own.

*Christ must be all in our trust.* Most of us have found it a very natural temptation to depend upon that which has no power to bless. And as life goes on we have to learn and re-learn that "our sufficiency is of God." If Paul and his brethren could carry on the work of apostleship, it was because God had "made them able ministers of the New Testament." If they battered the walls of Jewish bigotry and heathen corruption until they fell, it was because they were

"mighty through God." The moment I depend upon myself, my plans, my way of putting the truth, my clearness, my earnestness, I bring upon myself the mortification of defeat. I am building on the waves and not on the rock. And if I trust in the truth itself I shall fail, for it is never "the force of truth" that wins spiritual victories, it is the truth applied by the power of the Holy Ghost. I must trust in Christ for all success. All I do must be the "work of faith" as truly as "the labor of love." To rest on any other is an insult to Him "who worketh all in all."

But confidence in Him can never be disappointed. He is present with me wherever I am, in the absoluteness of His power. He can flood the darkest mind with light, and soften the hardest heart into contrition. He can help every penitent sinner against himself and the tempter. He can baptize us "with the Holy Ghost and with fire." And if I anticipate defeat if He is not with me, I calmly look for power because He has said, "Lo, I am with you alway, even unto the end of the world," He will not let me toil in vain. But He alone must be my trust.

*Christ must be all in our joy and rejoicing.* "The joy of the Lord is your strength." When Christ is all in my work I have an unceasing song of praise to sing. He is so wondrous kind as to permit me to work for Him, and He appoints my task. He is so good as to give me the special aid of the Divine Spirit in doing it, for He never leaves me to myself. And then, with infinite condescension, He designs to bless the poor defective efforts, the feeble words, the broken prayers for the good of souls. And surely if any one on earth has cause for gladness it is the worker for Christ. But it is only so far as Christ is all to me that I shall sing and give praise. St. Paul said, "Rejoice in the Lord alway, and again I say, rejoice." But sometimes the believer has little joy, for the simple reason that he is

not seeking it "in the Lord." He is looking for the springs of joy elsewhere, in himself or his work, in the circumstances in which he is placed, or in the people among whom he is toiling. But in doing so he turns his eyes away from the Sun, and the light of his life goes out.

Christ all in 1895! Who of us will work all for Christ throughout the year? Shall we not begin it with reconsecrated hearts, and seek to work each waking hour as though we had not yet done anything for our glorious Lord? The year will bring its changes. Some will be laid aside, and others will pass to the higher service of heaven. And others will be moved hither and thither by providences they will not understand. But we may not be troubled by anything that God shall do, for it will be eternally right. Let us see to it that Christ is all in whatever He may give us to do in 1895. And O, it is the most inspiring of all thoughts that God can use my feeble efforts to produce a good that shall never cease. To be employed by Him to lead souls to the light of grace and the brilliance of eternal glory should turn existence into a long psalm of praise and devotion. What shall the year be to us? A time of partial or entire devotion? A year of mingled aims and efforts, or a year *all for Christ*? If from its first day to its last Christ is all, will not 1895 be the brightest record that history has yet chronicled concerning us? Alas, that Christ has not been all in the years that have fled! But they are gone. We cannot recommence and live them over again. We must look to Him who has forgiven all, so to purify, and so to strengthen, that we may "redeem the time," and make all the more of the future, because of the failures of the past.

O that the thousands of God's Israel in every clime may make Christ all in 1895!

"PRAYER is not conquering God's reluctance, but taking hold of God's willingness."—*Phillips Brooks.*

#### THE CALL OF THE SEASON.

God's call, "Awake, awake!" God would have a wide-awake people. Dullness and drowsiness are out of place in Zion. Every faculty bought with blood, and touched with life by the Holy Ghost, should be wheeled into line and drawn out to the uttermost in the service of Jesus Christ.

*"Awake, Jerusalem, awake!"*

*No longer in thy sins lie down:*

*The garment of salvation take;*

*Thy beauty and thy strength put on."*

#### NEED OF PATIENCE.

BY REV. J. L. SOOY, D.D.



THE apostle in writing to the Hebrews says, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." And James, in his General Epistle, adds, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." A good man put this among his daily prayers: "Lord, teach me the *art* of patience while I am well, and the *use* of it when I am sick." The common sense of that prayer is simply admirable. The *grace* or principle of patience comes from God; the *use* and exercise of that grace is of ourselves. Here we must be workers together with God. And yet, we must candidly acknowledge it, where are we more "wanting" than just here? In all the multitudinous things of life, from childhood's little troubles to the martyr's sufferings, patience is the grace of God, whereby we endure evil for the love of God. And if the love of God be perfected in us, *for that is Christian perfection which many of us profess*, we will exercise patience. Love is *Patience*. Drummond, in his address on "The Greatest Thing in the World," says: "This is the normal attitude of Love; Love passive, Love waiting to begin; not in a hurry; calm; ready to do its work when the summons comes, but meantime wearing the ornament of a meek and



quiet spirit. Love suffers long; beareth all things; believeth all things; hopeth all things. For Love understands, and therefore waits."

1. *Patience is not Stoicism.* The idea of *endurance* is that which gives emphasis to the word *patience*. Hence the ancients realized both the desirableness and the nobility of the quality, and the noblest among them set themselves to the task of acquiring it. The extent of their success showed what human will can do. Men called them stoics. They called themselves stoics. The philosopher Zeno was the master of this school. To him many disciples flocked. He taught them that weakness is unmanly; it is ignoble. Strength is magnificent—is godlike. That men should be free from passion; unmoved by joy or grief; and that they should submit without complaint to the unavoidable necessities by which, as he supposed, all things were governed. This, doubtless, was the nearest approach to what is known in Christian ethics as patience or long suffering, that the ancients made. They had the right idea, but they did not have the Divine help. "Their stoicism was not the upspringing of a Divine patience in their souls, or the light of a Divine illumination shining into their minds, but was only the result of human determination." Their patience was only the discipline of the nerves and the muscles. Dr. Guthrie tells of a woman, in whose experience *callousness* had followed trials of great severity. He says: "It was not patience that replied to my sympathy, when, alluding to her first great trial, she said, 'My first grief made so large a hole in my heart, that now it can hold no common sorrow.'" Christian patience must be distinguished from constitutional fortitude and stoical apathy. There is nothing to be commended in that sort of hardihood which is the effect of callousness or insensibility: for where there is no feeling, there is no patience. Dr. Barrow ingeniously calls Christianity, the

special academy of patience, wherein we are informed, are inured, are trained up, and tried to bear all things. In this academy, the Holy Spirit is the Great Teacher, by whose gracious influence we become conformed to the will of God. Not because of a sullen faith that you cannot escape if you would, but because of a sublime trust which supplies you with a feeling that you would not escape if you could; this is the triumph of Christian teaching. Herein is the Christ seen superior to Zeno, and the marvelous beauty of the work of the Spirit apprehended.

2. *Patience is Self-possession.* "In your patience possess ye your souls."—Luke 21: 19. That is the Authorized Version. The rendering of the Revised Version has it, "In your patience ye shall win your souls." In either case the idea is that of *perfect control*; the man has both the full command, and the undisturbed enjoyment of himself. The soul loses command of itself when it is impatient. It is swept away by some external power outside of itself. Whereas, when it is patient it possesses itself in peace, and possesses God. This possession of one's self is greatly needed amid the disagreeable circumstances which are apt to occur. There are *provocations* in life; servants, neighbors, friends, children, all become sources of disturbance and vexation; indifference, neglect, incivility, haughtiness of superiors, the insolent behavior of those in lower station—all these serve to ruffle the man of impatient spirit. There are *disappointments* also; each, in his turn, is doomed to experience the uncertainty of worldly pursuits. Then there are *adversities and afflictions*. Jean Nicolas Grou says, "The chief pang of most trials is not so much the actual suffering itself, as our own spirit of resistance to it." The fact is, in our present state, the occurrence of disagreeable circumstances is so frequent, that, in every condition of life, patience is incessantly called forth. Patience is a word

which recognizes hindrances, and continued patience implies that those hindrances are not easy to overcome. The test of holiness is thus in faithfulness of effort rather than in the more coveted results of open and acknowledged sanctity. "To them who, by patient continuance in well doing, seek for glory, honor, and immortality, eternal life." The application of the Apostle's promise is both to those who are conscious that their attainments are imperfect, and to those who mourn the hindrance of adverse circumstances, and is an assurance, in either case, that real devotion shall be rewarded. They who feel that they could serve God better if they had more time for prayer, or if their daily occupations were less engrossing, were to find the remedy, not in waiting for more favorable circumstances, but in the faithful and honest performance of the duties of their station. Their circumstances, however unpropitious, are God's own appointments. In the Epistle to the Church at Pergamos, Christ says: "I know thy works, and where thou dwellest, even where Satan's seat is." He is thus fully aware of all our difficulties. And as Martineau says, "Of nothing may we be more sure than this, that, if we cannot sanctify our present lot, we could sanctify no other. Our heaven and our Almighty Father are there or nowhere."

3. *Patience implies Hope.* "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ," says the Apostle in I. Thess. 1 : 3. Patience born of hope! He who hopes can wait. It is doubt of the future, uncertainty in the present, a sense of weakness and want, which makes us impatient. "Wait on the Lord." You will recall the exquisitely tender expansion of this maxim in the Prayer-Book rendering of this clause, "O tarry thou the Lord's leisure." All along the Christian's path are landmarks bearing the inscription, "Wait on the Lord." Many who are thoroughly in

earnest are yet, almost in proportion to their "zeal for God," accessible to serious perplexities on account of what they deem the slow advance of true religion. What pastor or Church-worker is not at times overpowered by the huge, inaccessible masses of "modern heathenism"? Or has not frequent "need of patience" while he works single-handed, year after year, in a depressing atmosphere of dull insensibility? Is it not a characteristic of the present day that we are all very impatient in our work? It is so in public morals, everything must be done at once; it is so in religion, method after method is attempted and cast away, as if it were a worn-out garment, almost before it has been used; it is so in education, give us results at any cost, and let competitive examinations settle everything. But if we are to work together with God, we shall need a great deal of patience. "You can hurry man," said Bishop Milman, "but you cannot hurry God."

What is to be said then? This simply, that the cause is God's; that He keeps in His own hands the supreme administration of its interests, and is likely to know better than men or angels how best to carry it through. Meantime, what He asks of us is not success, but fidelity; and fidelity, whatever else it means, assuredly means a trustfulness which can cast its burden of anxiety on the Lord. In every situation, *to be still* is to be brave; what Burke has called "A masterly inactivity," is our highest prowess, and quietude is the part of heroism.

"Sweet Patience, come :

Not from a low and earthly source,—  
Waiting, till things shall have their course,  
Not as accepting present pain  
In hope of some hereafter gain,—  
Not in a dull and sudden calm,—  
But as a breath of heavenly balm,  
Bidding my weary heart submit  
To bear whatever God sees fit :

Sweet patience, come ! "



## SWEET CONSTRAINT.

That was a memorable walk of the two disciples with Jesus from Jerusalem to Emmaus. And a memorable talk as well as walk. Their communion was sweet. Their eyes were holden for a time so that they did not recognize their Lord. They told Him the sad story of the tragedy of the Cross. And He opened to them the Scriptures. Their hearts burned within them. His words were of more than magic influence. As they drew near the village they constrained Him, saying, "Abide with us." And the Master consented. And as they sat at meat with Him their eyes were opened as they broke bread together. Blissful converse! It will take eternity to unfold the wonders of that interview. Beloved, CONSTRAINT HIM, with the sweet constraint of love, and He will abide with you, and open to you the mysteries of the kingdom.

"Jesus, the very thought of Thee  
With sweetness fills the breast;  
But sweeter far Thy face to see,  
And in Thy presence rest."

CONSECRATED PERSON-  
ALITY.

BY REV. C. P. MASDEN, D.D.



WHILE there is a demand for organization, and a power in association, and a justification for a modified ecclesiasticism, yet God has always brought about *great reforms* and *great revivals* by some single *individual* whom He has set on fire and made different from his class, or circle, or Church. The tendency in all Churches, as they grow in age, is toward conservatism, and the result of organization is uniformity. So, in all times, there is need of men greater than an organization and Christians superior to their Church—God's sample men, who can show their generation what God can do for a mortal.

It requires courage to assume leadership, and the price of becoming a reformer, at first, is isolation, if not persecution. Consequently only now and then do we have the *hero*, in the pages of history. The character of the reform may be different in different ages, but the call for heroes, and demand for consecrated

personality is as much needed to-day as ever. The foes of the truth change as the ages roll on, and we are not required to fight the same battles our fathers fought, but our enemies are just as real and our dangers as great. The one supreme foe to our Christianity to-day is *Church indifference*. The infidelity of the world, the absence of the masses from our churches and the political corruption of our cities, socialism and anarchy, are not half so fatal and so much to be dreaded as *spiritual indifference* within the Church itself. We have had peaceful times, even the polemic war has ceased, the Churches have gone into luxuriant quarters and repose in their respectability, the pulpit has lost its eloquence, and the prayer-meeting its fervor. The paralysis of routine has settled upon us, there are but few surprises and miracles of spiritual transformation, and sudden and definite conversions are infrequent. Uniformity, regularity, routine, respectability, and indifference have toned down all eccentricity and singularity and novelty; consequently, the demand for consecrated personality, the *individual on fire*, the reformer, is greatly needed to-day. The tendency of frequent and repeated action is to become mechanical and reduce the man and the Church to an automaton. The automatic man, who has prayed to God innumerable times, becomes used to it, and all he has to do is to start his prayer and it runs on, and the man may not feel whose presence he is in, and to whom he is speaking. The automatic minister has slipped unconsciously into self-serving and performs his duties with perfunctory torpidity.

The call of God to the Church of to-day is for *individuals* who can work without being on a committee—for *individuals* who must preach and testify, and work and live for God, because the fire of the Holy Ghost burns within them—for *individuals* who have direct commissions from God, and whose *sense* of mission is so strong, they cannot delegate it to another

or mingle it with an organization, or hide their light under a bushel.

The real conflict in the Church to-day is between *mechanism* and *personality* on fire. The question is shall ecclesiasticism crush out the spontaneity of Pentecost? We are building structures, arranging mechanics, educating ministers, occupying ourselves in revising creeds, regulating orders and services, and cultivating esthetics and studying ethics—the *mechanical Church* in opposition to the *inspired Church*.

Where are the *inspired men*? Where are the Holy Ghost witnesses? There is something about the speech of a man full of the Holy Ghost, which cannot be put into type. A halo, an atmosphere, an aroma, an illustrative and far-reaching fire in the soul—realizing the mystery and meaning of the Cross.

We do not need the mechanism of creeds, or the ecclesiasticism of orders and forms, but *inspired men*, as witnesses for Christ all down the ages. You cannot cut grooves for life. You must allow scope for the living Christian. He cannot work within mathematical lines and logical propositions. When will we recognize the heart-element and the need of personality on fire? There is a vast difference between *egotism* and personality, the big "I" in front of the Cross, and the great Cross on which Jesus died before the humble, self-magnifying, behind that cross.

There is also a vast difference between *ECCENTRICITY* and personality—the harlequin performing his tricks on a Christian congregation, and the man of God, with a great message to deliver and a great burden of souls on his heart. O for a flash of enthusiasm! O for God's call, like bells out of the sky! Come back! Come back, the day and spirit of Pentecost! Fire of God, meet our icy indifference! Sun of Righteousness, draw near, and break up this winter of the soul, let us behold springtime again, hear the birds sing and see the flowers bloom!

#### A BECOMING REQUEST.

Peter and John were going up into the temple at the hour of prayer. A lame man was at the gate, asking alms. Peter fastening his eyes upon him with John, saying, "LOOK ON US!" Strange demand, it might seem. Why look on them? Why not drop something into the poor man's lap and go on to the worship of the temple? They had nothing to give. But in the name of Jesus of Nazareth, they said to the lame man, "RISE UP AND WALK!" Life-imparting words, because uttered in the name of "Jesus Christ of Nazareth." And he, leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God." Beloved, whether walking by the way, trading in the market place, or, going up to the place of prayer, call on somebody to LOOK ON YOU and confer upon them some good—in the name of Jesus of Nazareth.

"O happiest work below,  
Earnest of joy above,  
To sweeten many a cup of woe,  
By deeds of holy love."

#### THE POET OF METHODISM.

BY REV. J. I. BOSWELL, D.D.



CHARLES WESLEY was born at the now famous rectory of Epworth, England, in 1708, five years after his brother John. His first teacher was his own mother, and a very good teacher she proved to be. When he was but a lad of eight years he was sent to the school at Westminster and thence to Christ Church, Oxford, which numbers, more than any other college in Oxford, a list of eminent graduates, among whom is William E. Gladstone.

Charles was the first who bore the name of Methodist, and as a member of the "Holy Club" was active in Christian work. What a trio that was—Whitfield and the brothers John and Charles Wesley, and what a circling wave of influence went forth from their work. The eloquence of Whitfield is now only a tradition, and the Church government



devised by John Wesley is so changed—in America, at least—that he would hardly know it were he to rise from the grave; but Charles Wesley lives indeed. Still does the poet wear his singing robes bright about him, and the notes from his poetic harp are as sweet as when they first sounded upon the world.

As a preacher Charles Wesley had quite a reputation, but he is known to the present generation only as a poet. Only one other can be compared with him, and that is Isaac Watts. Which of the two is the greater we shall not attempt to decide, for “comparisons” (according to the proverb) “are odious.” To both be honor for the sacred use they made of their poetic gifts. In every land where our language is used, there ascend in tens of thousands of Churches and from millions of hearts praises to God in the inspiring words which these men wrote something over a century ago.

Charles Wesley rose easily into poetry as the bird rises on the wing, singing as it flies. He often composed while on horseback, and then he would take pencil and card from his pocket and jot down a rough sketch in shorthand. Often he rode to the City Road parsonage, and as he entered would exclaim, “Pen and ink!” and would hardly notice any one until the hymn was written down with care.

The number of his hymns is surprising, and so is their variety. There are hymns doctrinal, which tell of justification and sanctification; hymns of warning to the impenitent, of comfort for the sorrowing; hymns for the Church calendar, for Christmas, New Year’s and Easter; hymns for preachers at their conference gatherings, for families at their homes, sacred songs for the wedding and for the funeral procession. How rich the legacy of thought and expression which Charles Wesley has left us. When we consider what he was and what he did—a holy man, an evangelist, and a poet true to God and blessing his generation—we

may well apply to him one of his own verses:

“Servant of God, well done,  
Thy glorious warfare’s past,  
The battle’s fought, the race is won,  
And thou art crowned at last.”

Many of his hymns were called forth by certain events which impressed him. Like many a man of genius he could not write on themes suggested by others, but on such as came to him. John Wesley wished him to write an elegy on the saintly Charles Fletcher, but it was never done.

One fine hymn was written for the men who worked in the stone quarries of Portland. They sang it with much effect, and then Charles Wesley preached to them in a way to move their deepest emotions. To use his own quaint yet expressive figure of speech concerning them, “The rocks were broken in pieces and melted into tears on every side.” We should like to have been present when the thousands of toilers whose hands but not hearts were nearly as hard as the stone they broke made the heavens sound with their singing.

“Come O Thou all-victorious Lord,  
Thy power to us make known,  
Strike with the hammer of Thy word,  
And break these hearts of stone.”

Many Gospel triumphs were won among the men who worked in the coal mines of Newcastle, and though their faces were black with coal dust, their hearts were made white “by the blood of the Lamb.” On one occasion Charles Wesley preached to them for two hours, and they heard him eagerly.” Many years of suffering, he says, “were compensated by that one service.” The fruit of that service is given to us in that beautiful hymn:

“See how great a flame aspires  
Kindled by a spark of grace,”

and in it is expressed the prayer:

“O that all might catch the flame,  
All partake the glorious bliss.”

In 1755, Lisbon, capital of Portugal, was shaken into ruins by a terrible earthquake—fire completed the work of destruction, and nearly 40,000 persons perished. Europe was shocked, and Voltaire led his infidel host in an attack upon the doctrine of Divine Providence; but good men thought of that great day when the earth will melt with fervent heat, and the judgment trumpet will sound, and Charles Wesley expressed their thoughts and his own when he grandly sang,

"Stand the omnipotent decree,  
Jehovah's will be done."

What has the good man to fear amidst the destruction of a myriad of worlds? They are far beneath his feet,—let him smile and rejoice, for, lo! a vision meets his gaze, and he sees and shouts:

"Sees, this universe renewed,  
The grand millennial reign begun,  
Shouts, with all the sons of God  
Around the eternal throne."

Charles Wesley, like many others in those earnest days when men were deeply convicted of sin, had a season of spiritual darkness, and it was only after prayer and struggle of soul that he was able to utter the triumphant cry, "I believe! I believe!" At first he hesitated to tell to all the world around that he had found Christ, and with Christ sweet peace, but his friend Peter Boehler said to him with holy emphasis, "If you had a thousand tongues you should publish the news with them all." So indeed he did, and what a mighty host join with him in singing,

"O for a thousand tongues to sing,  
My great Redeemer's praise."

"WHEN God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries, wants and nothingness, and then fills it with Himself, which is unspeakably glorious. This is the fulness of New Testament privilege for every Christian.—*Sel.*

### A GREAT QUESTION.

Paul, in writing to the Corinthians on the great theme of the resurrection of the dead, says, "Some man will say. How are the dead raised up? and with what body do they come?" Granting that the dead shall arise, "How are they raised up?" There is a "HOW" in the case, a tremendous "HOW." Who can answer it? Philosophy is dumb. All worldly wisdom is inadequate to solve the mighty problem. But Revelation has a voice, authoritative, all-comprehensive. She declares first of all that the dead shall rise, all the dead: "All that are in their graves shall hear the voice of the Son of God, and come forth." Here is an answer to that tremendous "HOW." Of Jesus we have this testimony. "This Jesus hath God raised up." By the same power, the power of God we shall be raised. The mode is an unsolvable mystery—but the fact fills the universe with joy."

*"Grave, the guardian of our dust,  
Grave, the treasury of the skies,  
Every atom of thy trust,  
Rest in hope again to rise."*

### "EVEN WEEPING."

BY J. FOWLER WILLING.

**T**HERE is a tenderness toward the faults of God's people that is beautiful to see, and well-pleasing to the Lord. Paul had it. "Loaded to the guards" with work, full of energy, his zeal touching every hamlet in the Roman Empire, yet grieving over disorderly believers as a mother does over bad children. He writes, "For many walk, of whom I have told you often, and now tell you, *even weeping*," that they are enemies of the cross of Christ."

So far from mourning over the follies and sins of Christians, we usually feel quite free to criticise them. We may be held in by the command to speak evil of no man, but we think it quite right to give our opinion of classes. "Rattling Salvationists," "cranky Methodists," "stiff Presbyterians," "formal Episcopalians," "selfish Quakers," "bigoted Baptists," and the like phrases, are sometimes heard on the lips of God's children—strange sort of phrases.



Consecrated people fall into some vagary, and straightway we give the world to know that we are not of that order. We join in the hue and cry against them in self-defense. We "profess holiness," to be sure, but we want it clearly understood that we do not countenance any such nonsense.

A Church grows worldly, and we have reason to fear that its leading members are "enemies of the cross of Christ." We give due notice that we are not of that "silver-slippered" sort. We believe in "solid" old-fashioned godliness. Those time-servers will be inevitably lost, and they deserve to be. We show very little of the spirit that moved Jeremiah to write, "My soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive."

This may be due to a secret knowledge of similar infirmities. We are not sure of our own footing. Or, there may a bit of Pharisaism trying to build up our goodness by contrast with other people's faults. Our dingy grey must have a black background to make it look white. The gentlest excuse for our severity with Christian shortcomings may be that we do not trust the Lord to take care of His own cause, nor of our reputation.

A few facts may stir us up to proper sympathy for faulty Church members. There will be such as long as we are in this world. If only the perfect were admitted to the pale of the Church, those who most need her care would perish from neglect.

The Bible is filled with reproofs of the waywardness of God's own people. No wonder many fail. They are converted worldlings, and they have not the spiritual sense to lay aside at once their worldly habits. The Church is like a family; and always in a family there are some babies and weaklings.

A missionary bishop in India told me that they could not stop their native

preachers from beating their wives. They knew no other way of keeping women in their "sphere," a fault of their heathen education.

Another fact: The Church is fighting against great odds.

"Angels our march oppose,  
They who in strength excel.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world; against spiritual wickedness in high places." It is not surprising that we get our lances bent and broken, and our armor askew.

Christly tenderness with the faults of others will make us humble, "lest we also be tempted." It will keep us from joining in wholesale judgment of those of whose inner life we may know but little. The world makes due allowance in other things. It does not condemn a college because its freshmen are not at home in the higher mathematics.

We must be gentle with our beginners. We must not be ashamed of our poor relations. They are our brothers and sisters, though they be thin and shabby. We may have to speak judiciously of their faults, but it will be with great grief.

Lucy Rider Meyer tells of hearing that prince of evangelists, Finney, warning souls, in and out of the Church, to flee from the wrath to come. Tears rained on the Bible before him; and when he sat down, he covered his face with his thin hands, while his frame shook with grief.

The truly great are always tender-hearted. William of Orange, Lincoln, Paul—each was the very soul of self-effacement and tenderness, though carrying loads that would have ground ordinary people to powder. The Prince of Orange, dying by the assassin's hand, had no thought for himself. He cried out, "O God, pity my poor people!" Lincoln was thoughtful of everybody else, though he knew that death hung

over him every moment. Paul had no moan for his own sufferings, though they were four times as great as those endured in the flesh by our Lord Himself. He warned sinners day and night with tears.

Our Saviour had the tenderest sorrow for the sins of His people. He wept over Jerusalem. Brutus' ingratitude gave Cæsar his death-stab. The disloyalty of the Church hurt Christ more keenly than the scourge of the Roman, or the spikes of the cross. They misrepresented Him. They doomed themselves to terrible and eternal loss. Fainting under the cross, he told the Jerusalem women, who followed Him with their cries of sympathy, to weep for themselves, and not for Him.

Tenderness with the faults of others will break the world's hard heart. A murderer heard his sentence of death without flinching. He ordered out of his cell the ministers who offered him spiritual aid. A woman said, "O, if I could only help that poor soul." "Go and see him," said her husband.

"No," she replied, "I'll be sure to do nothing but cry." But, taking a bunch of flowers she went. Surely enough, she could not speak a word for her tears. She gave him the flowers, and left his cell. An exceedingly bitter wail broke from the murderer's lips. The flowers, the tears and the tender pity had opened his heart to the spirit of penitence. It is only when Christ lives in us that we look upon sinners with His tenderness, and not contempt, tears, and not scorn, love, and not hate.

ALL the peace and favor of the world cannot calm a troubled heart; but where the peace is that Christ gives, all the trouble and disquiet of the world cannot disturb it. Outward distress, to a mind thus at peace, is but the rattling of the hail upon the tiles, to him that sits within the house, at a sumptuous feast.—*Leighton.*

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*Rutherford.*

## HOW I OBTAINED THE PENTECOSTAL BLESSING.

BY REV. CHARLES GARNETT,

(Pastor of Ancoats Congregational Church, Manchester, England.)

I WAS converted when about sixteen years of age, under somewhat remarkable circumstances, through the instrumentality of my dear friend, Mr. James Dobson, a singularly successful Mission preacher, now of Templar Hall, Liverpool.

About the reality and completeness of my conversion, no one who knew me ever had the slightest doubt. Indeed, my Christian friends were remarkably impressed with the thorough and unmistakable change that took place in me. Nor had I myself any doubt whatever about it. How could I doubt it when my load of guilt was gone; and, besides, the Holy Spirit Himself clearly and powerfully attested the fact in my soul. On the Monday evening following the night on which I and a number of others knelt and prayed at the penitent-form, as I was just entering Queen's Park, Manchester, at about seven o'clock, I was divinely assured of my acceptance in the Beloved. I then could sing:

"The opening heavens around me shine  
With beams of sacred bliss,  
And Jesus shows His mercy mine,  
And whispers I am His."

Praise God for His infinite goodness and mercy!

Immediately after my conversion I began to witness for Christ in a variety of ways. I wrote letters to my former companions. I joined the Wesleyan Mission Band. I became a Tract distributor. I tried to preach in the streets of the city. I also spoke to individuals, and tried to win them for the service of Jesus. Nor were my efforts in vain. Within a short time of my conversion, several persons were thus led to Christ and consciously saved. Glory to God!

In the course of a few months, however, I made a discovery which greatly surprised and shocked me. I found that though I loved God, I did not love Him with *all* my heart; though I was living in the enjoyment of His favor, yet *occasionally* I was negligent and disobedient. Besides, now and again, as I examined myself, I saw evidences of selfishness, pride and a hankering after the pleasures of the world. Moreover, on two or three



occasions, there was a distressing outburst, a sudden explosion, of bad temper; and, at other times, when severely tried, my temper was not so sweet as it ought to have been. And, in addition to all this, I was all the while *longing* for a baptism of the Holy Spirit, so that I might more frequently, more powerfully, and more successfully witness for Christ, by

"Telling to sinners all around,  
What a dear Saviour I had found."

Unquestionably a great change had taken place in my heart and life; and yet, clearly enough, a further change was necessary. At first, the discovery I made somewhat depressed and discouraged me; and, I confess, I felt half inclined to cease calling myself a Christian, to throw up my religious work and to cease meeting in class. Not that I was a backslider. On the contrary, I was pressing forward continually; only that my spiritual weakness and occasional stumblings sadly hindered my progress, and the wrong within troubled me. At this time, I may say, I prayed and read my Bible *more* than ever, and I worked for Christ *harder* than before. I knew I was saved and on my way to Heaven; but I also knew that a further and deeper work of grace was necessary, if I was to be free from sin, and entirely devoted to God in the power of the Spirit.

And so I began to hunger and thirst for more spiritual life and power, for purity of heart and holiness of life, for abiding peace and perfect rest. The Acts of the Apostles and several of the Epistles were carefully studied with a view to ascertain what my *privileges* were; and I soon found out that in the Christian redemption ample provision was made for my full deliverance and complete devotion. The more I studied my New Testament the clearer it became that I might be filled with the Spirit and entirely sanctified.

One evening, at a friend's house, I providentially picked up a copy of *The King's Highway*, a journal of Scriptural Holiness, and eagerly reading it I soon saw that my spiritual difficulties were not altogether peculiar, other Christians were in the same condition—converted, consciously saved, but not yet entirely sanctified. I also read that I might be baptized with the Holy Ghost and cleansed from all sin; and that the prayer of faith would secure the blessing. All this, it was explained, was the privilege of every Christian; and several glowing testimonies

were given in confirmation of this teaching, which beautifully harmonized with what I had learned from my New Testament. Asking my friend, who was a Class Leader, to kindly lend me the paper, I afterwards read it two or three times over, until I was completely convinced that I might be entirely sanctified immediately by the power of the Holy Ghost. Accordingly, I resolved there and then I would seek the blessing. First of all, I solemnly dedicated myself, body, soul, and spirit, all I had and all I hoped for, to the service of my Redeemer. Then I began to pray definitely and with increasing earnestness, that the Holy Spirit would cleanse me from sin and fill me with Divine love. This I did for several days, sometimes at considerable length, until I began to wonder why it was I remained unblest. I felt an inexpressible longing for the blessing, I was consumed with a burning desire for it, and yet somehow it did not come.

One day, however, I resolved to stay at the office after business, and seek the blessing with all my heart. Accordingly, late in the afternoon, when the other gentlemen had all gone, I went down into the cellar, under the Royal Exchange, where none could see or hear me, and there I began to pray for the sanctifying power of the Holy Ghost. I continued in earnest prayer for some time, and then, with a presentiment that the blessing was coming, I sat in the dark, expecting that as I yielded all to God, and was definitely trusting for the blessing, it might come any moment. Suddenly, the place seemed lit up with a mysterious light, and filled with supernatural power; and then, in a moment, this mystic light and power *streamed into my soul*. I fell on the floor, prostrated by the power of God, and overwhelmed with the manifestation of His glory; and for some time—how long I cannot say—I lay there, perfectly conscious, but filled with the solemn joy, and thrilled with Divine love and power. O how I praised God and shouted, "Glory! Glory! Glory!" as wave after wave of light and love and power swept over and saturated my happy soul. Glory to God! Hallelujah!

A short time afterwards, when the intense emotional excitement had somewhat subsided, I quietly locked up the office, and walked to my apartments, wondering the while how I looked, and feeling unspeakably happy and glad. That night I confess I was

almost afraid to go to sleep, lest when I awoke this mystic gladness and glorified joy should have departed. But no: the fact is, I hardly slept at all that night, but lay awake, blessing and praising God. Next morning, the holy joy and gladness were still there, as fresh and powerful as ever, bubbling up like a fountain, and running over in songs of praise and quiet hallelujahs. Glory to God!

The permanent results of this mighty baptism, I will speak of, God willing, another time. Meanwhile, will the reader join me in praising God for the great blessing He then bestowed on one of the weakest and most unworthy of all His children?

#### A WORD OF CHEER.

REV. J. B. ATKINS.

Dear GUIDE, we wish Thee best good speed,  
Along the shining road,  
To greater conquests still proceed,  
Scatter the light abroad.

As a bright lamp, Thy cheering ray  
Has lighted many a path.  
Revealing clearly how we may  
Have holiness through faith.

Some of Thy friends triumphantly  
Have gained the heav'nly state,  
Have with the songs of victory  
Gone sweeping through the gate.

And many sailing o'er life's main  
Have found in Thee a guide,  
The waymarks, how the port to gain,  
Through Jesus crucified.

God grant us all a holy year,  
That Editors and friends  
May find such sanctifying cheer  
As human thought transcends.

THE REV. DAVID SANDEMAN, the devoted missionary to China.—After his death there was found written in his note book, in large letters, "ETERNITY, ETERNITY," and afterwards, "Let me act more as if I were now in the next world, looking back to see how I should have acted for the glory of Jesus." As D. Brainard says, "O to live on the verge of eternity! would that I could continually dwell on its borders, in studying and following out every avocation!"

In the day of prosperity we have many refuges to resort to; in the day of adversity only one.—*H. Bonar.*

#### EDITORS OF THE GUIDE.

Our Premium Picture presents the Editors of the GUIDE from the beginning, the founder, Rev. Timothy Merritt, in the centre. The frontispiece in the present number embraces the likeness of the present Editor, Rev. Geo. Hughes, in the centre and the Corresponding Editors associated grouped around him. The Editors of the GUIDE have been in the following order: Rev. Timothy Merritt; Rev. D. S. King, Rev. H. V. Degen, Dr. and Mrs. Palmer, Dr. Palmer and Rev. George Hughes, Mrs. Sarah A. Lankford Palmer and Rev. Geo. Hughes—now, Rev. Geo. Hughes and Corresponding Editors appearing in the picture.

#### SKETCH OF REV. HENRY DEGEN, D.D.

BY REV. DANIEL RICHARDS.

THE subject of this sketch was born in Leghorn, Italy, December 14, 1814, and came to America when seven years of age. He could speak three languages with equal ease, Italian, French and English. He spent some years in academic schools in Massachusetts. At Andover he had for a roommate the late Hon. A. A. Lawrence, and the friendship there commenced continued through life. In early manhood he tried the seas, took a voyage to China and other Oriental lands, but a different plan of life opened before him. A clerkship, books, studies claimed his attention. For awhile he was an employe in the New York Methodist Book Concern. After some initial ministry in New Jersey and Pennsylvania as a lay preacher he was a pastor in the Maine conference five years. In 1845 he was transferred to the N. E. Conference and stationed at Westfield.

He continued in the N. E. Conference some fifteen years, occupying leading pulpits:—Wilbraham, Boston, Charlestown, Lynn and Melrose. While in Boston he was chaplain of the State Senate. He became publisher and editor of the GUIDE in 1849, and continued thirteen years. He then visited his native Italy, spending some months abroad. On his return he entered the Episcopal Church, and after a four years' pastorate at St. James, Long Island, became rector of the Church of the Holy Communion in South Orange, N. J., where he had a ministry prominent and useful for thirteen years, and of which he is Rector Emeritus.



Health becoming impaired he resigned his responsible charge and returned to New England, and supplied occasionally on the Sabbath as opportunity offered. He now resides in Boston, 26 Dartmouth street, but his active life is over. He is nearly helpless through paralysis of the nerves, but resigned, peaceful with undoubting trust in the Divine Redeemer, watching and waiting with the same interest in that rich experience of which his pen so often wrote.

A son is in business in Boston, and an active member of the Methodist Episcopal Church. Another son is a Rector of an Episcopal Church in the South. A daughter resides in Philadelphia.

Our brother has had a versatile, noble, useful life, and looks back over the past with humility, wonder and praise. He has many, *many* friends and disciples of the Lord who have delighted in his ministry in other years, who will gladly read a little notice of Him. Walk into His room; see a fine looking, venerable man sitting quietly, with a Fletcher countenance, and not able to shake hands!

"Mark the perfect *man*, and behold the upright, for the end of *that man* is peace."—Psa. 37: 37.

#### REV. DEXTER S. KING.

BY REV. D. SHERMAN, D.D.

REV. DEXTER S. KING, who succeeded Rev. Timothy Merritt in the editorship of the *GUIDE*, was born in Leicester, Mass., in 1804, and closed his earthly career in Boston, July 28, 1871. Reared in the Puritan faith, and educated in the academy of his native town, he determined to devote his life to teaching, and made a favorable beginning at Norwich, Ct. Meantime, on hearing Methodist preaching, he found he was not a Calvinist, and cast in his lot with the Methodists. Interested greatly in his new faith, he resolved to enter the itinerant ministry of the M. E. Church, and joined the New England Conference in 1821. With three others he was appointed to the great Brookfield circuit. They had preaching everyday, and three or four times on the Sabbath. The next year he went to the Easton and Bridgewater circuit. At the close of the year the circuit was divided and he was assigned to the Bridgewater section. But these severe labors were too much for his strength, and in 1833

and thereafter, his name was found on the supernumerary and superannuated lists. But he continued to cherish a lively interest in Church work. On going to Boston in 1837 he opened a book store in Cornhill, making a specialty of Methodist literature, and it became a sort of Methodist headquarters, now merged into the Methodist Bookstore in Bromfield street. For some years he owned and conducted the *GUIDE TO HOLINESS*. Subsequently he published the *Sunday School Messenger*, which in two years passed into the hands of Rev. Daniel Wise. The book agents in New York started the *Sunday School Advocate*, and purchased *The Messenger*.

Brother King led in organizing the Conference Preacher's Aid Society, and Young Men's Missionary Society, and had a deep interest in our educational institutes, Wilbraham and Middletown. Fifty years ago he was the foremost man in Boston Methodism, the bishops often consulting him; in 1844 he was elected to the General Conference. In the civil war he was active in enlisting men.

In later years this noble man was unfortunate in business and unable to meet all his financial obligations. But, in the midst of severe trials, from disappointments, poverty, and the criticisms of former friends, he exhibited an eminently Christian and equable temper. He had only words of kindness for those who had turned away from him. To relieve the preachers of any embarrassment, he withdrew from the Conference in 1858, but remained true to the end in love to the brethren and the Church for which he had so long labored.

In many respects, Dexter S. King was a remarkable man. Among the Methodists of Boston and vicinity he was an inspiration, a leader, a helper. His mind was resourceful, inventive; he was optimistic, hopeful, courageous; he dared to undertake what ought to be done. He had a great heart as well as a tactful brain, and he gave both services and money to every good cause. In his last severe sickness he suffered in meekness and patience, and died in the full assurance of a blessed immortality.

"DEATH is but life to a true believer; it is not his last day, nor his worst day, but in the highest sense his best day, and the beginning of his better life."



"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts 2: 39.

*"Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth."*

## THE HOME.

BY J. FOWLER WILLING.

BURNS was no saint, yet in his "Cotter's Saturday Night," his genius sees the glory of home religion. Describing the family worship of the cottagers, he says:

"From scenes like these old Scotia's grandeur springs." We honor the insight of the Ayrshire ploughman when we see the most difficult Missions carried on by the Scotch, from the Ghetto in Rome to the grave of Livingstone in the heart of the Dark Continent. We understand that stalwart workers for Christ are usually trained in Christian homes, by consecrated people.

The old Mosaic code, the fortress built about the beginning of all civilization guards most religiously the sanctity and permanence of the home, as well as its faith in God, by enjoining the careful instruction of children.

"These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Are not the Jews a distinct race, after centuries of persecution, because the religious training of their children was used by the Lord to perpetuate their national existence?

Nowhere in this wide world is Christianity so beautiful, so powerful, so good, as in the home.

It sends a shiver to the heart of the shipwrecked worldling to look in upon the sweetness of the domestic circle that is ruled

by Christ; just as a vision of the bright fireside that he may never see again, sends the frost to the very marrow of one who is perishing with cold. A worn-out voluptuary might gnaw his hands with hunger, when he sees godly parents and loving children in their happy life, sweet, clean, trustful and trusted. Nowhere does Christ's grace stand out with such glow and glory as in the Christian home. To purify the home is to purify the civilization. To set it on fire with zeal for God is to save the world.

## MOTHERS.

The pet name given to the old Napoleon by his army, was "The Hundred Thousand." A holy mother is worth a hundred thousand other people in God's service. No human being is more beautiful than a noble, queenly, Christly mother, with her sons and daughters looking to her for counsel, and coming to her for the settling word on every question, little and large, her own blood-washed soul drawing its strength from Him, to follow whom Hebrew mothers risked all, and to whom they brought their hearts' treasure, their little children.

None can ever hope to wield the power for good that God has put into the mother's hand. She shapes the life. We are what our mothers make us, except as the Supernal Powers come in to work "in us to will and to do" of their "own good pleasure."

Old Jerome said that he could tame the lion of the desert; but only the Lord Almighty could tame the lion, Jerome. Only the Lord Almighty can undo the mother's doing in a human soul. If she frets ever so secretly, her children will be fretful. If she is bright in her disposition, they will be joyful. If she has Christ in her soul, they will be devout. If the blood of Christ saves her from the taint of worldliness, they will give their lives to the Lord. If there is inconsistency between her profession of heart purity and her life at home, they will doubt the genuineness of that work in anybody's soul. Their hearts will be set against the doctrine of full salvation.

Of all who live, mothers need most sorely the blood that cleanses, and the grace that keeps clean.

## FATHERS.

A few days ago I sat talking with a minister in his parsonage, when his son, a hand-



some young fellow, came to the door to ask about an errand he was to do. The father gave him directions; and then added, as tenderly as though it was a lovely daughter to whom he was speaking, instead of a fine, six-feet, young American "Remember, darling, your throat is not quite up to grade yet. Don't forget your overcoat."

Later he took me upstairs for a few words with another son who was ill. That one was as pure and true a young minister as one could hope to find. The father had told me of his faithfulness and zeal. "He has my push and drive," he said, "tempered by his mother's gentleness and insight. We have built great hopes for God's work on that boy." When we entered the room, he bent over the invalid's reclining chair, and kissed his forehead. I thought, "No wonder that young man is clean and true, guarded as he has been from his babyhood, not only by his mother's wisdom, but by his father's tenderness."

#### YOUNG PEOPLE.

This is the young people's era. There are Epworth Leagues, Societies of Christian Endeavor, and all manner of Young People's Associations on the right hand, and on the left. God is opening wide fields before our young Christians; and we must do our utmost for them. We must see to it that the Young Man of Nazareth is held before them in all His loveliness and power, till they are eager to work "for love of Christ, and in His name."

I was sitting one day with one of the wisest and best of my friends, when another came in, and began telling us of her anxiety about her son. "He wants to go to the theatre," she said. "He is held back only by his respect for me. I am sure that with his present views, as soon as he leaves me, he will go; and he will have all the more avidity for those pleasures, for having been held back from them. Do tell me what I had better do about it."

In her reply my friend related a similar experience with her adopted daughter, who was also her niece. The young lady told her one day that she was going to know something for herself of the pleasures of the world, now that she was of age; as she was not at all in sympathy with her aunt's straight notions. "She was very sweet and lovely about it all," said my friend, "but as firm as possible. Then I saw the fearful blunder I

had made. I had not seen before that sanctification was as certainly the duty and privilege of the young as of the old. I had hoped that in the atmosphere of our home she would grow into a desire to be fully saved; and I had never taken hold of God in her behalf. I had only one chance left. I would make the most of it. Thanking her for her considerateness, I told her that her uncle was to preach that afternoon; and as he usually preached on Christian privilege, I would be glad if she would go and hear him, praying God to give her light on the matter before us. While she was gone I spent the time in prayer for her. She came home and told me that she had made up her mind that she must seek heart purity at once. I called her uncle and we knelt, one on each side of her, while she made a full surrender to the Lord and trusted Him to cleanse her heart from all sin. She is a missionary now, instead of a society woman."

#### OUR GUIDE CHILDREN.

"And He took them up in his arms, put his hands upon them and blessed them."  
Mark 10: 16.

*"Come, Christian children, come, and raise  
Your voice with one accord;  
Come, sing in joyful song of praise  
The glories of your Lord."*

We have a large family of children. They are scattered widely, in this and other lands. They number many thousands. In all the families where the GUIDE goes each month, where there are children, we claim them as the GUIDE CHILDREN. If they were all gathered together in one spot "what a gathering that would be!" That, however, is impossible. The only way is to speak to them through the columns of the magazine.

We desire to come closer to our dear children this year than ever. It may be that Mrs. J. Fowler Willing, who fills this Department this month, will be the medium of communication. She prepared what is here given at short notice, but her words are full of truth and encouragement. If she does this, she will set before "Our Guide Children" a bountiful table. For this month we can only propose one question for the "little folks," and we hope they will send us an answer, and we shall be delighted to receive some short letters from our children, telling us whether they had a bright happy Christmas and New Year.

QUESTION: Which book of the *Old Testament* interests you most?



"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. 134: 1.

*"Within Thy house, O Lord our God,  
In majesty appear;  
Make this a place of Thine abode,  
And shed Thy blessings here."*

EVENING TEXT: "I will pay my vows unto the Lord now in the presence of all His people."—Psa. 116: 14.

### SLOPING UPWARD IN THE CHRISTIAN LIFE.

BY REV. I. SIMMONS, D.D.

THE prayer of Paul for his Ephesian brethren invites the profoundest study of those who long to know what they may of the richness of the Christian life. His four special petitions can hardly be called steps, because they are intervolved. Neither one could be answered separately from the others. And yet the last one would not be presented first. It seems to be a crowning finish to the rest, including those, but advancing farther. The whole prayer is a sloping upward, a brilliant path of light rather than a series of steps. It opens up from the beginning the immense "riches of His glory" in accordance with which the prayer could be possible. It proceeds at once to the central point of all life, the "inner man," that it may be "strengthened with power by His Spirit." It is in the inner man where we begin to fail. No outward circumstances can supply the lack of strong fortifications within. The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." It is here the Holy Ghost must abide in His might. Thus strengthened, temptations have no response; in a sense made possible by the Spirit "Satan cometh and findeth nothing" to which he can successfully appeal. Thus the inner man is made ready for Christ's permanent abode. It becomes by faith His dwelling place. There is a difference between dwelling and visiting. Sometimes Christ is temporarily

entertained in the soul as He was entertained in Bethany, by a divided service. Some of the nature sits at his feet, like Mary, in complete surrender, while another part, like Martha, is compromising strength by a well-meaning but unnecessary formality of external service. The mightily strengthened heart makes a palace for the King. He dwells there not as a tenant, but as a possessor. All the rooms are His. All the furniture and adornments and decorations are His. As heaven is heaven because He is there, so the heart is heaven because of His abiding. It is a celestial luxury that He has all the keys; He occupies the secret inner chambers and the most hidden recesses.

Of course one so divinely possessed will know the deep things of God. This apostolic prayer pleads the generosity of Infinite love. "That being rooted and grounded in love," the love begotten of Infinite love, "ye may be able with all saints to comprehend what is the breadth and length, the depth and height, and to know the love of Christ which passeth knowledge." Christ fully possessing the soul as His abode reveals the method and measure of comprehending His love. Love measures love. Love understands love. God is love, and love knows God. Thus what the schools cannot discover, nor philosophy fathom, the simplest soul that has given Christ an undivided home, sees with the instincts and penetrations of love. And as God is love, "and He that dwelleth in love dwelleth in God, and God in him," the last and grandest petition of all, "That ye may be filled unto all the fulness of God," comes as natural as breathing. Placing ourselves in the focal blaze of this wonderful prayer, can we doubt the possibility of "perfecting holiness in the fear of God?" Surely the apostle was inspired by the Holy Ghost to offer it for his brethren. It is a prayer toward one end, and that "perfect love." Any one receiving the answer corresponding to the several petitions of this prayer will have reached the condition implied in any or all of the Scripture terms expressing "cleansing," "baptism of the Spirit," "perfect love," or "full salvation." If these Ephesian brethren were men of like passions as ourselves, a prayer for them would be appropriate for us. There are no exceptions made, no limitations suggested. Temperament, training, circumstances, are all arranged for on the omnipotent side of the prayer, which



assures us it is offered "unto Him who is able to do exceeding abundantly above all that we ask or think." We can ask for these petitions for they are placed on record for us. We can think somewhat of their meaning. And yet behind, beyond our asking or our thinking lies the boundless ocean of grace. These petitions answered now upon all God's believing children would not make a perceptible diminution of His infinite resources. Why should not every believer be sanctified fully now?

#### DWELLING IN THE LIGHT.

- "Dwell who will in the valley below,  
I go up into the sunshine;  
Free and warm and glad in its play,  
Life and light are in every ray,  
Beaming to brighter and brighter day:  
Let who will in the valley stay,  
I go up into the sunshine.
- "Mists are down in the valley below,  
Shadows and clouds wave to and fro;  
The rivers go creeping sluggish and slow;  
The very winds have forgotten to blow:  
Dwell who will in the valley below,  
I go up into the sunshine.
- "Down in the valley tread listless feet;  
The pulses move with a measured beat;  
The senses are steeped in a calm unmeet;  
The soul is lulled by an opiate sweet:  
Let who will to the valley retreat,  
I go up into the sunshine.
- "On the golden summits the morning sings  
Like a glad bird pluming her radiant wings;  
The torrents flash like living things;  
Sparkling and foaming the rivulet springs:  
Every bright drop like a joy-bell rings,  
Away up there in the sunshine.
- "There in the veins the life currents flow;  
The heart with fervor is all aglow;  
Trumpet-calls the mild breezes blow;  
The soul like a warrior would go:  
Stay who will in the valley below,  
I go up into the sunshine."

—From McDonald's "ANOTHER COMFORTER."

"WHEN our cup runs over, we let others drink the drops that fall, and yet we call it charity; when the crumbs are swept from our table, we think it generous to let the dogs eat them, as if that were charity, which permits others to have that which we cannot keep, which says to Ruth, 'Glean after the young men;' but forgets to say to the young men, 'Let fall also some of the handful of purpose for her.'"—*Sel.*

WHEN home is ruled according to God's Word, angels might be asked to stay at night with us, and they would not find themselves out of their element.—*Spurgeon.*

#### SELECTIONS FROM THE SAINTLY M'CHEYNE.

"To be filled with the Holy Spirit, I am persuaded that I ought to study more my own weakness. . . . I am tempted to think that I am now an established Christian—that I have overcome this or that lust so long—that I have got into the habit of the opposite grace—so that there is no fear; I may venture very near the temptation—nearer than other men. This is a lie of Satan. I might as well speak of gunpowder getting by habit a power of resisting fire, so as not to catch the spark. As long as the Spirit dwells in my heart He deadens me to sin, so that, if lawfully called through temptation, I may reckon upon God carrying me through. But when the Spirit leaves me I am like dry gunpowder. O for a sense of this! \* \* \* \* \*

I ought to study the Comforter more—His Godhead, His love, His almightiness. I have found by experience that nothing sanctifies me so much as meditating on the Comforter, as "I will pray the Father, that He may abide with you forever." \* \* \* \* \* I am persuaded that nothing is thriving in my soul unless it is growing. 'Grow in grace.' 'Lord, increase our faith.' 'Forgetting the things that are behind.' I am persuaded that I ought to be inquiring at God and man how I may become more like Christ. . . . I ought to strive for more purity, humility, meekness, patience under suffering, love. Make me Christ-like in all things should be my constant prayer. Fill me with the Holy Spirit."

PRAYER without heart is like a lamp unlighted. "Prayer is not a smooth expression, or a well-contrived form of words; not the product of a ready memory, or of a rich invention exerting itself in the performance. These may draw a neat picture of it, but still the life is wanting. The motion of the heart Godwards, holy and divine affection, makes prayer real and lively and acceptable to the living God, to whom it is presented; the pouring out of thy heart to Him who made it, and therefore hears it, and understands what it speaks, and how it is moved and affected in calling on Him. It is not the gilded paper and good writing of a petition that prevails with a king, but the moving sense of it. And to that King who discerns the heart, heart-sense is the sense of all, and that which He only regards; He listens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it; this is the life of it. Then let us get the life of it, by the inspiration of the Holy Spirit, and put it in exercise and we shall receive largely —*Leighton.*



"And this is his commandment: That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—I. John 8: 23.

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

## THE TUESDAY MEETING.

Hold each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

("We give to our readers in this number reports of two meetings instead of one, which we think will be appreciated, as many say, on receiving each number they first turn to the Tuesday Meeting.")

### FIRST MEETING.

THE meeting opened with the singing of the doxology, "Praise God from whom all blessings flow," followed by No. 536 of the Hymnal,

"O Jesus, full of truth and grace."

Prayers were asked by a number of those present in behalf of backsliding and irreligious relatives and other absent ones.

*Sister Palmer.*—I have a request in my heart which I desire to express, that is for our Church—God's Church—not the Methodist Church alone, but generally. The Churches in some respects are not, I think, what they should be—having too much of the world and too little of the holiness which God enjoins. We, in the Churches, should avoid even the "appearance of evil." Let us not forget the promise that was given to the prophet Joel so long ago. We live in the dispensation of the Holy Ghost. God will give us a new baptism if we ask it. I want to see a new and greater baptism upon the Churches. Pray for it.

*Bro. John Parker* led in prayer, followed by *Bro. Hughes*.

*Singing*—"Jesus, Thine all-victorious love."

*Sister Palmer*, reading from her "Text Book," "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." Who said this? Christ

said it. "Wherefore come out from among them, and be ye separate." "Touch not the unclean thing, and I will receive you." This seems to be enough. How many here have testified that they have come out? O, let us walk in the light as He is in the light! "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it." Will He do this? Can man do it? Cleansing with the washing of water by the Word. He also taught us to pray, "And the very God of peace sanctify you wholly, and I pray God that your whole *spirit*, and *soul*, and *body* be preserved blameless unto the coming of our Lord Jesus Christ." Until our nature is thoroughly changed we cannot. When this is done, then we love the Lord and delight to obey Him. O, if the whole Church were thoroughly cleansed, and preserved blameless, I think we would have revivals everywhere and continually! Let us accept this glorious promise, that we may be cleansed and preserved. "Thy word is truth." Let us settle it, and realize how blessed it is. It comes only through Christ. O wake up this afternoon, and come to Jesus! Let us yield ourselves, every one of us, and say, "I will obey God." It is our duty to believe Him. He has commanded us to "reckon ourselves dead indeed unto sin and alive unto God." "This man receiveth sinners." No matter how low down the sinner may be, he can by God's power be lifted up. Let us praise the Lord that He has kept us. He has kept me more than seventy years. Let us be ready before our hearts cease to beat. My heart is saying, "Glory be to Jesus."

*Singing*—"Have you been to Jesus for the cleansing power."

### Divine Light.

*Sister Lincoln.*—Dear Lord, scatter Thy light and sanctify the whole. "The entrance of Thy words giveth light." Before I came to this meeting to-day God was leading me to think about Sister Palmer and her experience. How different it is from that of most Christians that I know. They take their own experience. Sister Palmer brings her experience up to the level of the Bible. God's Word is the truth. "If one died for all, then were all dead." I tried every way for years to learn how I could have my place on the cross. I never could succeed until lately. The Holy Ghost did it, and none else



could have done it. It is all in yielding to the Holy Ghost and obeying Him. Jesus was not only crucified, but He was accursed in my stead. Then a joy came which seems impossible to describe. I thought of Sister Palmer's life. She has, with the utmost simplicity, lived a child of God. She has lived in the Spirit—walked and talked in Him. I am realizing that I am more and more faithful in receiving the Holy Ghost, and I say blessed be His name.

*Singing*—"We walk in the light."

#### Understanding the Truth.

*A Sister.*—When the dear sister was reading I said that is the truth—it is Jesus. How I thank God this day that He has spared me to understand His Word. When He opened my eyes Himself, then how well I could see. He became all in all to me, and I became a true child of God. I have lived not without sorrow, but without care. I gave everything over to Him as my burden-bearer. Although I feel humble I feel happy. A musical instrument would not be perfect without the lower key; I am the lower key. I am so thankful that I understand God just as He is. This word may become a living word to every soul. "If I go away," said Christ, "I will send the Comforter." We are living in the Holy Ghost. He came as it was promised.

*Singing*—"I live for him who died for me."

#### Filled with the Spirit.

*Bro. Paine.*—That last sister's testimony made me rejoice in my soul. God says "Be filled," and I realize that I am filled. "The grace of God bringeth salvation." The Holy Ghost leads us to live purely in this world. How peculiar and how different we are as religious people! We cannot all be Moodys, but we can serve God and live Christian lives all the same. How different has my life been made by the saving influence of the Holy Spirit! I once belonged to "Christy's Minstrels," which some of the older brethren here will remember. My face was blackened, but God took the black off and made my face shine. I am glad I am here to-day.

#### The Joy of Testimony.

*A Brother.*—I say, rejoice! I am happy to be one of God's children, which I have not always been. You see, in the Bible history, that the poor disciples, for their Christian

teaching and their fearless rejoicing, were beaten and imprisoned; but five thousand took up the strain. And such will continue to be the story of Christian progress, bless His holy name.

#### Glorying in Tribulation.

*Rev. Ross Taylor* (of Nyack), son of Bishop Taylor, was introduced to the meeting as the father of the four children whose lives were destroyed in the recent conflagration in that city. Bro. Taylor, with unclouded face and unfaltering voice, said, "From the day when the sorrowful event referred to occurred, the perfect peace given me when wholly sanctified has never left me. This seems passing strange to many; and some have said to me, 'You are a wonder to the community; how can you bear yourself as calmly as you do?' I am not a wonderful man, but I trust the wonderful Saviour. When my little ones, or what was left of them, lay at the funeral services the pastor in charge broke down in tears and I had to sing the hymn, and address the congregation, and the Lord helped me. Jesus, through the Holy Ghost, does give peace to those who love and believe in Him. Bless His name!"

#### Looking Homeward.

*A Brother.*—I am looking forward to my heavenly home. I am delighted to be here once more, as in days gone by, and to see Sister Palmer's face again.

*Singing*—"O the children of the Lord have a right to shout and sing,  
For the way is growing bright, and  
our souls are on the wing."

#### Rejoicing in Christ.

*A Sister.*—I am so glad that I love the Lord and He loves me. We are saved by grace. As we worship Him we grow in grace. When the Spirit comes in self goes out. Wherever I go I like to talk about my Master.

*A Sister.*—What a shelter in time of storm! I cannot leave this room without testifying for Him and giving glory to His name.

*Singing*—"There is a land of pure delight,  
Where saints immortal resign."

#### A Double Blessing.

*Bro. Hughes.*—I do not desire to take up the time. Sister Palmer wants me to give a word of encouragement to strangers who are present. I think there are some who feel a

little timid in these meetings. They should not. The Lord only waits to bless them more and more for the asking. All who come in here are earnestly invited to take part in our services, and there is no more suitable place to join in the worship of God. I will simply say that the Lord has blessed me here to-day in two ways—first, by the hymn read by Sister Palmer, 526th, and secondly in the Word: “Christ hath loved the Church, that He might sanctify and cleanse it with the washing of water by the Word.”

#### A Great Salvation.

*Brother Decker* (of Elizabeth).—The second day of this month I changed my life. I went listlessly into a mission and there met an old army comrade, who talked very seriously with me, and urged me to give my heart to God. And I *did*, and am now a worker for Jesus. When I see an acquaintance in a gin-mill I walk right in and lead him out. They say sometimes—when they see and hear me in my humble work for God—“There’s Jim Decker—he’s drunk!” I am drunk—if it may be so called—more properly, rejoiced—in the thought of doing good work for Jesus. Pray for a stranger, that he may go on in the good way, and never falter.

*Singing*—“O then fully trust in Jesus.”

#### Joy in the Lord.

*A Sister*.—Jesus is my joy and my comfort. I want to be filled with the Holy Spirit. It is good for my soul to be here, and I bless God for the happy privilege.

*A Sister*.—I went to hear singing at a revival not very long since, and I came away blessing the Lord, and I have blessed Him ever since, and will until I die.

*A Sister*.—I was for many years a Church member, but somehow, for a long time, I could not receive the Holy Ghost. At last I went to the *Salvation Army* meeting and the Lord blessed me there. Yet I felt that I was not filled, and with that feeling have come here.

#### Comforted in Bereavement.

*Mrs. Dr. Cramer*.—I have lately lost by death a beloved daughter; but the Lord is tiding me over my great sorrow; and He is blessing me more and more as the lonely days go by.

#### Loving God’s Will.

*Rev. John Parker*.—I really love the will of God. This test is always reliable. Thou shalt love the will of God. Do I love the will

of God? Yes, hallelujah! God never built up a sinner without first making him *clean*. God knows I am doing my best to get up to His standard. I know that I love His will better than I do my own eyes.

#### Who is Jesus?

*Rev. I. M. See*.—Who is Jesus, of whom we talk? He is the Word, and I accept the Word. I feel the power of the living One. He is my life—glory to His name! The will of God above everything. God says that he that overcometh shall be a pillar in His temple. Believe, and as sure as you live you have the everlasting glory all right.

*Singing*—“He breaks the power of canceled sin.”

*Mrs. Palmer*.—Jesus never dies. He lives in His Word. Jesus saves me now. In the 6th chapter of Romans we are told how Christ died that all might be saved. “Reckon yourselves to be dead indeed unto sin, but alive unto God.” Do you all believe in doing this? It is for us to put ourselves in His hand and trust Him. I do believe the blood of Jesus Christ cleanseth me.

*Singing*—“I rise to walk in heav’n’s own light.”

Closing prayer by Dr. Roche, followed by Sister Palmer.

After the singing of the Doxology and the Benediction, pronounced by Bro. Taylor, the meeting closed.

## SECOND MEETING.

*Mrs. Palmer* lead in the services; and the opening hymn “How firm a foundation ye saints of the Lord,” was sung with fervor. Requests for prayer were numerous, and from various States; followed by prayer, in which Rev. Ross Taylor, son of Bishop Wm. Taylor, led.

*Singing*—“What a friend we have in Jesus.”

*Mrs. Palmer* said she would read the 11th Chapter of Hebrews, where it was stated, “There were many witnesses looking on the scenes described.” So we have many witnesses present, who ought to honor God by their testimony.

The Scriptures were then impressively read and upon the statement, “We look not at the things that are seen, but the things that are not seen,” she remarked in substance: “God has favored me with a long life, and



my Father has allowed me to be a witness for Him in suffering, at some periods of my life." At one such time I was praying for the removal of a certain physical ailment, but it did not come: the Lord knew that I was willing to suffer, and I said to Him, "Thou knowest that I lay in Thy hand," and that now I put myself anew in Thy hands, where I have been for years, and told Him that "He knew I had perfect faith in His power," and it seemed to me that in desperation I took hold of Him, and said "Thou knowest that I have faith in Thee." There was a Bible near me, which I did not know of at the time, and as I took and opened it, I read, "My grace is sufficient for thee." I said at once, "Lord, most gladly will I suffer and endure pain to be a witness for Thee," and to say with Paul, "Most gladly," "Most gladly!" And at that time the impression came to me, and I thought it was from the Lord, that I was to live a long life of intense suffering, that I might be a witness of the manifold grace of God, and of the *sufficiency* of grace. I joyfully accepted this supposed continued suffering to be my lot, and the Holy Spirit gave me to *gladly* accept it. "They, verily, for a few days chastened us after their own pleasure; but He for our profit that we might be partakers of His holiness." She remarked: That is a beautiful thought, is it not? The reference in my Bible is, "I am the Lord your God; ye shall, therefore, sanctify yourselves, and ye shall be holy, for I am holy." We all remember Peter wrote: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature." Elsewhere in the Word it is said, "Follow peace with all men and holiness, without which no man shall see the Lord." Think of it, "*without which*." That is *very positive* language.

Let us this afternoon ask God that we may more fully than ever receive the baptism of the Holy Ghost, that we may all be witnesses. "O for a cloud of witnesses, so that He can do with us as He pleases, for He knows in what state of grace we can serve Him best."

*Singing*—"Lord Jesus, I long to be perfectly whole."

*Bro. Hughes*.—The lesson read by Sister Palmer has emphasized to me this thought: That our profession of faith in the Lord Jesus

Christ is to be an open one, before witnesses. Here is a great cloud of witnesses. It always seemed to me to be a cowardly thing for people to go into a cave, or a monastery, thinking thereby to serve God better. No! Our confession of Christ is to be made before others. There are three worlds looking upon us, and I do not know how many more. All Heaven is looking upon us, and so is Hell, and this world, with a malignant eye to see our failures; but we cannot afford to accommodate the enemies of our Lord Jesus Christ. I pray that God may help me to be a faithful witness. Bishop Thoburn said in the Minister's Meeting, "that there is nothing which the Church needed so much as the old-time spirit of prophecy, which is the testimony of Jesus."

#### The Overcomers.

*A Sister*.—"They overcame through the blood of the Lamb and the word of their testimony." She was present at a service with Dr. Palmer who desired witnesses to arise, and he said, that we were to have weights or wings, and urged us to get the wings, and he gave us a precious lesson. The Church should be ready to put on pure robes, white robes, and bright ones. I did not formerly think so much of the bright robes; but in every good laundry the garments have to be washed, ironed and polished, and so made bright. All this is for our good. Twenty-four years ago, very nearly, I received this great grace. Through the testimony I heard here I arose for prayers. I had then been fifteen years a Christian, and once in a while, under the stress of the cross, I would speak in prayer-meeting. I said, I cannot pray in public, or, if I could pray as such a sister I would; but when I came here and gave my will to the Lord, He came in and baptized my soul with the Holy Ghost, otherwise I would have been stranded on the beach, as I was getting muddled because I did not hear this teaching in the Church, and I would come here and be tided over, until the hour arrived of my entire sanctification; and now I have no other desire than to be fully the Lord's.

*Singing*—"Who are these arrayed in white?"

#### Glorifying God in the Fires.

*Rev. Ross Taylor*.—While we were singing that verse, I was thinking of things not seen. Think you that I would call my babes back

this afternoon? But I did not arise to speak of them, nor of my recent affliction, nor of the fiery flame through which they ascended to God. But the testimony that I feel called upon to narrate is, that it is not afflictions which save us, but we are saved by the Holy Ghost. Afflictions conduct us where He can do the work for us. Brother Wm. McDonald stood at the altar when I consecrated my all to the Lord; and I have never taken it back. Some new things turn up, but at once they are surrendered responsive to my consecration. My wife has been quite ill since our house burned down, and last Sunday morning I thought I could leave her and go to Church, as she was apparently much better; but when I returned I found her worse, and she said, "Husband, there is no use, you must give me up." I replied, "I gave you up to the Lord long ago." And she at once said, "But you must ratify that consecration this afternoon," and I did. Then I brought out my nine days' old babe in the little basket in which she was lying, and gave up this child to the Lord; and together we had a thorough season of consecration, after which she said, "Husband, I feel as if God was going to help us, and spare me!" Her pulse soon went down from a fever heat to a natural condition, and this morning she arose, and without assistance, prepared her own toilet. I feel that I should give this testimony to the praise of God.

#### Thorough Work.

*A Brother.*—Some persons are called to go through the purging, purifying, eliminating, and annihilating processes, to take selfishness out of them; but if we submit to this cheerfully, the Lord will bring us out so there will be neither spot nor wrinkle. One has said Christianity might be compared to the solar system. There are stars in the innermost circle, and others nearer to us. If we pass through the process which God prepares for us, we can go right on down to the sun, as we read in Revelation, of the woman who was clothed with the sun. There is a marked difference between the processes of chastening and punishment; if we accept the chastening as of the Lord, and be docile and acquiescent, we shall be profited.

*Singing*—"In God I have found a retreat."

#### Fruit in Old Age.

*Rev. Mr. Edwards.*—It has been quite a good while since I was here, as I have not

been able to come. I know what it is to pass through these afflictions, and I have laid away many loved ones, and have been afflicted in body, and now cannot walk without pain, and am nearly 82 years of age. So when that passage was read, "These afflictions work out for us a far more exceeding and eternal weight of glory," I could better understand why God has permitted these things. The Lord is my salvation, and the blood of Jesus Christ His Son cleanseth me now from all sin, and the blessed Holy Spirit witnesses that I am wholly saved, and I am comforted in the thought of meeting dear ones again.

#### A Saved Romanist.

*A Brother.*—About five months ago I was here, and though since then I have traveled largely, I have found no place like this spot. On the other side of the Atlantic I told them of this grace of God. And they asked me, "What great trouble has befallen you?" for they seemed to think great sorrow preceded this great grace. I said such great grace has fallen upon me, that I cannot help but tell it. The Lord was with me on ship-board; and wherever I journeyed, He passed on before me. There is a boiling spring of grace in my soul. So, I feel it impossible to withhold my testimony. Of several sisters in the Old Country, only one was willing to embrace this grace; and on my return to this country Satan tempted me with the thought of doing wrong, because I had spent so much money for one soul, especially as I had not much of earth's treasure. When I first visited this hallowed place I said to myself, "It is impossible for me to get this grace, and it would not do for me in my business," but I became persuaded, and I sought and found this grace of God. Pray for my two sons who do not know the way of life.

*Bro. Mackey.*—Dr. Pomeroy lived to be quite an old man, but he had the greatest desire to continue to live and preach the Gospel. It ought to be the desire of every good man to stay here and accomplish much for Jesus, and that is my desire. There are some who started thirty years ago, who do not seem to have grown much. Thank God, I have been growing. I am saved fully, and every day in the year, and I have never found anything that so satisfies me as salvation. I have not been confined to my bed by sickness since 1876. The Lord does not find it



necessary to make us pass through afflictions if we will accept His will and grace without them.

**Testimony From Afar.**

*Rev. Bro. Taylor*, of Australia, President of the United Methodist Holiness Association: I come to this meeting as the voice of a stranger from the uttermost parts of the earth, and bring to you the greetings of holy men and women in Australia. It will be of interest to those who have the management of this meeting when I say its influence was felt through Australia. If I had time I could tell you of things to fully justify this remark. A United Methodist Holiness Association has sprung up there; and for ten years we have been holding Holiness meetings constantly, and this is one result of this meeting which I now have the privilege to attend. It has been my joy to witness revivals of old-fashioned religion under the power of this grace, the like of which I have never seen before. It has been a manifestation of power to convert all manner of men. I tremble to speak of my own work, but for ten years we have scarcely had one meeting either on Sunday night or week nights but there were conversions. I was the founder of the Methodist Forward Movement in Australia, and we determined that if there was to be a success, it was to be the outgrowth of the work of the Holy Spirit. I might as well say that I am in the midst of the greatest trial of my life. Two years ago my Conference put its hand upon me and said, "We want you to travel through England and the United States." I have conducted between five and six hundred meetings in the Old Country, and it has been my joy to see thousands who have been brought from nature's darkness into God's marvelous light.

At the suggestion of Brother Hughes, for the victories God had been pleased to give our brother, the meeting joined in singing the Doxology.

**Fully Saved.**

*Sister Danner*.—I have lately been thrust into the work as never before, and it has caused me to wish that I knew more, that I might render better service to the Lord. A sister said to me, "Never mind, what you lack now you can have all eternity to gain. Twenty-seven years ago I stepped on a ship in the South to come to New York, and while going around Cape Hatteras, though as yet unconverted, and taking pleasure in the

fashions of the world, I promised God to give up all for Jesus, and I was saved on that ship. I have learned much since then, for God led me into this meeting. A moment comes when we ought to accept Jesus fully, and He cannot save us to the uttermost until that time. I was afraid to give up all. Anyone else might do so, I thought, and it would be all right, but not for me. I had honestly worked up to this point as best I could, and the Holy Spirit said, "Why don't you enter in now?" but I was afraid. And I was fearful also not to go forward, but said, "I will yield." The Spirit then seemed to ask me, "When will you do it?" And I said, "I will do it now." With my husband, who was a soldier, I had been on the battle-field, and knew when the battle was on, and when it was off. And I knew this spiritual battle was off from my soul, though for two weeks I lived by naked faith, and then said, if permitted to live so long I would walk with Him for a hundred years without feeling if He should so lead me. That was the moment of transformation: and afterward He flashed His glory upon me, and I said, "It is the Holy Ghost; it is the hope of glory in the soul, and when we have this we have the endowment for work."

**Sanctified Wholly.**

*Sister C.*—About eighteen years ago God sanctified my soul. And then I said, "Lord, what wilt Thou have me to do?" I do not believe there is any selfishness in this religion. In the providence of God I was led down South to work for the souls of the colored people, and I have seen hundreds of them saved, and some get out into full salvation. It was a trial to be away from my friends, but at the same time I was happy. I do not expect to be with you often. Down South I have no privileges like this. But it is a joy to see many converted, and I praise Him that He permits me, one of His weakest children, to see His glory going forth.

*A Sister.*—I praise the Lord for the privilege of testimony. I became very hungry for this grace, and the Lord has brought me into the fulness of the light, and now He has brought me to this city. Why I do not know. Pray for me.

**A Brand Out of the Fire.**

*Brother.*—About a year ago I received an invitation to come to this meeting, but I never had the opportunity until to-day. I

desire to leave my testimony for the Lord Jesus Christ, that He can save and keep. He lifted me out of a horrible depth of vice and crime, and He keeps me. During the past twenty years of my life, it has been with me one scene of vice and crime; but here, amidst Christian people I can speak of the power of grace to save. I praise God that there is such a place where people can get together and have sweet communion with the Lord.

*Sister Palmer* said there were other strangers present, and she would like to give them an opportunity to testify.

**A Beautiful Picture.**

*A Brother.*—What a beautiful picture is this meeting with its surroundings, reminding us of what we shall see in the by-and-by, when God's children shall come from the East and from the West and sit down together at the marriage supper of the Lamb. Time is too short to tell all here, but I am saved by the power of the Holy Ghost.

**An Uttermost Salvation.**

*A Brother.*—I am told that the word "uttermost" means forever. When I get down into deep trouble I always go to the book of Job. He did not backslide in the midst of his trials, and yet I do not belong to the Job family, but to the stock of Abraham, for he had faith in God.

*A Brother.*—I had been a professor of religion many years, I had been often convinced there was a lack of something in my experience, and yet I wanted to serve the Lord with all my heart. In my perplexity I asked an aged sister, "When is a Christian prepared to die?" She said, "When God calls you He will make you ready." But this did not clear up my difficulty: I was very active in the Church, thus hoping for help, and I would go into the woods and pray, but at last a man came who knew about this grace, and under his teaching I consecrated myself fully, and Jesus came in, and I knew I had the blessing. As I was giving in my testimony I told them I did not know what to call it. After that meeting a brother said to me, "You have received what the Methodists call 'the second blessing.'" And so it proved. The Scriptures became very precious, and the book of Romans was sweeter than honey or the honey-comb. This is primitive Christianity.

*Brother Foster.*—If you were down with me about the docks, in this city, you would feel that it was a good thing to come to such a

meeting as this. I am the Lord's, and His only. Last Monday while taking checks from my business place to the Bank, some of them were lost, and I had to hasten and stop their payment. Some one suggested that a remedy was found in stamping checks "For deposit only." So I procured such a stamp, and then thought I would have the sentiment stamped on my soul, "For Jesus only."

**All for Jesus.**

*Dr. Roche:* Referred to the lesson for the day, "Seeing that ye are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us," as impressive for us, for we may all get there if we run to the end, and see well to it that we keep looking unto Jesus. In running such a race we must have the mind intently fixed on one thing: we need not be destitute of ambition: we may be conscious of our ability in some direction, and be sanctified fully, and say "All for Jesus." The very fact that we are being looked upon, is a reason why we should arise and run with all our might in this Heavenly race.

There is such a thing as glorifying God in the fires. *Dr. Johnson* says, "There was a reptile which saw the fire was approaching it on every side, and from which there was no escape. As the flames came near, the reptile committed suicide by poisoning itself; but we are to endure hardness as "good soldiers of Jesus Christ," and be spiritual salamanders, who live in the fires to glorify God, and then, when you are purified, you will ascend to the supernal glory. That seraphic preacher, the sainted *Summerfield*, said, "I question the Christianity of a person who would not go to the uttermost parts of the earth to save one soul." The best of all is to be looking unto Jesus with a look of absolute absorption, and of being swallowed up in God. Are any of you passing through deep waters? They have passed over me. Are you drinking deeply of the cup of bitterness. So I have thus drank. We must consent to lie in His hand, and to trust Him in the fire, that we may be counted worthy to share in His glory.

After further invitations were given to seek this great blessing, all present arose and sang,

"Lord, in the strength of grace,  
With a glad heart and face;  
Myself, my residue of days,  
I consecrate to Thee."





SABBATH IN THE HIGHLANDS OF SCOTLAND.

## SABBATH BELLS.

BY FRANCES RIDLEY HAVERGAL.

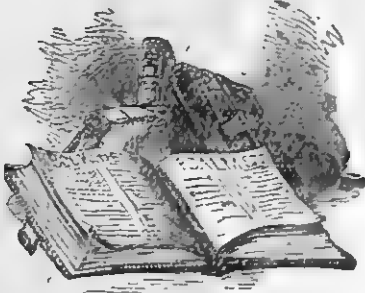
O SWEET Sabbath bells !  
 A message of musical chiming  
 Ye bring us from God and we know what you say ;  
 Now rising, now falling,  
 So tunefully calling  
 His children to seek Him, and praise Him to-day.

The day we love best !  
 The brightest and best of the seven,  
 The pearl of the week and the light of our way ;  
 We hold it a treasure,  
 And count it a pleasure,  
 To welcome its dawning, and praise Him  
 [to-day.

O sweet Sabbath rest !  
 The gift of our Father in heaven ;  
 A herald sent down from the home far away,  
 With peace for the weary,  
 And joy for the dreary :  
 Then O let us thank Him and praise Him to-day.

Rejoice and be glad !  
 'Tis the day of our Saviour and Brother,  
 The Life that is risen, the Truth and the Way ;  
 Salvation He brought us  
 When wand'ring He sought us,  
 With blood He hath bought us : then praise  
 [Him to-day.

## THE EDITOR'S STUDY.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness — No Wrath — No Strife—No  
Malice, Enmity, or Evil-Speaking—  
Love, Love—only Love.

THE INVOCATION.—“And this I pray, that your love may abound yet more and more in knowledge and all judgment. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”

—PHIL. 1: 9-11.

### SALUTATORY.

ALL hail, 1895! We greet the new year with joy and gladness! We extend to all our readers our hearty congratulations—to each and all *A Happy New Year!* May this be the happiest and best year of their life.

The opening of a new year calls for a new song, the offering of a grateful heart to the “Father of Lights, from whom proceedeth every good and perfect gift.” We are constrained to sing:

“In all our ways His hand we see,  
His ruling providence we own.”

The evidences of His tender love are so abundant that we may well be set all aflame with praise and thanksgiving. All within us should be responsive to the Psalmist's invitation:

“O give thanks unto the Lord; for He is good;  
for His mercy endureth forever.”

The dawning of the New Year brings *responsibilities*. Time is a talent graciously entrusted to us by our Father, and His loving voice speaks to us from on high, saying, “Take this new treasure and use it for Me, make the pound gain other pounds!” Let us be heartily responsive.

In the blessed unfoldings of the period we have *opportunities*. Never were the opportunities of the people of the Most High so multiplied as at the present time. Doors of usefulness are thrown open, and fields ripe for the harvest appear on every hand. We are called, therefore, to be at our best for God, to have all our redeemed faculties consecrated to Him, and to be ready for every marching order of the great Captain of our salvation. The whole world is really feeling the attraction toward the Cross. The words of Jesus are invested with more marvelous emphasis than ever. “And I, if I be lifted up, will draw all men unto me!” He has been lifted up in shame and agony and blood, a wondrous spectacle to men and angels, and earth to her profoundest centre has felt the power of those expiring death-throes. Now He is to be lifted up in the persons of His saints, His royal representatives on earth, a “holy nation, a royal priesthood.” In light, and life, and love, bearing the image and superscription of the “One altogether lovely” they are to force their way into the very heart of the nations, and bring the world to His feet.

Shall we, individually—for the Church is composed of individuals—measure up to our predestined position in the redemptive economy? Shall we be led out in holy enthusiasm, inspired by sublime prophetic announcements, to do and dare for our Divine Master? Shall the tragic scenes of Calvary and the opprobrium heaped upon the immaculate brow of the Redeemer rouse us to action commensurate with the wrongs inflicted upon Him? Shall His pure love glow in our hearts with Divine intensity and give us unutterable longings for the fulfillment of His bright designs respecting the salvation of the world? O, beloved, shall we receive the great Pentecostal anointing, and every one become one of the Lord's prophets and, in our sphere, prophesy over the valley of dry bones, saying: “Come from the four winds, O breath, and breathe upon these slain!” The great demand of the day is for a prophesying Church, prophesying of Jesus, as did Peter at Jerusalem. May this new year witness prophetic enlistments in great multitude, going forth to tell of the saving power of Christ. The entire Church prophesying would shake the globe and bring the nations to Jesus' feet.



## A WORD TO SUBSCRIBERS.

WE have in the last three numbers of the past year brought before our readers the question of enlarging the magazine by adding eight pages. We give them in this issue a sample of what we proposed to do. It has 40 instead of 32 pages, and is, as we believe, the best number that has ever been published under our administration, and we are persuaded will be well appreciated.

The proposition to enlarge brought us many letters from our esteemed friends. Some have encouraged us to go forward, expressing it as their conviction that it was a desirable thing to do. Others, more cautious, and fully alive to the unfriendliness of the times, have said, "*Wait a little,*" wait until the clouds are folded up, and prosperity again covers the business world.

After due deliberation and prayer we have concluded to take the counsel of the latter, assuming the *waiting attitude*. We are confirmed in our decision by the fact that we have not had responses to the call for new subscribers to an extent to warrant the undertaking. We have added many new names for which we are thankful to our friends who have so kindly interested themselves. But we must wait until the signs are more promising. Our next issue will be 32 pages according to our usual custom.

This *Special Number* has some very attractive features. We introduce to our readers some new writers, who have furnished us with some excellent communications. It would be difficult, we think, for a magazine on the line of Holiness to be made up with a *better series of original articles* from first-class writers.

The two reports of the *Tuesday Meeting*, instead of one, will be highly gratifying we know. And the personal testimony of Rev. Charles Garnett, Congregationalist, of Manchester, England, and the *New Year Testimonies* will be read with interest. Altogether we are well persuaded the number will receive the warm commendations of those to whom it shall come. And we trust that God will make it a great blessing to all.

One thing is certain, though the *GUIDE* may not be enlarged this year, our souls may. The Holy Spirit will if we ask, expand our Christian graces.

## HARPS ON THE WILLOWS.

THE Psalmist gives us an affecting view of the Jews in captivity when he writes:

"By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion."

"We hanged our harps upon the willows in the midst thereof."

The name of Babylon was used for the whole country, as also Zion for Jerusalem, as in Psa. 123: 13.

The Jews' Babylonish captors derisively, "required of them a song; and they that wasted them required of them mirth, saying, 'Sing us one of the songs of Zion.'" But Israel's mournful reply was, "How shall we sing the Lord's song in a strange land?" ("the land of the stranger" in the margin).

"Whether the request was in derision or curiosity," an eminent writer says, "the answer intimates that a compliance was incongruous with their mournful feelings. For joyful songs would imply forgetfulness of their desolated homes and fallen Church. The solemn imprecations on the "*hand*" and "*tongue*," if thus forgetful, relate to the cunning or skill in playing and the power of singing."

This picture of Babylonish captivity, dark and mournful as it is, finds a parallel in the Christian Church to-day. The opening of the year finds many in worse than Babylonish bondage. Once they were among the Lord's free people, walking in the light of His countenance and having a buoyant step in the way of His commandments. They had a heart full of melody, and there was a song upon their lips.

Now, how changed! Their harps are, as it were, hung upon the willows. They are the mockery of the wicked, alas, alas, for them! Here is work for the saints, to get the Babylonish captives emancipated, to bring them back to their old freedom, so that they shall have a new song put in their mouths. Who will help to strike off a Babylonish chain?

This is a work that might well rejoice an angel. It is in delightful harmony with Christ's redemptive design. He has come to make men free, and whom the Son makes free is free indeed. By all means then let the chains be broken, and the full measure of Gospel liberty be realized.

## NEW YEAR TESTIMONIES.

*Mrs. S. A. Lankford Palmer's Testimony.*

“I WILL instruct and teach thee in the way which thou shalt go, I will guide thee with mine eye.” *Psa. 32 : 8.*

Throughout the winter of 1883 we attended lectures on astronomy. On our way one evening, the blessed Heavenly Teacher taught me a precious lesson.

I was expressing a strong desire that some points might be made clearer, when my dear husband, looking in my face, calling me by a pet name, said earnestly, “Do you know that you cannot be perfected in every science? There is no philosopher who attempts it; he chooses his science and tries to perfect himself in that, but you want to understand every science.” I was amused with his earnestness, and said, “If I can be perfected in but one science, I choose the science of salvation, the science of holiness. The Holy Bible shall be my Book to study, and *He who inspired it Himself shall be my Teacher.*”

Having been in this school of Christ seventy-six years since my conversion, most joyfully do I recommend my loving, patient Teacher who is waiting your acceptance, saying: “I will instruct thee, and teach thee in the way which thou shalt go, I will guide thee with mine eye.”

And I would here, in my eighty-ninth year give my testimony with Joshua, “not one thing hath failed of all the good things which the Lord our God spake, all are come to pass.” Blessed be His name!

*Mrs. M. N. Van Benschoten, Newark, New York.*

—“Victory, victory to Jesus,” is the triumph with which my heart greets the New Year. The past year had peculiar trials for me, and as they bore down heavily, unexpectedly, for a moment, I thought, “Is God caring?” But almost instantly I righted up, and cried, “I have known my Lord too long to be afraid any more,” and in the very teeth of the fierce Euroclydon, I shouted, “Victory to Jesus! I worship thee, sweet will of God.” Thank God, if we have Jesus on board we can “bear right up into the wind,” and never suffer shipwreck. O the sure sweet refuge—“Father thinks best!” Then surely it is the

richest thing Dying Love can give me. Blow ye winds! I have a Refuge, soft as downy pillows are.

*Deacon Geo. M. Morse, Putnam, Conn.*—Jesus is my all and in all. He blesses my poor soul, and gives me sweet rest on His bosom, and in His love I am nearing the shore of deliverance, and at the same time these signs are following because I believe “In My Name,” etc., etc.; and the fruits of the Spirit are mine. All glory to His holy Name.

*Rev. John Gibson and wife, Bowery Beach, Maine.*—The GUIDE TO HOLINESS has been a great quickening power in our religious life. Its clear Biblical teachings, reports of the Tuesday meetings in New York, the rich poetry and excellent music have brought sweet joy, holy peace, timely comfort, and great inspiration to our hearts, while its regular monthly visit to our itinerant home in our mission-field in Maine has indeed been as a pure living spring of water, and as the bread of life sent down from heaven. May its brilliant burning light never grow dim, but continue to shine on the pathway of the ransomed of the Lord, coming with songs and everlasting joy to the King's palace in the New Jerusalem—to the spirits of just men made perfect—of whom the whole family in heaven and earth is named.

*Rev. John S. Heister, Bridgeton, N. J.*—My faith in God has been greatly strengthened of late by holding more fully before my mind the great fact of God's love to me as declared by John in his first Epistle, 4th chapter and 16th verse: “We have known and believed the love that God hath to us. God is love and he that dwelleth in love dwelleth in God and God in him.”

*Rev. H. B. Beegle, Ocean Grove, N. J.*—As to my experience I can say I am sweetly resting in the will of God. The most striking characteristic of my religious life is peace—the peace of God which passeth all understanding, keeping my heart and mind in Christ Jesus.

*Mrs. A. L. Prindle, Florence Mission, N. Y.*—Wholly His, saved soul and body. My testimony at 5 o'clock A. M. is this: The Spirit answers to the blood, and tells me I am one with God. Blessed be His Holy Name! I experience



moment by moment the wonderful keeping power of Jesus, and I am enabled to cast out devils "In His Name." To Him be all the glory. I am walking in the highway of holiness, and the path grows brighter and brighter. This is a grand furnace for testing the power of God to keep under all circumstances, no matter how trying to patience, nerve or brain. He is able—bless His precious Name—for I have found Him, and find every hour His grace sufficient. I am more and more in love with Jesus, and the blessed doctrine of a *clean heart*. This experience with me is not a theory, but a *living reality*. Glory to God!

*Rev. W. C. Stockton, Trenton, N. J.*—I was converted to God by His grace and mercy on the 7th of December, 1842. And I have been kept by the grace of God without backsliding. On the 25th of December, 1848, I was most sweetly given a pure heart, in answer to the prayer of faith after a complete consecration of my little all to God. And I have found He has keeping power all these years.

*Rev. W. G. Browning, Poughkeepsie, N. Y.*—Kept by the power of God, through faith, to a present and full salvation

*Rev. S. Townsend, Trenton, N. J.*—I send you the following as my verse for the coming New Year: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4: 19. Mrs. S. Townsend's verse: "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. 26: 4.

*Rev. L. R. Dunn, D.D., East Orange, N. J.*—As to my personal experience, let me say that I am fully saved through the blood of the Lamb; and, in the midst of severe trials, my spirit rejoices in Christ my Saviour.

*Rev. E. T. Curnick, Lowell, Mass.*—As the years go by I have a consciousness of increasing need of Jesus. No worthiness is in me. Like Fletcher, in utter dependence, I throw myself upon the Mercy Seat, under the cherubim's wings. Religion is with me more a principle than an emotion. By simple and naked faith I hold on to the horns of the altar, finding there rest, security and satisfaction. I thank God for the verities of our holy religion. "I know whom I have believed."

*Mrs. Bella Cooke, 492 Second Ave., New York.*—I find that as the years go by, and old age creeps on the faithfulness of our God fails not. Ah, no: with Wesley I sing,

Faithful, O Lord, Thy mercies are,  
A rock that cannot move;  
A thousand promises declare  
Thy constancy of love.

Yes, I may say ten thousand promises declare His constancy of love to me; for daily and hourly I find them fulfilled. I am still leaning hard on those everlasting arms and realize they bear me up under every trial and perplexity. My soul sings night and day as the voice cannot, in great weakness and pain. I can tell to those who come to my little upper-room of His power to cleanse and keep clean and we rejoice together in that line and power. I often say, "O that men would praise the Lord for His goodness and for His wonderful works to the children of men. We will praise Him, yea, with our whole heart will we praise our God. With the Psalmist I say, His praise shall continually be in my mouth.

*Rev. C. Munger, Rochester, N. H.*—I am glad I am saved, so as to rest sweetly and permanently in the will of God. My constant prayer is to be so completely filled with the Holy Spirit that I may serve Him in the best way possible. *Saved to serve* is my soul's abiding wish and faith. I would rather serve on earth than sing in heaven, if such be the will of God. I have done so little that I earnestly long to do more than ever in the few days that remain for me. Courage, brothers, for "the morning cometh and also the night"—the morning of full redemption to Zion, the night of doom to her enemies.

*Rev. A. C. Morehouse, Smithtown, L. I., N. Y.*—My love for this glorious doctrine of salvation from all sin, as taught in the Holy Bible and emphasized by Wesley, Fletcher, and others, and experienced by myself in my parlor, alone with God, after many months of earnest seeking is increasing with my years, and "the joy of the Lord is my strength." I am a wonder to myself, and to all who know me—preaching three times on the Sabbath, attending two Sunday-schools, and leading class; also conducting at least three week-night services in different parts of this large circuit. To God be the glory.

## OUR COUNCIL CHAMBER.

**A WORD OF ENCOURAGEMENT.**—"Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psa. 103: 13.

We know how tender is the pity of a father toward a child, especially one who is loving and obedient. That is an earthly father, how much more our Heavenly Father, who is infinite in love. Trust Him evermore.

*"Be it my only wisdom here,  
To serve the Lord with filial fear,  
With loving gratitude:  
Superior sense may I display  
By shunning every evil way,  
And walking in the good."*

**A Counsel of Wisdom.**—"See that ye walk circumspectly, not as fools, but as wise."—Ephes. 5: 15. Eminent authority says, The idea of the the Greek is, "See *how* ye walk, &c. The double idea is compressed into one sentence: See (take heed) *how* ye walk," and, "See *that* ye walk circumspectly. The manner as well as the act itself, is included. See *how* ye are walking, with a view to your being circumspect (lit. accurate, exact) in your walk. Cf. Col. 4: 5.—Walk in wisdom (answering to "as wise" here) "toward them that are without," answering to circumspectly" i. e., correctly, in relation to the unbelievers around, "not giving occasion of stumbling to any, but edifying all by a consistent walk."

**A Prayer Counsel.**—"Praying always with all prayer and supplication in the Spirit."—Ephes. 6: 18. Observe the comprehensiveness of this apostolic counsel—"Pray always" in every season—implying opportunity and exigency. We have need for continuous prayer. Praying with all prayer—for all our need, temporal and spiritual, and for others also, and supplication, "with importunity, or, as one says, "an imploring request, in the Spirit." The Spirit indites prevailing prayer, and gives it effect at the throne. If we thus pray in the Spirit we shall surely prevail, our prayer will be effectual both as regards ourselves and others.

**A Counsel of Courage.**—"Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. 13: 13. An able Bible Expositor says: As Jesus suffered without the gate, so spiritually must those who desire to belong to Him, withdraw from the earthly Jerusalem and its sanctuary, as from this world in general. There is a reference in Exod. 33: 7, when the tabernacle was moved without the camp, which had become polluted by the people's idolatry of the golden calves; so that every one who sought the Lord went out unto the tabernacle of the congregation. So we should worship and know Jesus in His spiritual power apart from worldliness—bearing "His reproach, if need be.

## QUESTIONS ANSWERED.

(We shall be gratified to have our readers, during this year, send us questions on points which may be troubling their minds, and we will endeavor to help them in their difficulties.)

**Question 1.**—What should the entirely sanctified do in Churches where the drift is strongly toward formalism and worldliness?

**Answer.**—Be often in secret prayer for the minister and the Church. And when there is a suitable opportunity, give explicit testimony concerning the sweetness, life and power of union with Christ, and the joy of communion with the Holy Ghost. This will strongly contrast with the spiritual deadness of the formal and worldly, and be apt to awaken desire for better things.

**Question 2.**—How should we give testimony concerning full salvation?

**Answer.**—With humility and meekness—seeking to exalt Christ in His saving power, to magnify Him for the work that has been wrought in the soul. We should speak of the grace received definitely—using Scripture terms is best, carefully wording such expressions as are likely to offend good taste, so that our words shall minister grace to the hearer.

**Question 3.**—When does temptation lead to sin?

**Answer.**—Christians of all classes are liable to temptation, unless it be those who have fallen asleep and whom Satan thinks it not worth while to tempt. Holy people are not exempt, but are subject to the most powerful temptations because they are the most damaging opponents of the devil's kingdom, and he will try his skill to the utmost to unlock their grasp of Christ. In a word, temptation is a solicitation to evil. If, when presented the mind instantly repels the suggestion, there is no sin—but, if admitted or cherished that is the point where sin begins.

**Question 4.**—What should holy people do about Church amusements?

**Answer.**—Do not attend them. Do not support them. Testify against them, on suitable occasions, in the spirit of love, but do not get into an argument on the subject, or your spirit may become ruffled. It is sufficient to say, quietly and yet positively, you are conscientiously opposed to them. But contribute to the Church otherwise.

**Question 5.**—What sort of work is allowable on the Sabbath?

**Answer.**—Whatever comes under the heads of necessity or mercy. The day is chiefly to be devoted to religious worship and service. It is the Lord's day and to be sacredly given to Him, for His glory and our spiritual profit. The prohibitory clauses contained in Isa. 58: 13-14 should be considered and observed. Our children repeat them in our Sabbath home worship.



## THE CLOSET HOUR.

MOTTO FOR THE MONTH.—“Thy testimonies also are my delight and my counsellors.”—Psa. 119: 24.

*“When quiet in my house I sit,  
Thy book be my companion still;  
My joy Thy sayings to repeat,  
Talk o’er the records of Thy will,  
And search the oracles divine,  
Till every heart-felt word be mine.”*

## DAILY BIBLE CALENDAR—JANUARY.

1. 1 Peter 3: 15; Phil. 4: 19; Psa. 143: 10; Psa. 144: 1.
2. Rom. 6: 12; Rom. 6: 23; Psa. 51: 10; Dan. 2: 20.
3. Jer. 45: 5; John 15: 16; Psa. 27: 11; Psa. 61: 8.
4. Psa. 37: 8; 1. John 2: 1; Psa. 51: 9; Psa. 40: 3.
5. Matt. 21: 42; Isa. 42: 3; Jer. 5: 3; Psa. 107: 15.
6. Isa. 55: 3; 55: 3; Psa. 243: 11; Psa. 118: 29.
7. Isa. 51: 7; Isa. 49: 8; Psa. 36: 10; Isa. 61: 10.
8. Psa. 37: 1; Psa. 37: 5; Psa. 35: 21 Psa. 35: 28.
9. Luke 12: 29; Luke 12: 31; Prov. 30: 8; Psa. 145: 21.
10. Prov. 3: 5; Prov. 3: 6; 1. Kings 3: 9; Psa. 33: 21.
11. Heb. 6: 1; Heb. 7: 25; Psa. 17: 5; Psa. 118: 14.
12. Heb. 6: 12; 1. Cor. 3: 8; Neh. 1: 11; Psa. 116: 1.
13. Gen. 17: 1; Gen. 17: 4; Psa. 106: 47; Psa. 106: 48.
14. Psa. 107: 2; Psa. 103: 6; II. Chron. 14: 11; 1. Sam. 2: 1.
15. 1. Sam. 12: 24; Isa. 40: 29; Dan. 9: 17; Psa. 8: 9.
16. Psa. 37: 7; Psa. 37: 11; Psa. 119: 133; Psa. 92: 1.
17. Psa. 96: 6; Psa. 92: 12; Psa. 106: 4; Psa. 106: 48.
18. Psa. 96: 9; Luke 1: 71; John 17: 23; Psa. 32: 2.
19. John 5: 39; John 8: 31; Psa. 119: 35; Psa. 118: 35.
20. Heb. 10: 35; II. Cor. 1: 20; Psa. 140: 8; Psa. 52: 9.
21. Prov. 16: 3; Prov. 16: 3; Psa. 143: 8; Psa. 145: 2.
22. Prov. 3: 7; Gal. 5: 15; Psa. 25: 2; Psa. 119: 7.
23. Rom. 12: 13; II. Cor. 9: 7; Psa. 7: 9; Psa. 6: 9.
24. 1. Tim. 6: 12; James 4: 7; Psa. 25: 17; Psa. 28: 7.
25. Ephes. 4: 32; Matt. 6: 14; Psa. 119: 27; Psa. 89: 52.
26. Micah 6: 8; II. Cor. 12: 9; Psa. 125: 4; Psa. 72: 18.
27. Amos 5: 14; Matt. 5: 6; Psa. 61: 1; Psa. 64: 10.
28. Luke 12: 40; Luke 12: 37; Psa. 119: 10; Psa. 119: 160.
29. Psa. 55: 23; Psa. 55: 22; Psa. 71: 8; Psa. 71: 23.
30. Ephes. 4: 1; Rom. 8: 14; Psa. 119: 70; Psa. 135: 21.
31. Deut. 8: 18; Deut. 8: 18; Psa. 63: 1; Psa. 138: 2.

## OUR PRAYER UNION.

We number with the “*Guide Prayer Union*” all who are willing to join in its exercises. We set apart a day each month, specially to pray for all connected with our families, and for the work of Holiness throughout the world, and for those engaged in publishing the literature of Holiness, (that of course includes the Editor of the *GUIDE TO HOLINESS*).

TUESDAY, JANUARY 15TH,

we will set apart as our day for prayer and Bible study for this month. The Scripture for the day is Psalm 121st, and the hymn to be read or sung, No. 945 in the Methodist Hymnal.

## SPECIAL REQUESTS:

1. That this year of 1895 may be one of extensive revivals throughout the country.
2. That salvation may come to all who are on the “*International Interdenominational Prayer Roll*” in the office of THE CHRISTIAN STANDARD, Philadelphia.

THE CLOSET TEXT.—“Great peace have they which love thy law: and nothing shall offend them.”—Psa.

1. How does love to God’s law manifest itself?
2. What is the peace that such enjoy, and in what does its greatness consist? How are such kept from being offended? (The margin has it, they shall have no stumbling block).

## TOPICS FOR CLOSET STUDY.

NOTE.—We recommend our readers to get a blank book, and write out their thoughts on these topics as they may find leisure for it. They will find it to be a profitable exercise.

THE LEPER.—“And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean.”—Mark 1: 40-45. Study the whole narrative given in these verses. The leper’s approach to Christ. The reception which our Lord gave him. The instructions given to him after his cure. His conduct subsequently. The spiritual bearing of the case. Note down your thoughts.

THE TRANSFIGURATION.—“And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves, and he was transfigured before them.”—Mark 9: 2-10. Note the place, *high mountain*. Why? The three witnesses—reasons for their selection. Christ’s wonderful transformation, person and raiment—its lessons. The heavenly visitants—its teaching. The cloud overshadowing. The disciples left with “*Jesus only*.”

AVENGING THE WIDOW.—Luke 18: 1-8. Our Lord gave His disciples a beautiful parable to the end “that men ought always to pray and not to faint.” Read the record, carefully.

Note the widow’s appeal to the judge, and especially her importunity and perseverance; the judge, his unfavorable character, and refusal of the petition, but final yielding.

The application made by our Lord, v. 7, 8. How encouraging to earnest importunate prayer.

THE PHARISEE AND PUBLICAN.—Luke 18: 9-14. This Parable follows the one given above, in the order of record by the evangelist. It was given unto “those who trusted that they were righteous, and despised others.” Note the two engaged in prayer—style of petition, in contrast, and the different results. Then see the application of it by the Master in v. 14.

I HAVE been driven many times to my knees by overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—A. Lincoln.

## MONTHLY REVIEW.

## THE HOME FIELD.

Since our last issue the country has been in a state of extraordinary excitement. The elections which occurred in all the States had unusual interest connected with them, and the popular mind everywhere was greatly stirred by the issues involved. This, however, is past, and the people have settled down again to the ordinary pursuits of life.

The prominent event of the period has been the reception of Gen. Booth in our large cities. The series of services in New York and Philadelphia attracted general attention and were marked by great enthusiasm. At this writing he is pursuing his course in other parts of the country, receiving the heartiest greetings everywhere.

Some All Day Pentecostal Services have been held in Philadelphia and other places. One in Bridgeton, N. J., in the Central Church, of which Rev. John S. Heisler is pastor, the other Churches uniting. It was a day of power and glory.

Another noteworthy event was the visit to the Tuesday Meeting of Rev. Bro. Taylor, President of the Holiness Association, Australia. His cheering testimony is given in the report of the meeting.

Bro. Isaac Naylor, evangelist, who has recovered from his late illness, has been holding a series of meetings in Camden, N. J., under the auspices of the W. C. T. U., and in the Union M. E. Church, Wilmington, Del., Rev. Dr. Hanna, pastor, and in both instances the results have been gracious.

The Holidays are now close at hand, and for the present, revival operations are limited. Nevertheless, there are some Divine visitations. We gather the following from our exchanges, as signs of promise.

## REVIVAL TIDINGS:

*Utica, N. Y.*—Twenty-four Churches, with their pastors, united many converted, all classes being reached. *First Church, Trenton, N. J.*—J. Handley, pastor, has received 189 to full membership, from the probationer's list, the fruit of last winter's revival. *Hartland, N. Y.*—C. A. Woodworth, pastor. Whole families have been converted, 150 seekers, 60 added to the Church. *Fifteenth St. Church, Washington, D. C.*—W. W. Van Arsdale, pastor, 42 conversions. *Villisca, Iowa.*—W. B. Redburn, pastor, 42 accessions. *Independence, Kan.*—Bro. Nussbaum worked ten days, 60 converted. *Valley Falls, Kansas.*—Mr. and Mrs. Coe, evangelists, aiding—Between 250 and 300 converted, and a number sanctified. *Creston, Iowa.*—266 conversions, 257 received full baptism of the Spirit, under the labors of Hugh E. Smith, a young evangelist. *Gilson, Ill.*—B. C. Dennis, pastor, 39 conversions, Epworth Leaguers, actively engaged.

## THE FOREIGN FIELD.

**TIMELY WORDS ON MISSIONS:**—Count Zinzendorf said: "That land is my country that most needs the Gospel."

A Hottentot convert at a missionary meeting in England said: "What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread and hold it for yourselves, not to give one little bit, one crumb to poor heathen. There are so many millions of heathen and you have so much bread; and you could depend upon it you should not have less because you gave; but the Lord Jesus would give His blessing, and you should have the more."

"To be organically bound to Jesus Christ, is to be organically bound to all men over the whole earth."

Dr. F. F. Ellinwood notes the transforming power of missions in the Christian Church: "Within the last hundred years the work of foreign missions has worked the greatest transformation in the experience and life of the Church that anything short of the direct power of the Holy Ghost could have wrought."

From all parts of the Foreign Mission Field, encouraging tidings are being received. The Home Church needs to arise in her majesty to occupy the vast territories of Heathenism that are now inviting her advance.

*Asia Minor*, on the Euphrates, a small self-supporting Church of ten members, give one-tenth to support the pastor.

*Italy.*—Dr. C. W. Cushing writes that Italy seems to be ready for the religion of the Bible. Bishop Newman, who has recently visited the field, speaks very hopefully of our work there.

*India.*—The *Hindu Social Reformer*. Madras, says: "India needs at present, not those whose words have the effect of filling the Hindu mind with self-conceit and with self-assurance, but those who will stir up the consciences of the people of this ancient and historic land."

A friendly Hindu, not long ago, in a conversation with Dr. Henry Martyn Clark on Christian missions, in reply to the question, "Which of all our methods do you fear the most?" said, "We do not fear your schools; we need not send our children. We do not fear your books; we need not read them. We do not much fear your preaching; we need not listen. But we dread your women, and we dread your doctors; for your doctors are winning our hearts and your women are winning our homes, and when our hearts and homes are won, what is there left to us?"

When Miss West spoke to an Armenian converted woman at Harpoot about returning to America, "O, don't go; stay longer and teach us!" she exclaimed; and added, "Why didn't the missionaries come before? If they had only come when I was young, I, too, might have worked for Christ!"

**A SUGGESTION.**—Dr. A. J. Gordon urges that individual Churches shall have their own missionaries; and if these missionaries will starve unless the Church responsible for them supports them, then "there will be a possibility that some at home will go hungry in order to feed a far-off workman; but there is little likelihood that such self-denial will be evoked where responsibility for a missionary's support is subdivided among several thousand Christians. The Churches having their own missionaries would awaken a deeper interest and secure better support."





"Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation."

—Psa. 111: 1.

*"O bless the Lord, my soul!  
His grace to Thee proclaim;  
And all that is within me join  
To bless His holy name."*

### PRAISE.

"A Christian who does not observe his victories wants many excellent songs."

"The Lord has many fine farms from which He receives but little rent."

"What I have done is worthy of nothing but silence and forgetfulness, but what God has done for me is worthy of everlasting and thankful memory."—Sel.

### THE NEW YEAR SONG.

BY CHARLES WESLEY.

COME, let us anew our journey pursue,  
Roll round with the year,  
And never stand still till the Master appear,  
His adorable will let us gladly fulfil,  
And our talents improve,  
By the patience of hope, and the labor of love.  
Our life is a dream; our time, as a stream,  
Glides swiftly away,  
And the fugitive moment refuses to stay.  
The arrow is flown,—the moment is gone;  
The millennial year  
Rushes on to our view, and Eternity's here.  
O that each in the day of His coming may say,  
"I have fought my way through;  
I have finished the work thou didst give me to do!"  
O that each from his Lord may receive the glad  
"Well and faithfully done!" [word,  
Enter into My joy, and sit down on My throne!"

The above New Year Song has been sung in past years with great effect at the old-time Watch-Meetings. The custom was for the people of God to surround the altar during the closing moments of the old year, and just as the transition was made from the old to the new year they would arise and sing this beautifully expressive hymn. They would clasp hands sometimes and with flowing tears, and even shouts, pour out their hearts in these inspiring strains.

"ALAS!" says one, "instead of being temples of God's praise, how many are but graves of God's benefits."

An old writer says, "Thy love has been as a shower! the returns but a dew-drop."

### PAST AND PRESENT.

REV. JOHN PARKER.

The year is past and gone,  
Say, hast thou spent it well?  
Hast thou lived each hour with a purpose true?  
Hast thou done each task thou wert called to do?  
What does thy record tell?

The year that now begins  
May be the last for thee,  
For many we knew in the years gone by,  
Have finished the fight and reached the sky;  
What then will thy record be?

'Tis not to make thee sad  
He asks thee for thy best,  
He would fill each day with a record bright,  
He would have thee walk with Him in white,  
Then call thee home to rest.

The call is to hold the past in remembrance, in remembrance of its joys and advances as a cheering retrospect, and of its failures that they may be avoided in the year now graciously given. And it is also a call to renewed consecration, to wider activities and more signal victories. O let us see that God is glorified each day of the year!

THANKFULNESS IN TRIAL.—Jeremy Taylor thus expressed his thankfulness in the midst of trial. "I am fallen into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me! They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me; and I can still discourse; and unless I list, they have not taken away my merry countenance, and my cheerful spirit, and a good conscience; they have still left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them too. And still I sleep and digest, and eat and drink; I read and meditate; I can walk in my neighbor's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights—that is, in virtue, and wisdom, in the whole creation, and in God himself. The best is left."—Sel.

"GLORY to God in the highest, and on earth peace, good-will toward men."



## Praise in Holy Song.


"I will bless the Lord at all times: His praise shall continually be in my mouth."

Psa. 34: 1.



### No. 38. GLORY TO THE LAMB.

THOMAS KELLEY.

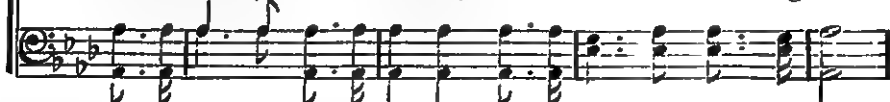
ELISHA S. RICE.




1. Hark! the notes of an-gels sing-ing, "Glo-ry, glo - ry to the Lamb!"  
2. Filled with ho - ly em - u - la - tion, Let us vie with those a - bove;



All in heav'n their tribute bringing, Rais-ing high the Sav-ior's name.  
Sweet the theme, a free sal - va - tion, Fruit of ev - er - last - ing love.



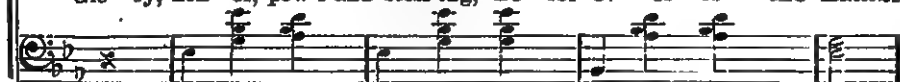
DUET.




Ye for whom His life was giv-en, Sa-cred themes to you be-long;  
End-less life in Him possess-ing, Let us praise His pre-cious name;


Come, as - sist the choirs of heav-en; Join the ev - er - last - ing song.  
Glo - ry, hon - or, pow'r and bless ing, Be for-ev - er to the Lamb.



CHORUS



Crown the Sav - ior, an-gels crown Him, Rich the tro-phies Je-sus brings;



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FEBRUARY, 1895.

THE PEARL TEXT. "Like as a father pitieth his children, so the Lord pitieth them that fear Him."—Psa. 103: 13.

"The pity of the Lord,  
To those that fear His name,  
Is such as tender parents feel,  
He knows our feeble frame."

"High as the heavens are raised  
Above the ground we tread,  
So far the riches of His grace  
Our highest thoughts exceed."

### GOSPEL PARAGRAPHS.

"Blessed be the Lord God of Israel."

—Luke 1: 68.

The opening of the doxology of Zacharias, the father of Christ's forerunner. He commemorates the great redemption in a song. Its origin is divine—the Lord God of Israel—the ancient covenant—God of the peculiar people. "In the Old Testament," as one says, God is said to "visit" chiefly for *judgment*, in the New Testament for *mercy*. After long waiting, redemption is "an accomplished fact, by Christ Jesus."

"An horn of salvation."—Luke 1: 69.

A striking image of the Great Redeemer—"an horn of salvation." An image expressive of dignity, strength and plenteousness—Jesus is "the strength of salvation," or, "mighty salvation." He is "the mighty to save"—in Him is "plenteous redemption." There is "laid upon Him the iniquity of us all." "It hath pleased the Father that in Him should all fulness dwell." This horn of strength and glory and plenteousness is raised up, high, before all the nations.

"By the mouth of His holy prophets."

—Luke 1: 70.

This horn of salvation has been "raised up for us in the house of His servant David." He is the son of Jesse—his lineal descendant, according to the ancient promise. Of him the prophets "wrote and spoke," in sublime annunciation. The prophetic light gleamed upon humanity's darkened pathway. How the prophetic pages glow with the testimony of holy prophets, "moved by the Holy Ghost."

"That we should be saved."—Luke 1: 71.

That was the joy of the prophetic proclamation—Salvation! "For us men and our salvation"—for all men—the world around. That is the all-comprehending word, heralding full deliverance from our enemies, especially man's direst enemy, SIN—"and from the hand of all that hate us." No wonder when the Bethlehem announcement was made, a multitude of the heavenly host, divinely commissioned, came flaming from the skies with songs of joy and gladness.



"The law of Thy mouth is better unto me than thousands of gold and silver."

—Psa. 119: 72.

*"Jesus, Thy servants bless,  
Who, sent by Thee, proclaim  
The peace, and joy, and righteousness  
Experienced in Thy name."*

## SERMON BRIEFS.

BY REV. W. G. PASCOE.

(OF STOKE-ON-TRENT, ENGLAND.)

### II.—SECOND EPISTLE OF ST. JOHN.

**Q**UINLY three of the Epistles of the New Testament are addressed to private individuals. But no lover of the word of God would like to lose one of them. The noble chivalry, the tender grace, the beautiful courtesy of these writings make us thankful that they have been preserved from the wreck that has doubtless overtaken the greater part of such early literature.

No one who accepts the first Epistle of John as genuine, can well doubt this. Eight of its thirteen verses contain quotations from the first Epistle. It breathes the same atmosphere. We feel we are in the presence of the same author.

Some have contended that "the elect lady" means a church; others, with greater probability that it was addressed to a lady named Kyria, who lived in Ephesus.

The letter is written to a Christian family, and is a beautiful specimen of the free and happy intercourse that in the early Church was characteristic of Christian relationship. John is not

afraid that he will be misunderstood when he writes that he loves them. It was a high and pure passion, most becoming from him who had lain in his Master's bosom.

St. John writes simply as "the Elder." He gives himself no lofty airs. There is no self-assertiveness in any of his writings. We can well understand Paul, and Peter, and James, claiming for themselves high distinction. It was very necessary when authority was disputed. But writing to a familiar friend, such claims to distinction would have been utterly incongruous, would have been like the Prime Minister of England writing to his brother, "I, the chief of all the trusted advisers of the Queen," etc.

"The Elder," first because of age; it was written at close of first century; next because of office. Elder, presbyter, bishop, minister, pastor, mean all the same. The New Testament knows nothing of the different meanings that some sections of the Church put on these terms. Important to remember that the holy Apostle John was content to call himself "The Elder."

In this Epistle we have sketched for us,

1. *A Christian Home.* "The elect lady" was probably a widow. We gather that from the fact that no mention is made of her husband, and that John gives some advice as to the management of her household. St. John says she was loved by "all them that know the truth." It is evident that she was well known in Asiatic Churches. He advises her not to give hospitality to teachers of error; she was, therefore, a person of considerable social importance. Very gratifying to meet with such women in apostolic days. What Dorcas was to Peter; what Lydia, and Phœbe, and Priscilla were to Paul, that Kyria was to John. And it was eminently fitting that the son of the godly Salome, with whom the mother of our Lord found a home from the crucifixion to her death, should



find a home, in his old age, under the roof of a noble-hearted Christian woman.

In all John's writings there is not a word about the peculiar sanctity of virgins. Some old fathers have written a lot of rubbish on this subject. But can anyone who has known the loving care of a mother ever think of a nun as the highest type of womanhood? The ideal of holiest womanhood is that of a devoted mother, which finds its highest expression in that "most favored of all women"—the mother of Jesus.

It was a Christian home. Kyria's family had followed her example and embraced her faith. St. John in his salutation, says, "Grace, mercy, peace shall be with us," etc.

"Grace," that is the fountain of mercy. "Mercy," that is the stream that flows from grace. "Peace," that is the blessed state of the soul that has received God's mercy. They had no reason for dwelling on mere hopes. Conscious salvation was theirs. St. John links himself with them. These blessings "shall be with us." Grace ever, a fountain inexhaustible; mercy ever, a stream never frozen, never dammed up and held back; peace ever, that no thundering artillery of hell shall for a moment disturb. "Shall be with us forever." St. John has no misgiving. He is ready to sing the song of triumph before the crown is won or the heavenly city reached. Faith is always triumphant.

"Even now by faith we join our hands  
With those that went before," etc.

2. *Their daily life.* It was not a religion that dwelt in the ecstasies of religious enjoyment; it was an every-day religion. They had to get their living and knock about in the world as others. St. John found certain of thy children walking in the truth. He was a "traveling preacher" notorious for his evangelistic zeal. It was probably in one of his journeys that he found these young men. Abroad as at home they were the steadfast disciples of the Saviour. Too often the policy

of travelers is, "When at Rome do as Rome does." A friend of mine recently, when in Paris, met two married couples—good Christians at home—who on Sunday went to the races. The conscience of one of the party waked up. "O what would they say if some one from home saw us here!" was the cry. They shivered at the thought. O my God! Thou didst see. They thought not of the heart-grieved God. Their religion was to be seen of men. Kyria's children were not of that sort.

St. John "rejoiced greatly" when he found these young men steadfast. It was the beautiful promise, that when he dropped the flagstaff, other hands would catch it up, and lead forward the battle for truth and God.

3. *Their dangers.* "I beseech thee \*\* for many deceivers are gone forth into the world." How gentle He is! Some men are very faithful to what they conceive to be the truth. Yes, pitilessly faithful. They will thank God that they spare no man. They will pounce on you, like a kite on a wounded partridge, and have no compassion for your quivering life. "I beseech thee, lady." That is a different note.

"Many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh." The error John had to combat was a denial of the proper humanity of Jesus. That error struck at the very root of Christianity. For if Christ was not a real man, His life was a sham, His death an imposition, His so-called redeeming work a delusion and a snare.

This was "the truth" so strongly insisted on in the first epistle.

"Look to yourselves" therefore. There is no surer test on the teaching you accept than to ask what is its effect on your heart and life. St. John warns "the elect lady" not to give hospitality to the teachers of error. The Epistle concludes with a hope to see them shortly, with joy for holy converse.

## EXEGESIS.

BY REV. J. H. TIMBRELL.

*Are the Terms Righteousness and Holiness  
Synonyms?*

## ARTICLE SECOND.

**T**HE difference in meaning between the terms under consideration, righteousness and holiness, becomes more evident, and the significance of each more clear as we view them in their antithetic relation to those states or conditions which, in the economy of Divine grace, they are designed to supersede. In reference to this we shall find the lines as clearly drawn as between the terms themselves. There is a state designated as righteousness, its opposite is not-righteousness; likewise, holiness finds its opposite in impurity, sin, or uncleanness. Rev. 22: 11, gives us a quadrangular exhibit of each of these relations in one view, "He that is unjust,"—unrighteous, not justified, *adikon*—let him be unjust still, and he which is filthy—*rupon*, unclean, impure,—let him be filthy still. These are the negative states, the one relating to our legal standing, the other to the moral condition of the heart. Over against these two states, which appertain to fallen, unredeemed humanity, are opposed two others, which show not only that they are fully covered by the provisions of Divine grace, but that in contravention of Zinzendorffian teaching it is a recognized possibility that they are not infallibly joined together. "He that is righteous"—or just, *dikios*—"let him be righteous still." "And he that is holy"—cleansed from all filthiness—"let him be holy still." The mere fact that these distinctions are thus so clearly set forth in the last chapter of the Bible, undoubtedly gives emphasis to the great truths that these terms express. There comes a time when there will be a solemn

arrest of human probation, and the character we have attained will be that in which we shall stand before the throne.

In I. Thess. 4: 7, we find this antithetic relation expressed in the following: "For God hath not called us unto uncleanness, but unto holiness," the moral relation and not the legal being referred to. In II. Cor. 7: 1, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Filthiness, cleansing and holiness, in the order of sequence.

In Rom. 6: 19, we have this quadrangular view again presented in which these legal and moral distinctions are drawn with unusual force. "I speak after the manner of men because of the infirmity of your flesh: for, as ye have yielded your members' servants to uncleanness, and to iniquity unto iniquity—or, using the more literal Greek, *anomia*, to lawlessness unto lawlessness—relating to the overt act, even so now yield your members' servants to righteousness—the legal relation—unto holiness, the moral relation. Out of the uncleanness springs forth the lawlessness, and the path of restoration lies through a displacing of lawlessness by its opposite, righteousness, and of uncleanness by holiness.

II. Cor. 6: 14. "For what fellowship hath righteousness, with unrighteousness," or lawlessness *anomia* again; law keeping and law-breaking. Rom. 5: 7. For scarcely for a righteous man will one die: yet peradventure for a good man some one would even dare die. The adjective "good" expresses the same idea, relating to the moral or spiritual character, and unquestionably holds the thought of worth superior to that of righteousness only.

Rom. 6: 22. "But now, being made free from sin"—the guilt attaching to unrighteousness or lawlessness—"and become the servants of God—

obedient to the mandates of the Divine law, which characterizes the state of righteousness—ye have your fruit unto holiness, and the end everlasting life." Thus we see that righteousness and holiness are very closely related. The servant of God is one who obeys the law of God, or submits unreservedly to what he finds is the will of God; and the fruitage of this obedience is unto holiness.

These texts are sufficient to show the biblical distinction between these two important terms, righteousness and holiness. Righteousness is a legal relation, appertains to our acts without especial reference to the moral or spiritual state of the soul, though faith and the new birth are among its concomitants. The righteousness of faith is largely in advance of that of the old dispensation, "which stood in meats and drinks and divers washings," a legal routine. Christ said: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven"—which simply asserts its enlarged significance under the Gospel dispensation. Righteousness generally means less than holiness, as it antedates it in the economy of grace, but in a wider sense it will be found to cover even holiness itself. For, in order to maintain our righteousness, or justified relation before God, it is essential that we yield obedience to the expressed will of God, and when in the progress of the work of saving grace the soul apprehends the full force of such scriptures as these, "Be ye holy, for I am holy;" "This is the will of God, even your sanctification." Let us cleanse ourselves from all filthiness of the flesh and Spirit perfecting holiness in the fear of God, "without holiness shall no man see the Lord," and many others not necessary to mention, then the question of obedience to the expressed will of God will be found to involve the continuance of the state of righteousness. If we

ignore that will, or refuse to act up to the light that we have received, we unquestionably enter upon a course of disobedience in which it is impossible for us to find any ground for continued justification, while in acting up to our light, obeying the command to be holy, appropriating the cleansing blood, we are but demonstrating our righteousness, while we are experiencing the fruitage of holiness in our heart and life.

Holiness relates to the inner life and not, like righteousness, to the outward expression. Righteousness and holiness are associated with different persons of the Godhead, the first proceeding from the Father through the Son, the latter from the Holy Ghost, through the blood of the everlasting covenant. Thus we find abundant reasons for the juxtaposition of these terms, and sufficient direction for their correct employment in the saving work of Divine grace.

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SHE DIED FOR HIM.—A poor emigrant had gone to Australia to "make his fortune," leaving a wife and little son in England. When he had made some money, he wrote home to his wife: "Come out to me here; I send the money for your passage; I want to see you and my boy." The wife took ship as soon as she could, and started for her new home. One night, as they were asleep, there sounded the dreaded cry of, "Fire, fire!" Every one rushed on deck, and the boats were soon filled. The last one was just pushing off, when a cry of, "There are two more on deck," arose. They were the mother and her son. Alas! "Only room for one," the sailors shouted. Which was to go? The mother thought of her far-away home, her husband looking out lovingly and longingly for his wife. Then she glanced down at the boy, clinging, frightened, to her skirts. She could not let him die. There was no time to lose. Quick! quick! the flames were getting round. Snatching the child, she held him to her a moment. "Willie, tell father I died for you!" Then the boy was lowered into the sailors' willing arms. She died for him. This act was that of a loving, self-sacrificing mother. But surpassing even a mother's love was that of Jesus who died for sinners—a love that was infinite. And if His love is so great to us we should surely love Him with all our "heart, soul, mind and strength."—*Sel.*



# THE ABUNDANT LIFE IN JESUS

## IN GOSPEL PORTRAITURE.



"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

## PAPERS ON PRACTICAL HOLINESS.

BY REV. CHARLES W. L. CHRISTIEN.

(Our English Corresponding Editor.)

### II. *Christ in the Ambitions.*

**W**HEN ambition is taken to mean a desire for superiority to satisfy personal vanity it is absolutely unchristian, but we use the word in a sense quite in harmony with New Testament teachings.

We must remember that it is the simple duty of every Christian to be the best of himself. God gives us certain powers, and He expects that we shall so use them that they shall be developed into more. That is the teaching in the parable of the talents. The servant who had five turned them into ten; the man who had two made them four, while the other, who had the one, left his alone and forfeited it by non-use. They were given that they might grow. And a believer has no right to think that he is to-day all that God will look for him to be in a year's time, or a month's, or a week's. Our talents, whatever they may be, are to be continually under the law of development and never under the law of

decay. It is no part of piety to be content to remain what I am to-day. The religion which, by God's grace, I possess, and the powers I have to use for Christ, are to be constantly becoming better. Thank God, there can be endless advance in piety and growth in powers of usefulness in the cause of God. If I am not better to-day than I was yesterday, and better to-morrow than I am to-day, I am untrue to my Saviour and myself. It is quite right for a minister of Christ to say, "By God's grace I will be the best preacher of the Gospel that it is possible for me to be;" and for the Sunday School teacher to say, "I will be the most efficient teacher my powers will admit of;" and for the writer to say, "I will be the most accomplished author that I can become." Every Christian worker is as much bound to be the most thorough worker he can, by God's help, make himself, as he is to be as Christlike as Gospel provision enables him to be. Who can study St. Paul without seeing that there was this noble Christian ambition in him? Or who can read his letters to Timothy and fail to see how, all through them, he is stirring up the young evangelist to give all diligence to be everything he could become as a power in God's service?

But the difference between the ambition of a worldling and that of a sanctified believer is, simply, that in one self is all, and in the other Christ is "Alpha and Omega, the first and the last." The glorious man referred to puts all sanctified ambition in a sentence, "That Christ may be magnified in my body, whether it be by life or by death." The desire in the heart of a holy man to be as pure and powerful a worker as he can be, is not that men may talk of his talents, and place him in high office in the Church; not that he may carve out for himself a name among the great ones in the ranks of the faithful, or that he may have the pleasure of succeeding in a

pursuit on which his heart has been set; nor even that he may congratulate himself that God is using him on a larger scale, or that souls shall greet him when he reaches Paradise as the one through whom they were led to salvation. No, all this would be self and not Christ. Our ambition must be so to live to God and cultivate our talents that God shall be able to make of us all that we can be made for His glory and the fulfilment of His designs. "Lord, whatever Thou canst make of me, that I desire to be. Take possession of me and fashion me as Thou wilt." That must be our ambition respecting our character. And the one ruling desire concerning our life must be that God shall arrange it in all its details, that He shall put us where He wishes us to be, give us what work He chooses to select, and use us in any way that He prefers as shall be of most service to Himself.

"Content if Christ exalted be,  
And God is all in all."

Now is it possible for the heart to be so purified as for self to be dead? May we sing with Wesley,

"In all things nothing may I see,  
Nothing desire or seek but Thee,"

with a Scriptural warrant that the prayer shall be answered? Is it merely a pious wish, a longing for the unattainable or is it an experience which, through the abounding grace of God, I may have as a definite present possession? The Bible answer may be put in one sentence, "For to me to live is Christ," and that must mean a dead self. And Paul's experience may be ours. He would be the first to say that he had no monopoly of grace.

GOD makes crosses of great variety, He makes some of iron and lead, to look as if they must crush; some of straw that seem so light, and yet are no less difficult to carry; some He makes of gold and precious stones, that dazzle the eye, and excite the envy of spectators, but in reality are as well able to crucify as those which are so much needed.—*Fenelon*.

### AN OUTSPOKEN SALVATION.

The prophet puts this resolution into the mouth of ancient Israel: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest." This accords with the spirit of the Messiah Himself: "He shall not fail nor be discouraged until he hath set judgment in the earth." And the language of His true people is, "I will not hold my peace, will not rest, until the righteousness thereof go forth as brightness"—properly the bright shining of the rising sun—"and as a lamp that burneth, a BLAZING TORCH." Do you, beloved, say this in regard to God's spiritual Israel?

### A PERSONAL TESTIMONY.

BY REV. A. B. RICHARDSON.

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HAVING been invited by the Editor of the GUIDE to tell my religious experience in its relation to growth in the Christian life, I gladly yield to the request of one whom I hold in such high esteem. However much I may hesitate to appear in print in speaking of myself, suffice it to say my heart assures me that my absorbing motives are: to glorify the Saviour, who has so wonderfully saved me and to help some one who may be in the position I was when the fulness of the blessing of the Gospel came to me.

It was my privilege to be born of Christian parents, to have for four generations on my father's side an earnest, devoted Methodist ancestry. On my mother's side there was equal loyalty to Methodist doctrine and polity, in fact, I was taught that our Church was the one great agency for the salvation of man. I may say I was born well—my nature was religious, and under the fostering care of Christian relatives, the influence of the Sunday-school, the austerity of home government, and the constant attendance at the Church services, my mind and heart were early and powerfully impressed. I believe I could properly have been received on probation at eight years,



but I was not urged nor even invited, so that I was twelve years old when at the solicitation of the minister I went forward for prayer, joined the class and began in earnest a Christian life. I had no special conviction of sin, no deep sorrow for sin—I simply decided that I would give my heart to Christ, be good, join the Church. No one pointed out to me the plan of salvation, though I was greatly helped by reading Dr. Newman Hall's "Come to Jesus." Not for three months after I united with the Church did I find the blessed assurance of my acceptance with God. At a class-meeting one evening, the leader inquired, "Are you saved?" I said, "I am not sure that I am." He replied, "Be sure." I sought and found. I received such an assurance that my sins were forgiven, and that I was a child of God, that I could not doubt. I remember the spot, the hour. Here was not joy, but peace, a settled consciousness that I was a child of God. Satan said, "This cannot be it, or you would shout for joy." I told my mother, the teacher of the day school referred to it at the prayer meeting that on Thursday morning, at 7.45, on the thirteenth day of March, 1854, the Lord did save me, and I have not lost the evidence I then secured for an hour since then. At thirteen I gave an address in the Sunday school, at fifteen I was placed on the local preachers' plan as a supplier, then as an exhorter, then on trial, thence a full and accredited local preacher. As my mind expanded, I acquired a more thorough knowledge of the word of God, knew more keenly the sinfulness of sin, and felt that though forgiven of past sins and a child of God yet there were risings of evil, in thought not always pure, in quickness of temper, not sullen, but moments of anger, pride, lack of spiritual appetite, in a word, I was not fully saved. I continued in the state of a steady growth for seventeen years, until while attending a camp meeting service, in the Otsego and Chenango districts,

Wyoming Conference, I heard a sermon from the text, "Is there no balm in Gilead, etc?" It was a plain and Scriptural portrayal of the sufficiency of the provisions of the Gospel of Christ to save fully. Yes, "there was a healing balm," yes, "there was a skilled physician," no need to be half-cured, no need to be partially saved. I investigated my spiritual nature. "I am not fully saved." I may be! I desire to be! I can be! "Lord help me." While listening to the sermon the Holy Ghost revealed to me my defects, then following the sermon an exhortation on "the precious blood of Christ." Kneeling before God I prayed, "Create in me a clean heart, O God, and renew a right spirit within me;—Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." My inbred sin was presented; I desired deliverance. While suffering no special condemnation yet I saw my high privilege in Christ Jesus, and by an appropriating faith in the blood of Christ for complete cleansing, for full deliverance, for salvation to the uttermost, the blessed Holy Spirit came upon me, and into me, in a manner and degree more manifest and powerful than I had ever received him before. I knew I was fully saved—I stepped from the dawning to the day. My religious life prior to this had been one of constant service, I delighted in God, but self was not crucified, the consecration was not complete. After coming to the blood for cleansing I then consecrated myself to God, and the Holy Spirit sanctified me to Himself. What a rich experience, how indescribable a rest of faith, all for Jesus, a holy unconcern, the one desire to please Christ! Freighted with such an experience others saw and felt, power with God gave power with men, and sin became so sinful as to be abhorred. Yet I was not lifted from temptations, but they found no response, inbred sin was removed; temptations came from without. This was twenty years ago, but the effect of that hour has



never been lost. I have yielded to temptation since, but the keenness of my spiritual life leads me at once to seek my Father's forgiveness. There are errors of judgment which cause me trouble, there are conditions which try my graces, but I can sooner doubt my conversion at twelve years than my full salvation at thirty years. O the delight of being fully saved, what freedom, what deliverance from worry, what confidence that God, whose we are, and whom we serve will guide us! Too many endure religion, I enjoy it. "Her ways are ways of pleasantness." Yet I feel more dependent on God than ever. My Bible character is Enoch. I make him my study, my pattern; he walked with God, he pleased God, he had the testimony that he pleased God. If this brief chapter of my religious experience shall be as helpful to those who read it as it has been to those to whom I have told it, I shall be devoutly thankful. Praise the Lord!

If it is asked, "What of the twenty years subsequent to your full salvation?" I say, growth all the time, development at all points. Perfection is not maturity, the bud is not the flower, yet the bloom may be perfect. As the child of tender years has not the strength of the stalwart man, no more was I as strong then as now. The distance between myself and my perfect example in Christ is so great that I press toward the mark of my high calling in Christ Jesus, seeing heights, and depths, and lengths, and breadths yet unattained, though attainable. Sons of Levi! The qualification for the ministry is to be fully saved, then our pulpit efforts and our pastoral work will be God-honoring, and God-honored.

EVEN so, Lord, teach us to hear and obey Thee as our Teacher; to love Thee and believe in Thee as our Reconciler; and as the eternal Son of Thy Father, to adore Thee.—*Bishop Hall.*

JUSTIFICATION was never intended as a substitute for sanctification."

### JUDGMENT SURPRISES.

There will be great surprises in the final day. Jesus will bring up things to remembrance that will be positively startling. To some it will be startling to hear Him say, "I WAS A STRANGER AND YE TOOK ME IN." He links Himself with the stranger—and to those who have been kind to such, He is ready to say, "The door shut against me by others was opened by you." Love opens many such doors. And the Master never forgets the opening of a door in His name, and He will not fail to pay the porter that openeth the door. Beware how you treat the stranger at the gate!

### THE BURDEN BEARER.

BY REV. C. P. MASDEN, D.D.



FRIEND of mine told me one day, that in a convalescent state, he was advised to take a trip on one of the large and commodious steamers that go up and down the Long Island Sound. So he packed his satchel and boarded the steamer, and started for a few days' trip. The steamer was crowded and he walked around, all the time carrying his satchel, until it became very heavy and a burden to him, and almost exhausted him. It never occurred to him that the steamer could carry the satchel just as well out of his hand as in it. Then it dawned upon him, that he had acted *thus* in reference to the affairs of this life. The God who cared for his soul could also take care of the *details* of life. His worry and sadness and exhaustion, in carrying the burdens of life, were all unnecessary, for he had a *burden-bearer*, who could carry both him and his burden. Not only was he relieved of the weight of his satchel, but also of the weight of cares and anxieties, that had hitherto oppressed him and made him miserable. Is it not strange that we insist on carrying our satchels, and wearying our bodies, while the palace steamer is carrying us? While we trust God for the salvation of our souls, can we not trust

Him for our daily bread and daily grace? The dear Lord can make us so strong we will not feel our burdens, and most of them we can lay down, for He carries all. . . . "Cast all your care on Him, for He careth for you," "Cast thy burden upon the Lord and He shall sustain thee," "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How emphatic and strong are these passages! Christ is our *burden-bearer*. He not only bore our sins in His own body on the tree, "On Him was laid the iniquity of us all,"—but He also bore our sorrows. "Surely He hath borne our griefs and carried our sorrows."

We trust Him to save us from our *sins*, why not trust Him to comfort us in sorrow? We commit our immortal souls and eternal interests to Him, why not also trust Him with the incidents of the journey and details of our life? God takes as much care in fashioning an insect's wing as in creating a world, and displays as much wisdom and beauty in the crystallization of the snow-flake and the dew-drop as He does in the mountain range or the starry heavens. He pays as much attention to the affairs of an atom as those of an empire. He watches the falling sparrow and numbers the hairs of our head, as well as rules the heavens and guides a marching army. He governs the world of infinitesimals as well as the world of infinities. The microscope reveals His wonders as well as the telescope. While He cares for our souls He cares for our bodies, our wishes, our thoughts, our emotions, the events and details of our daily lives.

Our faith needs the microscopic character, to take into its scope the minutia and details of life, and commit all to God's keeping. How this would ennoble and dignify our lives! The commonplace would become miraculous, and the ordinary, sacramental. . . The trifling would depart and all things become significant. Let us learn to sing with Anna L. Waring:

"Father, I know that all my life  
Is portioned out for me;  
And the changes that are sure to come  
I do not fear to see;  
But I ask for a present mind,  
Intent on *pleasing Thee*.

I would not have the restless will  
That hurries to and fro,  
Seeking for some great thing to do,  
Or secret thing to know;  
I would be treated as a child,  
And guided where I go.

Wherever in the world I am,  
In whatso'er estate,  
I have a fellowship with hearts,  
To keep and cultivate;  
And a work of lowly love to do  
For the Lord on whom I wait.

And if some things I do not ask  
In my cup of blessing be,  
I would have my spirit filled the more  
With grateful love to Thee;  
More careful, not to serve Thee much,  
But to *please Thee perfectly*."

PEACE—THE EVERY-DAY DRESS OF WORKING CHRISTIANS.—"Peace is a lowly, genial garb. There are many other graces, which are far more attractive, and bear a far higher name. But none more useful, more constant, as an abiding guest in the broken heart. The *courage* of a Christian may carry him onward with far stronger pinion or with firmer step;—the *zeal* of a Christian may make him do greater things for God; *humility* may bear him deeper on to the fertile valley; *charity* may commend him before others, and have more admirers; *ecstatic joy* and *rapture* may bring more delight;—but peace is more constant, equable, homely. It is the *every-day dress* of the believer's soul when he goes forth in the morning to labor, and returns in the evening to rest. Peace is the Christian, resting in the green pastures—reclining beside the still waters—resting under the shadow of the great Rock. The Lord therefore left peace as His last legacy to the Church. 'Peace I leave with you; my peace I give unto you.'"—*Sel.*

FALSE happiness is like false money; it may pass for a time as well as true, and serve some ordinary occasions; but when it is brought to the test, we find the lightness and alloy, and feel the loss."—*Pope*.

## A NEW FASHION.

Fashion is a magic word. The worshipers at this shrine are multitudinous. Many say, "They might as well be out of the world as out of the fashion." The word was once used under peculiar circumstances. Jesus had healed the man who was sick of the palsy, and forgiven his sins. And when commanded to take up his bed and walk, in attestation of the verity of the work, HE OBEYED. And the people said, "WE NEVER SAW IT ON THIS FASHION." Jesus introduced a changeless FASHION. He goes on healing the sick and forgiving sins. He is a great FORGIVER, a great HEALER, also.

## SOME HYMNS OF CHARLES WESLEY.

BY REV. J. I. BOSWELL, D.D.



AMONG the many thousand hymns which Charles Wesley wrote there are some which rise in prominence above all the others, and a few of these

we would now point out.

There is no doubt as to which is the most popular. It is that which is known and sung in all English-speaking Churches,

"Jesus, lover of my soul!"

and there is but one other in the language which can compare with it in popularity,

"Rock of Ages, cleft for me,"

It is worthy of notice that both hymns rest on the same thought, Jesus the Refuge of the soul, when driven by a storm of sin and sorrow. The poetic figures vary, but the thought does not. In the one hymn, the cry of the terror-stricken soul is,

"Hide me, O my Saviour, hide,  
Till the storm of life is past."

and in the other,

"Rock of Ages, cleft for me,  
Let me hide myself in thee."

and the two finest lines in each of these popular hymns shows the soul clinging

to Jesus for salvation as the drowning mariner clings to a spar.

"Hangs my helpless soul on Thee"

sings Wesley, and Toplady follows in the same strain,

"Simply to Thy cross I cling."

The popularity of these hymns may be easily explained. It is not their poetic merit so much as the theme and the glowing devotional spirit which have given them so firm a hold upon the hearts of Christians. A literary critic could easily show the faults in Wesley's hymn, but he could not thereby prevent its being sung. There are other elements of power in a hymn, as in a prayer and sermon, than mere literary elements. Elegance is a good thing, but truth, linked with devotion, has a charm even if the language in which it is expressed is not exactly in accordance with the latest and best book on rhetoric.

The best hymn which Charles Wesley ever wrote (in my judgment) is the one which begins,

"Love Divine all love excelling,"

and the more I read and study it, the greater is my admiration. It is a prayer that Jesus who is "pure, unbounded love" and who is "all compassion" may dwell with us:

"Visit us with Thy salvation,  
Enter every trembling heart."

There is a cry that the "new creation" may be completed, and for perfect heart-purity:

"Pure and spotless let us be."

The last verse is the best of all, and the last line has a climax of three words which cannot be surpassed:

"Lost in wonder, love and praise."

The tune which is wedded—or ought to be—to this grand hymn is "Zundel," which is the name of the composer, who was a former organist of Plymouth Church, Brooklyn. I well recall being in that Church, many years ago, one bright Sunday morning when the Church



was crowded with people to the doors. Mr. Beecher gave out this hymn, which was well-known to be his favorite, and organ, chorus, choir and congregation rendered it in a way which made one feel that heaven was not far distant.

There is a hymn entitled "Wrestling Jacob" which Dr. Isaac Watts, the hymn writer, said was worth more than all the poetry which he had ever written. This is generous praise, but we think Dr. Watts is mistaken and so thinks the Christian Church, if one may judge by the hymns which it sings, for it sings with Watts,

"Before Jehovah's awful throne"

rather than with Wesley,

"Come O Thou traveler unknown."

John Wesley greatly admired the hymns of his brother, especially "Wrestling Jacob," though he thought the funeral hymns surpassed it, in which opinion he is undoubtedly correct, and on a certain occasion he exclaimed, "O what would Dr. Watts have said, had he seen my brother's two exquisite funeral hymns, one of which begins,

"How happy every child of grace  
Who knows his sins forgiven."

and the other,

"Come let us join our friends above,  
That have obtained the prize."

A very touching incident is related of John Wesley. Before preaching at a certain place, advanced in years, his friend Fletcher dead, his brother Charles and all the friends of his youth and early manhood gone, he gave out the hymn,

"Come O Thou Traveler unknown,  
Whom still I hold, but cannot see,  
My company before is gone,  
And I am left alone with thee."

The last two lines wellnigh overcame him, he paused, his voice faltered, tears fell from his eyes, and there was profound silence for a few moments and the whole congregation was deeply moved.

The hymn of which the first verse is quoted above is a long one and is broken

up into three parts in the Methodist Hymnal under the titles "The Struggle," "The Name Revealed," and "Victorious Rapture." As a hymn it varies in point of merit in various parts. The soul is in the night time of sin and misery, and all alone it meets and grasps an unknown Form,

"Art Thou the man that died for me?"

There is a doubt, but it must be resolved,

"Wrestling I will not let Thee go  
Till I Thy name, Thy nature know."

And then comes the grandest part of the poem, where the soul pleads for a blessing, and with a most surprising vehemence, which will not be denied—a vehemence born not of presumption, but out of deepest need—exclaims,

"Speak, or thou never hence shalt move,  
And tell me if thy name be Love."

Holy boldness does not displease this stranger, whose name is yet unknown. He stoops, he whispers that name, that one word, which reveals His nature like a beam of heaven's own light. The soul catches the word and in an instant leaps from midnight to noonday, from agony to joy, and the deep sob of prayer changes into the highest note of triumphant praise,

"'Tis Love, 'tis Love, Thou diedst for me,  
I hear Thy whisper in my heart,  
The morning breaks, the shadows flee,  
Pure universal love Thou art."

O is there any joy purer, nobler, than the joy which comes to the soul which has struggled long but not in vain, which cries, "I am lost," and then, after the prayer, "God be merciful to me, a sinner," is able to raise the exultant shout. "I am saved!"

"When my heart first believed,  
What a joy I received,  
What a heaven in Jesus' name!"

"'Tis one thing to have our sins worn away from the memory and quite another thing to have them washed away at the Gospel fountain."—A. Fuller.

## OUR COMPASSIONATE LORD.

Jesus found His disciples asleep in Gethsemane. Did He severely denounce their indifference? No! What did He say? He gently chided them, saying, "What, could ye not watch with me one hour?" Gentle and tender as it was, it doubtless struck their hearts, to think that they should have slept while Christ was in the bloody sweat and awful agony! Following the gentle reproof was the injunction, "Watch and pray, that ye enter not into temptation"—with this compassionate word, "the spirit indeed is willing, but the flesh is weak." He is indeed a MERCIFUL High Priest.

## "I HAVE THEIR MASTER."

BY J. FOWLER WILLING.



LADY was about to address a large audience. She sat before the people, her hand over her eyes, her heart crying to God for help. Her brother, who sat beside her, whispered: "The angels came and ministered to Him." He meant to remind her of the Master's sore stress, and of the help that was given Him. Just before he uttered the words, the Lord revealed Himself as her Helper. Her reply to her brother's words was: "I don't need the angels now, I have their Master."

All need supernatural aid. They who depend on any but the Lord Himself, fall into the falsities of Romanism, or the vagaries of the Spiritist. Human sympathy is above price. Ministering spirits have their mission, if we ever get on so as to know what it is; but the soul's sore need is met only by the Master of them all.

We may do and endure bravely only when we are sure of the presence of our Lord. That assurance is provided for us in the atonement of Jesus. In full view of the cross, knowing perfectly what His victory would mean to the world, He said: "Abide in me, and I in you." He promised, "I am with you

always." We meet those whose faces are radiant with the Lord's light and love. They have their full share of trouble, but they sing truthfully,

"I've Jesus with me all the time."

To know that Christ is with one, gives a sense of safety. There need never be a care with the Lord always at hand. "We, which have believed, do enter into rest."

It gives skill and opportunity. Pharaoh, though a heathen, said of Joseph: "Can we find such a one as he is, a man in whom the Spirit of God is?" It gives joy. "Let the righteous be glad, let them rejoice before God; yea, let them exceedingly rejoice." We could not obey the command to "rejoice evermore," if we had not His constant presence and His own joy.

It gives dignity. If one's house became Queen Victoria's home, it would have a guard of honor, no matter how humble it was. Her presence would make it a notable spot. People would go out of their way to see where the queen lived when she was in America. We would have a sense of importance from the favor shown us by so great a person. An old saint was being carried to his burial. His pastor said to the bearers, "Carry that clay carefully; it has been the temple of the Holy Ghost for fifty years." The dignity given by the conscious indwelling of God, saves one from all that is time-serving, cringing and mean. It makes him "walk neat," as the Jubilee Singers used to sing. An old negress, who was full of the Spirit's solemn joy, said: "I feel like I was alongside of de manger in Bethlehem, an' Mary had give me de Baby to hold."

It gives courage and success in service. He does all that is done. We only stand still and see His salvation.

Lawrence, a barefoot lay brother of the Carmelite Order, two hundred and fifty years ago, taught the people who came to him from far and near, to

"practice the presence of God." How can we learn the secret of it? Our little, properly saved Bible woman used to say, "Let loose of everything. Let Him come into the soul as He wants to. It is as easy as breathing when you get the knack of it. He will show you how, if only you will let Him."

Strange that one would trudge along under burdens, living in the dimness of a partial salvation, when he might have the fulness of joy, walking in the light, as God is in the light, in consequent and constant safety, rest, skill, dignity, courage and success.

### THE SECRET OF A HAPPY DAY.

BY FRANCES RIDLEY HAVERGAL.

*"The secret of the Lord is with them that fear Him."*—Psa. 25: 14.

Just to let thy Father do  
What He will ;  
Just to know that He is true,  
And be still.  
Just to follow hour by hour  
As He leadeth ;  
Just to draw the moment's power  
As it needeth.  
Just to trust Him, this is all !  
Then the day will surely be  
Peaceful whatso'er befall,  
Bright and blessed, calm and free.

Just to let Him speak to thee  
Through His word,  
Watching, that His voice may be  
Clearly heard.  
Just to tell Him everything  
As it rises,  
And at once to Him to bring  
All surprises.  
Just to listen, and to stay  
Where you cannot miss His voice.  
This is all ! And thus to-day,  
Communing, you shall rejoice.

"That will be a wretched day for the Church of God, when she begins to think any aberration from the truth of little consequence."—*Sel.*

### FROM OUR INDIA CORRESPONDENT.

MISS ISABELLA S. LEONARD.

*I send you the following extracts from letters that I doubt not will be profitable to your readers.*

#### FROM A YOUNG GIRL TO HER MISSIONARY SISTER.

"God in everything they see,  
First in all their thoughts is He—  
They have loved the better part,  
Blessed are the pure in heart."

Praise the Lord, I am so happy ! "My grace is sufficient for thee."

#### MY DARLING SISTER :

I suppose you are rocking about on the sea while I am writing this note.

It is just lovely the way the . . . Blessed Lord has been strengthening mother, because she has a good deal to do while I am at school. I have not much time to help, but I do as much as I can before I go, and I always feel so tired when I come home ; but, praise the Lord, when you ask Him to strengthen you there is no need to think about being tired. You know, dear, it does not seem as though you had gone away forever. I cannot realize it yet, simply because I asked the Lord that He would not let me miss you, and whenever I think of it He puts such sweet thoughts into my mind. I want to comfort mother as much as I can, although she does not need it—you know what I mean. O, it is peace to live nearer to God day by day ! I feel His presence more than ever I did since you left—Christ is just filling your place.

. . . I do not think I will ever forget that Monday. I was not a scrap inclined to shed any tears, but I felt rather funny when the boat began to move. Perhaps you will have to meet Mabel and me some day. I should love to go so much, but I am so willing to stay at home and look after mother.

My best love to Miss L—, tell her I am quite different from what I was when I saw her last. Then I did not know what it was to have a clean heart. I should like to write her a letter, but would not know what to say.

I must say good-night, knowing you are in care of the Best Keeper. Praise the Lord !  
With much love, I am, Your sister,

A—



A MISSIONARY TO HER YOUNGER SISTER.  
DARLING A—

This is just a little note of praise to the Lord. I should often like to write you all long letters, but have not been able to do so yet—time is so precious and slips away so rapidly. Each day seems to make one feel how very near eternity is, and thousands are passing away daily.

I know it is no use crying over the past, but the wish often comes to me, "O that I had made better use of my time at school—that I had studied and learned my Bible more! But I am going to praise God more and more that I am now *really saved*, sanctified and kept by His mighty power day by day, that it is as well with my soul as it is—and,

"Still there's more to follow,  
It is better on before."

... I expect, darling, you find it a little hard to be bold for Jesus among school-mates and others. There are so many who will not agree with us about the *clean heart*. But let us press on and tell out the glad tidings faithfully. Read God's Word more and more. Wait upon Him and listen to His voice. Let the world talk, if it must. So long as He is satisfied with us, what does it matter?

... My prayer for you is that you may grow in grace daily and be ready to do whatsoever the King commands. "In *all thy ways* acknowledge Him, and He shall direct thy paths."

Write me whenever He bids you, and with all His richest blessings may He bless you.

Ever your loving sister,  
E. V.

TO ANOTHER SISTER.

... I often wonder whether God will ever send you to the foreign field, or what little corner of the vineyard He wants you to work in. O how I do thank Him that you girls all became His before I left home! We must pray more than ever now for the three dear boys—if they only knew how happy and blessed a thing it is to belong to Jesus, I am sure they would come to Him at once. I do pray that God may make you such a bright little sunbeam at home that the boys, seeing Jesus in your life, may be drawn to Him too. Be very kind and loving to dear Len—try and not provoke him, but do all in your power to make everything pleasant, even if

he does not take any notice, but only perhaps grumbles the more.

... With all the love this little note can carry, and many, many prayers that God will bless you and use you for His glory,

Your sister,  
E. V.

FROM AN INVALID.

"Ebenezer!" "Immanuel!"

"My God shall supply *all* your need." "He careth for you." How gloriously true these precious words are! God, our own God, does supply all our need as we simply trust Him and seek first His kingdom. *All* our need—not only temporal, but light, love, patience. I am seeing more and more what it is to be wholly cast upon God. He does try our faith, but we so get to know Him, and prove for ourselves that

"They who trust Him fully  
Find Him wholly true."

E. H. A.

EARLY PERSECUTIONS.—"Oh!" said Cæsar, "we will soon root up this Christianity. Off with their heads!" The different governors hastened one after another of the disciples to death; but the more they persecuted them, the more they multiplied. The proconsuls had orders to destroy Christians: the more they hunted them, the more Christians there were, until at last, men pressed to the judgment-seat, and asked to be permitted to die for Christ. They invented torments; they dragged saints at the heels of wild horses; they laid them upon red-hot gridirons; they pulled off the skin from their flesh piece by piece; they were sawn asunder; they were wrapt up in skins, and daubed with pitch, and set in Nero's gardens at night to burn; they were left to rot in dungeons; they were made a spectacle to all men in the amphitheatre; the bears hugged them to death; the lions tore them to pieces; the wild bulls tossed them upon their horns; and yet Christianity spread. All the swords of the legions which had put to rout the armies of all nations, and had overcome the invincible Gaul and the savage Briton, could not withstand the feebleness of Christianity; for the weakness of God is mightier than men.—*Spurgeon*.

WHEN Darius proposed to Alexander that they should divide the world between them, he replied that there was only room for one sun in the heavens. So when God fills the heart there is no room for anything else.—*Sel.*



"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts 2: 39.

*"Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth"*

### "HAPPY NEW YEAR."

BY REV. L. H. BAKER.

THIS is the greeting of the first morning of the new year. It means much as it is repeated and echoed by the members of the household in the morning salutations. Good wishes bursting forth into utterance, taking deeper hold on the desires, crystallizing into good will, are to brighten and bless the home life by happiness-making.

"Blessed are the peace makers, for they shall be called the children of God." This is the spirit of the Divine family. It is the ideal of the home and household.

This state of mind means much to the possessor. To wish well is to banish envyings, jealousy, and enmity, to rise out of selfishness into sympathy and service. Well-wishing will seek ways to cheer and comfort others. It will ripen into well-willing.

Willing will carry into good works the heart's best moods and methods. Seeking others' good reacts on the doer, so that both giver and recipient are made happier. Thus giving happiness makes happiness which may be prolonged throughout the year. Shall it continue? Let each one answer and act.

#### THE PAST.

Another volume of twelve chapters has been written and added to the record of each life. Each chapter contains the record of a month, and on each page the history of a day.

We turn with peculiar delight to those pages that bear the brightness of the anniversaries of individual and home life. How radiant are these happy events. In many a family record a new name is found. Another

has come into the charmed circle to be welcomed and loved. The baby is king or queen, its call the most imperative command, the whole family its willing subject. In the realm of love strength is subservient to weakness.

How many pages here and there are bordered with heavy lines? They tell of those who have gone to the other home. The shadows of separation have gathered about the earthly home, but the radiance of the heavenly has shone in. The celestial and terrestrial have come to closer relations by these translations from the lower to the higher. Heaven is more real. Other pages do not hold us with delight nor sacred grief. We turn them rapidly down, for we are reminded of duties omitted or deeds done that bring no comfort.

#### THE FUTURE.

We cross the threshold. "Leaving the things that are behind, reaching forth unto those things that are before," we turn our faces toward the future. The race is set before us. How shall we win? The Word suggests: "Let us lay aside every weight." No one can succeed who is loaded down with cares and anxieties. "Be careful for nothing." This is not carelessness, but "casting all your care upon Him," for "He careth" for you. This freedom from care brings ease and alacrity of movement. The ache and pain of a besetting sin checks the regularity and comfort of Christian activity. Its frequent uprising and constant repression bring fear and friction to the heart-life and disturb the peace of home-life.

The removal of this sin gives assurance and courage toward a supreme confidence and conquest. The irksomeness of duty and the tardiness of effort give place to the gladness of privilege and the alacrity of action when the eye is fixed upon the goal; or better, on the eye of one above the goal. As when the racer looks steadily into the eye of love that looks so eagerly upon the race-course and feels the inspiration of that steady gaze, inspiring to patient and earnest effort, so looking unto Jesus gives elasticity and steadiness to him who runs with patience the race set before us. Catching the loving look of Him who says, "I will guide thee with mine eye," insures success and salvation. So run that ye may obtain—not simply by "inching along," "slow and sure," but "speeding along," "run the race with patience."



"YOUNG MEN SHALL SEE VISIONS."

A vision is sight of a thing that is, a verity. It is not mist, but seeing the mountain unwreathed of vapor. The eye, the light, and the mountain are the facts essential to that vision. The eye turned to the mountain, and the light encircling the seer and the seen, vision is assured. So it is the light of the Holy Spirit falling upon revelations and illuminating the spiritual mind that gives the vision of truth.

A young man on the Damascus road beheld a vision that changed the whole course of his life, because he "was not disobedient to the heavenly vision." It brought conviction. It aroused to prayer. It led to salvation. It culminated in service. To every young man some vision of conviction comes. In the hush of night or under the pressure of daily toil, in the whirl of pleasure, or under the ministry of truth, in the presence of death, or under the shadow of sorrow, somewhere the vision of a conviction flashes upon the soul to arouse the conscience. This followed, salvation ensues. Then follows vision of purity, embodied in Christ and imparted to His followers. What visions of power are thus seen!

"FOUR DAUGHTERS WHICH DID PROPHECY."

To the favored son and the cultured daughter the same bestowment of spiritual anointing and the same privilege of using. So to the less cultured and less favored the same anointing that abideth and teacheth. "Four daughters"—a happy quartette. One, perhaps, fluent in speech and brilliant in thought; another given to song with charming voice; another of meditative mood and quiet utterance; another of tender spirit and tearful sympathy. "Which did prophecy"—speaking unto "edification, exhortation and comfort." One delighting the multitude by the flow of eloquence and sparkle of truth; one charming the world by rippling melodies of salvation; one quietly teaching the earnest seekers after grace; the other sweetly comforting the sorrowing and tenderly ministering to the suffering; a four-fold ministry of womanhood under the gift of prophecy.

The ideal Christian household: The father an evangelist; so lovingly and trustfully given to the work by wife and mother, that she does not even seem to be; the daughters so co-operative as to have special mention.

Their home open to hospitable entertainment that the great evangelist finds a welcome where he teaches them to "Follow after charity and desire spiritual gifts, but rather that ye may prophesy."

OUR BOYS AND GIRLS.

SUNDAY STUDIES: "Oh dear, Sunday is such a long day!" said Bert, "and we cannot go out with our sled to play—what can we do?" "See, there comes cousin Howard and Mina," said Ruth, "now we'll have a good time; but mamma, what can we do?" After the greetings and removal of wraps, "Auntie Florence" answered the questions of both by gathering the little ones about her at the window in the "cosy corner," and said, "Let us have a little talk about the snow. See the snowflakes falling. Let us think of them as so many little boys and girls in white tripping down from the skies. Now watch them. See that large broad one that looks like a fat boy sliding down hill as fast as he can. There is a tiny little one that comes more slowly down, like a timid girl afraid of falling. See, there are two that are falling this way and that way like two boys chasing each other. Some large, some small, some floating leisurely about, some hurrying rapidly down, but all moving earthward and lying close to each other, pure and white, as if taking a rest on the bosom of the earth after their chase down the stairway of the air.

Now let us turn to the Bible and see what it says about the snow. Here is a book written long ago, and bearing the name of that patient man Job; it was written, "By the breath of God frost is given," and, "He saith to the snow, 'Be thou on the earth.'" So God sends the snow to the earth to make it beautiful with its white robe. So in the Bible the snow is used as an emblem of purity, and as we have several Sunday afternoons, let us ask all the boys and girls of the great GUIDE family to help us find and study these verses.

David, the Psalmist, made a prayer in which he thought of the snow.

1. What was that prayer and what did he mean by it?
2. What promise did the Lord give to His people by the prophet Isaiah, using the snow as an object lesson, and what does the promise mean?
3. What people did Jeremiah say were purer than snow?

4. What about Jesus was said to be as white as snow? We invite all the boys and girls who read "THE HOME CIRCLE," in the GUIDE TO HOLINESS, to write to Aunt Florence their answers to these questions, sending them by letter or postal card, and we shall enroll and publish their names in our family group for Sunday studies, and that in the order of the coming of the answers. Who will be the first to answer and write to Mrs. L. H. BAKER, Warren, Ohio?





"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. 134: 1.

*"Within Thy house, O Lord our God,  
In majesty appear;  
Make this a place of Thine abode,  
And shed Thy blessings here."*

EVENING TEXT: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

—Rev. 3: 21.

### "HE THAT OVERCOMETH."

BY REV. I. SIMMONS, D.D.

UNTIL each of the "seven Churches" came the word of promise based upon the results of the warfare, beginning with, "He that overcometh!" Paul says, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Then he takes us into the armory of God, and fits to us the weapons of defense and attack. When completely armed, the warrior is simply a holy man standing for orders. The most aggressively working man is a man thoroughly equipped in Scripture regulation, and skilful in the use of the "sword of the Spirit, which is the word of God." These powerful opponents are mightily aggressive. They are nowhere on the defensive. In the heart they insist upon all the room, and every faculty. In the world they demand larger territory and unrestricted progress. Small sins twist themselves into habits, and habits build themselves into character. Licensed evils wind themselves into national life, and rule with remorseless tyranny in high places. The call is for fully armed soldiers, and the order is, "Go forward." Move on against sin with prayer and faith and Holy Ghost power. Power was the one thing Christ said should come on the day for which His disciples waited. A thousand blessings were wrapped up in the fiery baptism, but

the thing the world first noticed and felt was power, and it was glorious power.

Holiness is a theory, clear as the sunlight, but more than a correct theory is needed in the overcomer. The passive virtues are of surpassing excellence, but we must attack sin bravely and constantly if we would overcome. We must do it lovingly, sweetly, but we must do it. Holiness is not holding forts but taking them. It should not be on the defensive, but sweeping over the field with irresistible advance, alert and strong to meet every foe of truth and righteousness. Like our Master, we should make no apologies for attacking sin. But our overcoming must be continuous. Here is the advantage of being holy in all things over a condition of soul compromise with evil. Every part is cleansed, filled and fitted for resistance to temptation, and straight-out work for God in pulling down the strongholds of Satan. God has committed immense responsibilities to His people. These can be met only by holy natures. The overthrow of the liquor traffic, the conversion of the heathen to Christ, the demolition of the citadels of organized corruption and infidelity, are dependent upon God's people. To cope with them calls for sanctified courage and holy persistency. The first work is subjective. The soul must be cleansed and empowered. Then the forces at command, prayer that moves omnipotence, faith that removes mountains, and work that knows no discouragements, will multiply the miracles of which Christ spoke when He said, "And greater things than these shall ye do, because I go to my Father." The prayer, the faith, and the work are all agencies of the Holy Ghost that worketh in us, when He has the unchallenged right of way. Here is an instance of overcoming: Dr. A. J. Cordon, of Boston, writes to the Missionary office of the Book Room, in reply to a question asking how he had succeeded in bringing up his Church "to wonderful giving for missions." The answer, published in the *World-wide Missions*, is a commentary on overcoming one of the formidable difficulties in the Church's way. He writes, "In regard to the giving in our Church, I desire only to give glory to God. When I began here, twenty-five years ago, we raised fifteen hundred dollars only by the most persistent begging and *committeeing* of the Church. Ten years ago I was brought into clear light as to the power and indwell-

ing of the Holy Spirit in the Church. More and more we have come to rely on Him for moving the Church to give as well as to work. We have opened our year with a month's prayer for the power of the Holy Ghost to rest upon us, and to move us all in our work for the Lord. The result has been a demonstration of the Spirit and of power as clear as the moving of an electric car is an exhibition of the invisible electricity which is in the wires above it." The collections have risen to \$12,000. He says, "We are not a rich Church, but for the most part a Church of the common and working people, and I only account for what I have witnessed in the matter as the direct inspiration of the Holy Spirit moving in the hearts of Christians to will and to do of God's good pleasure." Glory to God! This is the victory that overcometh the world.

[Cowper's translation of a poem of Madame Guyon's, entitled "Love and Gratitude."]

"All are indebted much to Thee,

*But I far more than all;*

From many a deadly snare set free,

And raised from many a fall.

Overwhelm me, from above,

Daily with Thy boundless love.

What bonds of gratitude I feel,

No language can declare;

Beneath the oppressive weight I reel,

'Tis more than I can bear;

When shall I that blessing prove,

To return Thee love for love?

Spirit of Charity! Dispense

Thy grace to every heart;

Expel all other spirits thence,

Drive self from every part,

Charity divine! Draw nigh;

Break the chains in which we lie.

All selfish souls, whate'er they feign,

Have still a slavish lot;

They boast of liberty in vain,

Of love, and feel it not.

He, whose bosom glows with thee,

He, and he alone, is free.

O blessedness, all bliss above,

When thy pure fires prevail!

Love only teaches *what is love*;

All other lessons fail;

We learn its name, but not its powers,

*Experience only makes it ours.*"

GOD created man in His own image; a spirit like Himself; a spirit with understanding, with will or affections and liberty. Were human liberty taken away, men would be as incapable of virtue as stones.—*Wesley.*

## TESTIMONY OF PRESIDENT EDWARDS.

"One day, when walking for Divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God, as Mediator between God and Man, and His wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace, that appeared so calm and sweet, appeared also great above the heavens; the person of Christ also appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour, which kept me a greater part of the time in a flood of tears, weeping aloud. I had an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated, to lie in the dust and to be filled with Christ alone, to love Him with a holy and pure love, to trust in Him, to live upon Him, and to be perfectly sanctified, and made pure with a divine and heavenly purity."

SEVERAL years after his conversion, D'Aubigne, author of the "History of the Reformation," writes: "We were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the last two verses, 'Now unto Him that can do *exceeding abundantly*, above all that we ask or think, according to the power that worketh in us,' etc., this expression fell upon my soul as a revelation from God. He can do, by His power, I said to myself, above all that we ask, above all, even, that we think, nay, exceeding abundantly above all. A full trust in Christ for the work to be done in my poor heart now filled my soul." They then all knelt together in prayer. "When I arose," he adds, "I felt as if my wings had been 'renewed as the wings of eagles.' All my doubts were removed, my anguish was quelled, and the Lord extended peace to me as a river. Then I could 'comprehend with all saints what is the breadth, and depth, and length, and height, and know the love of Christ, which passeth knowledge.'"

HE who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength.—*Archdeacon Farrar.*





"And this is His commandment: That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—1. John 3: 23.

*"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."*

### THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

**M**RS. PALMER leading: A Hymn was sung, commencing:—

*"Now I have found the ground wherein  
Sure my soul's anchor may remain."*

Requests for prayer were read from various States of the Union.

Sister Palmer said in substance: "I believe in prayer, and want to be prayed for." You know it is written, "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

Let all raise their hearts to God now; and let us feel the responsibility of an unreserved decision to be wholly the Lord's. I will repeat the invitation given a few months ago—that all should rise who feel in need of prayer; embracing those who are not satisfied that they are now filled with the Holy Ghost, and who desire a satisfactory evidence of the incoming of the Spirit. Let us decide once for all, that we will be the Lord's and wholly obey Him.

Rev. Bro. Morehouse led in prayer; after which was sung—

*"All hail the power of Jesus' name," &c.*

Sister Palmer then read a part of the 1st Chapter of St. Luke, and prefaced it by saying: Let us all lift up our hearts to God, that He may give us clear light on the Holy Scriptures. This is a familiar chapter to you, but let us, every one, get a new lesson from it. It is a very remarkable chapter—

14th verse says, "And thou shalt have joy and gladness, and many shall rejoice at His birth." And in reading the 20th verse, "Behold, thou shalt be dumb and not able to speak—Sister Palmer said: That was a punishment, because he would not believe. "Because thou believest not my words, which shall be fulfilled in their season." If we do not believe the words of the Lord we are very apt to be punished for it, and sometimes in a greater degree than Zacharias was punished. "O, I do ask that the Holy Spirit would show us the importance of believing God!" And in the 64th verse: "His mouth was opened immediately, and his tongue loosed, and he spake and praised God." And Zacharias was filled with the Holy Ghost and prophesied, saying: "Blessed be the Lord God of Israel," etc. She continued the reading through the chapter, specially emphasizing the *promise* and the *oath* of our God, that He would deliver us out of the hand of our enemies, that we might serve Him *without fear*, in *holiness* and *righteousness* before Him *all* the days of our life.

I believe that God is waking up the people to know the blessed dispensation in which we live, the dispensation of the Holy Ghost; and all denominations are being awakened. The Lord has said, "Ye are my witnesses," and surely He will give us power to witness for Him. And Jesus has said, "The glory that thou hast given me, I have given them"—which is the glory of helping to save this world; for we must be laborers together with God.

Yesterday I kept my bed, and I said, Lord, I would like to be at the meeting to-morrow. And then I slept better than I had done for months. My heart is filled with praises to the Lord.

*Singing*—"I am so wondrously saved from sin."

#### Testimony.

*Rev. Bro. Morehouse.*—I ought to witness for Jesus, my loving Saviour. Fifty-six years ago I entered upon the race-course for Heaven. There has not been one moment in which I have regretted that step. Fourteen years after that I entered the land of perfect love, and it has been "a heaven below my Redeemer to know." Last Saturday night after much hard work I found myself quite sick, but through a full day of Sunday work I am cured. It is perfectly marvelous how



the Lord can help those who trust Him. Years ago, they were saying about me that I was burning the candle of life out at both ends, but I have lived to see many of them die, and here I am now. The first time I came to this meeting it seemed to me like hallowed ground, and surely it is so yet. I feel wonderfully happy here, praise the Lord.

*A Sister.*—I feel that I am very highly privileged to attend this meeting. I have been coming here for forty-one years, and I thought how holy I ought to have become. Though I have been depressed for a season, the light of the Sun of Righteousness now shines upon me, and my heart has been gladdened, because some in the house where I live have been saved. "Praise the Lord."

*Rev. Bro. Hughes.*—There are too many strangers present for me to take much of the time, but let me urge that those friends who are not often with us, improve the opportunity and witness for this great salvation. I know He saves me to the uttermost.

#### Praise to God.

*Brother R.*—I have not been here for six months, but count it a great privilege to be with you. My duties call me to the work of making brick, but I am not still. I love to praise God. I have never felt such responsibility as now rests upon me, because having the power to pray to God for the saving of souls is a great responsibility. Heretofore, I have asked you to pray for a dear son of mine, and I am stirred up to say what a power God has placed in my hands that when I should pray the living God should hear and answer me. There are people in heaven today who are there through the prayers of some dear child of God. In answer to my prayers, it seemed to me I could see my dear son was growing more and more trustful as he went down towards the grave. I read to him a sermon as he lay on his dying couch on the text, "Believe on the Lord Jesus Christ, and thou shalt be saved." I knew he was being helped. O, to think that you and I can be co-workers with God, and that in answer to our prayers He will move the heart of that son or daughter, or neighbor; and that God should let you and I be part-takers of His nature. I am trying to walk before Him as Abraham walked. My soul is enkindled with a flame, and whether I have prosperity, or adversity, I am the Lord's. I will continue to praise Him.

#### The Cleansing Blood.

*Sister B.*—I marvel at the grace of God that comes to my soul under the cleansing blood and the baptism of the Holy Ghost. I consider myself as a whole burnt offering for God, and that I am washed in the precious blood of Jesus.

*A Bro.*—The blood of Jesus Christ cleanses me from all sin. I am glad that He now cleanses me. Since I was here before I have had great spiritual uplifts, and the Lord has been pleased to give me many souls. Pray for me.

*A Brother.*—I cannot explain the reasons why the plan of salvation is just what it is. I knew that it is God's will that I should be sanctified wholly and entirely through the blood of Jesus Christ, but it was not for anything that was in me. I had lived a life of sin, and had lost the power to control myself because of the habits of sin. I was blessedly converted, and it was only two days after that that I gave myself to Him fully, and though He has not led me to any definite ministry, yet I love to witness for His grace!

*Singing*—"Wond'rous grace that reaches me."

#### Wondrous Grace.

*Bro. C.*—Yes, that wondrous grace has reached me. Bless the Lord. The Word admonishes us to contend earnestly for the faith once delivered to the saints. We do not want to contend with each other, but for the faith. No matter how many blunders may come from my head, if my heart is right before God; but even my head blunders have a handle, and while the devil used to take hold of the handle of these blunders, and so give me the blues, now I take hold of the handle, and drive Satan back. The Lord has given me the prism which makes light shine on the darkest and poorest thing. If you can praise God when things go crooked, God is bound by His own veracity to make all things work together for good. When things look dark, we have the most opportune time to honor God by trust and praise. Do you not remember that the Israelites encompassing Jericho never obtained the victory until they began to shout. Then those great walls of the city came down. An intelligent believer said, "It is a good thing for Christians to have a dozen walls of Jericho about them." Yes, I am now in the midst of difficulties, but I am praising God in all. O let us praise God in spite of the devil. Hallelujah to Jesus.

## Ten Years.

*Rev. B. S. Taylor.*—It is more than ten years since I was here, and I praise the Lord for the privilege of this hour. It does not bother me to find a Holiness Meeting. I suppose there are many saloons in your city, but I have not found any. I have a good time without them. Bless God for full and free salvation. I am resolved to know nothing but the power of God. This salvation has backbone in it like a crow-bar. I do not want anything better than to be a little Methodist preacher, blown about like a leaf in the wind. I have been very much drawn out for the city of Brooklyn. There is there a kind of sickly Church people, with their fairs, festivals and donkey festivities. But there are some real Christians, bless the Lord, who have lively times. They rejoice, weep, laugh and clap their hands for joy. I found this great salvation eighteen years ago in the first National Camp-meeting, held in Nebraska. And since then I have been to work for the Man who made the world, and I don't have to go on a strike for higher wages. God seems to hold me up. Soon we are to commence services in St. Bartholomew's mission in this city. And I desire you to pray that our God may be greatly honored in that place.

## Fully Saved.

*Sister S.*—I praise the Lord for the privilege of being in this meeting. I remember to have heard one of the preachers in Brooklyn speaking against the cleansing blood, and I was so grieved that I thought it would kill me, and I cried to the Lord as never before to show me what the atoning blood meant for the salvation of the world. As a result it seemed as if the glory of the Lord fell upon me, and I saw then that as Jesus died on the cross there was power in that blood to cleanse the whole world from every stain that sin had made, and that Jesus had purchased for us the baptism of the Holy Ghost and that it was His will to fill every soul. I went everywhere to tell the people of the cleansing blood. I am brought into frequent contact with the employes of a railroad, some of whom get but two dollars a week. I long to have them know of the baptism of the Holy Ghost. A sister recently came to me who wanted a meeting on a canal-boat. And so the work is spreading. Yes, this blood can reach men just out of the gutter, and make them white as snow.

*Singing* — "There is a fountain filled with blood."

## Holiness and Power.

*Bro. H.*—I know of a brother, who for some years has had an up-and-down Christian experience, and unsatisfactory ministerial appointments to Churches. The Presiding Elder sent him to a little place where he had to dig out or die. And though to go there was like dying, yet he went. There he became satisfied that he had to get holiness and stand up for it manfully, or go back on the whole subject. He accepted Jesus fully, and found holiness a great help. There were two charges in his appointment, and he found after obtaining this great grace that the work was growing on his hands. Then he told the Presiding Elder that he could only take care of one of the charges. And he has recently told me that souls were being converted and sanctified. He finds prosperity at the hand of the Lord. No matter where you put such a man, he will stay there until he burns a hole through the place. The Lord has given me a few Baptists, Congregationalists, and others in Brooklyn. And I mean to stay on my face before God until there is a burning through for the Divine glory. Thank God that the people will come to us so that they may know about it. Last Sabbath a woman came forward for prayers who had been a Church member for several years, but she confessed that she did not know that she had ever been converted. But after coming forward she witnessed emphatically for the grace of God. Hallelujah for salvation!

A season of consecration and prayer followed, and this hallowed hour of service closed with the benediction.

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CALM—DEEP—REPOSE.—"There are depths in the ocean, I am told, which no tempest ever stirs; they are beyond the reach of all storms, which sweep and agitate the surface of the sea. And there are heights in the blue sky above to which no cloud ever ascends, where no tempest ever rages, where all is perpetual sunshine, and naught exists to disturb the deep serene. Each of these is an emblem of the soul which Jesus visits; to whom He speaks peace, whose fear He dispels, and whose lamp of hope He trims."

—*Tweddle.*



## A PERSONAL TESTIMONY.

MRS. LYDIA SMITH, of Youngsville, N. Y., writes: I was not quite fifteen years old when the Lord showed me my heart and gave me to understand I was a sinner. It was in the time of revival in the Baptist Church. I began to pray to God for the forgiveness of my sins. I set a time when I would do so and found a secret place where I knew no one would see me but God. But it seemed as if my efforts were failures. Some months passed. I was one day walking along the road, having been to visit a friend whom, when I saw, I could not keep back my tears. He was a Presbyterian minister, and I had lived with them. He gave me a Bible, and told me to pray, and I felt determined to do so. I had a piece of woods to pass through, and I left the road and knelt down there, all alone, with hands and heart uplifted to God. I tried to pray as well as I could, then I sat down and opened the Bible, and the first place that my eyes rested upon was the 141st Psalm. "Lord, I cry unto thee; make haste unto me, give ear unto my voice when I cry unto thee. Let my prayer be set before Thee as incense, and the lifting up of my hands as the evening sacrifice." I felt comforted and went home rejoicing. But it was not long before my trouble returned.

I spent the summer in Kingston. In the fall my lot was cast in Delaware County, where I had the privilege of going to meeting, and to Methodist meeting if I could, for they told me what I must do to be saved. About this time a tract fell into my hands, "The Decay of Spiritual Affections." I read it over and over as it suited my case. On the tract was the hymn,

"Come, humble sinner, in whose breast,  
A thousand thoughts revolve," &c.

I commenced a praying life, as I thought in earnest, but I had not the evidence of the forgiveness of my sins. In this way I lived nine years. I had a long and serious illness, and had a view of heaven, and thought I saw my mother, and expected soon to be with her, but the Lord restored me. I longed to see a Christian to pray for me. After a few days Elder James Mead called to see me. After my restoration to health I had a hope in Christ, I knew not for what reason. For some years I prayed that God would reveal Himself to me in such a way that I might

tell the world and live it. When at meeting where there were seekers I could hardly keep my seat. I thought if they would only give me a personal invitation I would go.

Time passed on until 1886. It was at the close of a protracted meeting in Gloversville. Bros. Holmes and Turner were the preachers. One Sabbath evening, when seekers were being invited, a lady who had been forward, said to me, 'Come and go with me.' She started and I followed. As soon as I had knelt I felt such a burden of sin as I never had before. I could weep tears of repentance. For several nights I went forward, without realizing what I desired. A sermon on "The effectual fervent prayer of the righteous availeth much," helped me.

One morning these words came to me, "I know that my Redeemer lives," etc. I took the Camp-meeting Hymnal and read it there. My husband came into breakfast, and O how changed he seemed! I could praise and not doubt. What a peace took possession of my heart. I wanted to tell everyone what the Lord had done. Yet I was not satisfied. I wanted more of that love in me. I read the lives of Mrs. Fletcher, William Bramwell, Hester Ann Rogers, and everything that treated on holiness of heart. I went to a camp-meeting with a determination I would tell them my feelings. No sooner had I done this than they had a season of prayer for me. A sister knelt by and helped me. The Scripture would come to me as though I had learned it. I lost my consciousness for a time. When I came out of it, what a calm and a heavenly feeling filled my heart. The meeting was breaking up—it was too late to tell them of the precious love that was in my heart. Praise the Lord, it is better felt than told. I take all to God, who is my Father. He is my strength: of whom shall I be afraid?

Mrs. M. Searle, M. E. Home, New York.—Glory be to the Father, to the Son, and to the Holy Ghost, for the keeping power of God another year. I am so glad we can abide in Him. He invites us to it. It is a blessed place to be. I prove it so. Glory! I should like to come to the meeting, but have no one to take me.

[We miss Sister Searle in the Tuesday Meeting. A kind friend used to bring her in her carriage, but she is now ill. One of these days the great chariot will swing low and hear our beloved Sister to her heavenly home, and she will be glad.—ED.]



## THE EDITOR'S STUDY.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness—No Wrath—No Strife—No  
Malice, Enmity, or Evil-Speaking—  
Love, Love—only Love.

THE INVOCATION.—And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—I. Thess. 5 : 23.

### IT IS WINTER !

YES, and it is our mercy to know that God made winter." The snow and ice and hoar frost proceed from His hand as well as the blossoms and fragrant flowers of the Spring-time. The prospect, on many of these winter days, is not at all pleasant. The pinching cold and fierce blasts sweeping over the mountains and plains chill our blood, and make us often wish for the warm breath and goodly prospects of Spring.

But, winter, as it is one of the appointments of our Heavenly Father, is not all dark and drear. It has its uses. It furnishes opportunities of glorifying the God whom we love and adore in diversified ways. One of these ways is charitable walks and exercises among the poor. Our Saviour says, "The poor ye have always with you." And of this we have abundant evidence. The cry of poverty is heard on every hand. And at this time there is much suffering and distress. It is no time for extravagance, but for the practice of economy, and the avoidance of all unnecessary expenditures, that we may be able to help those who are in need. It is written : "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.

But our world has another aspect, which may well be denominated *winter*—that is its *moral* aspect. This is in no sense the work of God, for He is not the author of evil, but of good. An enemy hath surely done this. Satan, God's great enemy, has broken in upon the summer which God created and blasted the fair prospects that were open to the view of the happy pair whom He placed in Eden. The introduction of sin blighted the heritage of God, and now it is dark, dreary, icy winter in all the earth. How the hurricane blasts roar and shake the habitations of men !

It is winter ! East, West, North and South winter ! But not without promise of brighter skies, a balmier atmosphere, delightful sunshine, and the unfolding of lovelier scenes, even Spring-time scenes. The Sun of righteousness has arisen upon our *winter-struck* earth, and there is healing in His wings. He gives us promise of a sun-lit future—of bursting buds, upspringing flowers, and an Eden-like beauty overspreading the earth.

True, the signs in many respects are not very encouraging. Formalism in the Church, crime holding high carnival in high and low places, ungodliness swaying a mighty sceptre, infidelity appearing with brazen front, foul spirits walking the earth, peeping and muttering and uttering great swelling words of blasphemy are frightful. Well, wait a little ! The eternal God breaks up the hard ground of the winter of nature, unlocks the firmly bound streams, and puts resurrection life into the whole globe, covering, as it were in a day mountains, hills and vales with living verdure. And can He not by His almighty fiat and energy roll back the wintry clouds that cover the moral world, breathe His own warm breath upon the millions that are shivering in the cold, piercing, death-like grip, and fill the world with flowers and fruitage and His own effulgent glory ? He can; and we believe He *will*. There is a *will* in the case—the will of THE ALMIGHTY GOD, and He will turn the winter of our world into Spring, yea, into gorgeous summer.

What a change that will be ! Then the wilderness shall "blossom as the rose, and the solitary place shall be glad" The moral world will appear in beautiful array. "The Lord reigneth."

## "HIGH TIME."

PAUL, in his writings to the Romans, says, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13: 11. Christians are to be observant of the time—its fleetness, its responsibilities—so observant as to use it wisely for the Divine glory. And as an incentive to this is our personal salvation, the consciousness of its present and exceeding joy, and its eternal realizations in the world of glory, a sublime consummation to which each year, yea, each day, brings us nearer.

We have entered upon a new year, receiving the congratulations of our friends, feeling the warm pulsations which attend such transition, and we are giving ourselves to new and varied activities.

The passage quoted has, undoubtedly, its particular application to us at this period of time. There are great questions pertaining to our personal, Home, and Church life, upon which we have been partly, at least, asleep, not manifesting that interest which the circumstances demand.

It may be in regard to some unsaved member of your family, a child, perhaps. Have you been groaning in spirit, crying mightily to God on this behalf, and putting forth every possible effort to compass the salvation of that dear one? Have you had a real *soul-travail* for his or her salvation? And then, as to the Church—is it formal, dead or dying, and is the minister perfunctory in his services, not rousing any one, not building up the Church? What are *you* doing about it? Are you sufficiently earnest in prayer? Are you ready, like the ancient prophet, to lay your living personality upon the dead corpse and infuse warmth and life into it? It may be you are ready to say, "I have not life enough in me to do such work." Then there is need in all these connections to awake out of sleep, knowing the time, so that there may be a diffusion of resurrection energy, where coldness, formalism and death reigns.

If there be not life enough in us for this work, then we need to get down at the Mercy-seat, and seek for such an impowerment as we need, and the Holy Ghost will confer it. Then shall we be strong—strong to take up and bear every cross, and to pull down even the strongholds of Satan.

## SOUL-REST.

THIS is a world of unrest. Contention, tumult, war have a destructive sway. This is the work of Satan who, in malice, has sought to overturn the Divine dominion in the earth. Messiah the Prince, "the Prince of peace" has come to still the tumultuous waves and re-establish the Divine sovereignty from pole to pole.

The most lamentable spectacle in the universe is a *soul in unrest*, where unholy passions have sway and dire antagonisms are set in array against God and His righteousness.

The scheme of human redemption by Christ Jesus contemplates a restoration of the soul to its wonted rest, so that the war of passion shall cease, and a great inward calm prevail. The process is simple and yet full of omnipotent energy. It is simply to admit the great *Peace-bringer*, Jesus, who will speak the almighty word as He did at the Galilean lake, when the billows were rolling high, "*Peace, be still.*" And as the mighty waves of the lake instantly obeyed, and there was a great calm, so with the soul that is lashed and driven by the fierce elements. Jesus Himself is our "PEACE," and if He have unobstructed access to the soul and sway His sceptre, quietness and rest will pervade the whole inner being. Hence the apostle writes, "We that believe do enter into rest."

And what an unspeakable rest it is, *soul-rest*! Rest as respects the past, the handwriting which was written against us blotted out by atoning blood. Rest in the present, enabling us to apprehend our reconciliation to God, and adoption into the Divine family. Rest from inward disturbance by the expulsion of all carnal affections and upspringings of inbred sin. And rest, too, in anticipation of the future, so that death and judgment are despoiled of their terrors.

In anticipation of the conflict with the last enemy, the triumphant believer may exclaim, O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Christ it is declared "shall put all enemies under His feet"—and He will do this in the persons of His saints, as well as respects Himself—"the last enemy that shall be destroyed is death."

## DAILY EXHORTATION.

CHRISTIANS are to exercise a loving watch-care over each other. In writing to the Hebrews the Apostle says, "But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." So long as we are in this world we are subject to temptation, and if we walk very closely with God in the way of holiness, we may expect that the adversary will make his assaults very severe. He will use all his subtlety and power to unlock our grasp of The Crucified, and to bring us into captivity. This being our exposed situation in this probationary life, we need to avail ourselves of all the spiritual helps within our reach. Christians, therefore, as they come in contact with each other, should give counsel and encouraging words, saying, "Courage, brother, the day of trial will not be long, the day of victory is at hand!" This will prove a source of inspiration, and nerve us for life's conflicts.

Especially do we need the word of exhortation to be given to guard us against being "hardened through the deceitfulness of sin." This is a strong expression, and should be pondered. Sin has indeed a most deceitful influence, and if it finds access will surely harden the heart. We must detect its slightest approach, and instantly repel it, that we may not be brought under its destructive mastery.

In olden times, when Christians came together, socially, they used to inquire particularly how each other's souls were prospering, and there were exhortations to fidelity and increase, and Christian triumphs.

Now, however, these interviews are filled up too largely with conversation about earthly affairs, the current news, and sometimes in gossip concerning persons. We need to have a return to the good days of brotherly exhortation—on the highway, in the factory, and in our homes. Engagement in this sort of exercise will not bring condemnation, but tend to spiritual edification.

This mutual watchcare, brotherly sympathy and interest tend to bind Christian hearts together in bonds of love. And these exercises will increase our strength in the spiritual life, the life of Jesus, making us like Him.

## AN AFFECTING SIGHT.

THE record of Jesus given in Luke 10: 41-44 is a very affecting one. It is said, "And when He was come near, He beheld the city, and wept over it." In this we see the humanity of our Lord. He was a man of tears. As He contemplated the moral desolation reigning around Him, especially in Jerusalem, His heart was stirred within Him, and He bewailed their sad condition, even with flowing tears. He saw the dreadful doom that was approaching the city, when, said He, "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation."

This is a doleful picture here drawn, and it was fully verified in their subsequent history, when their city was made desolate.

All this was present to the view of the Lord, and the contemplation was grievous and drew from Him those bitter tears.

There is in this an example for us. The world still lieth in wickedness. The enemy is ravaging on every hand. Moral desolation has a wide reign. The question is, whether we are as deeply affected as we should be. Should not our hearts be stirred something like that of our Lord? Should we not be ready to shed tears of sorrow over the outlying abominations?

If we have the mind of Christ we shall surely be in sympathy with Him in His plans concerning our ruined world. We shall sigh and cry for the abominations that are seen on every hand. And, so far as in us lies, we shall be ready to co-operate with Him in lifting the burdens from the heart of our stricken humanity. And if our most earnest efforts are repelled, and prove abortive, as in the case of the Master—like Him we may weep and bewail their sad condition.

There never was a time when this apprehension of the imperiled condition of our race was more called for than now. We must not shut our eyes to the world's misery, but be conversant therewith, and deeply moved at the sight of human woe.



## NEW YEAR TESTIMONIES.

REV. DR. E. H. STOKES, President of the Ocean Grove Association, and one of our Corresponding Editors, sends us the following encouraging words :

REV. AND DEAR BRO. HUGHES.—It is a little late perhaps, yet late as it may be, I wish to say to you and all of your dear family "*Happy New Year*" in beautiful and blessed hope of the approaching New Year, *which will never grow old*. Blessed be God for the prospect, never brighter, never more desired !

I wish further to congratulate you on the success of your picture, in the front of January number—clear, clean, bright, cheerful. May each whom it represents, when the time comes, have an abundant entrance through the gates into the city.

I want to write something for you, and will, as soon as I get a little further through an unusual pressure of duties. "*GUIDE and STANDARD*" both read well, we enjoy both. May the eternal all Father be with you all. As ever and forever.

Miss Phebe M. Annin, of Newark, N. J.—Praise the Lord who, while He afflicts with one hand, caresses with the other. He supports and comforts, saves and satisfies. Precious Jesus ! His blood *now* cleanseth me from all sin ; and gives me victory. Amen.

Our sister has recently parted with her dear mother, who has been translated to her heavenly home, but her surviving daughter is proving that grace is sufficient for her.—*Ed.*

Rev. I. Simmons, D.D., Danbury, Ct.—The ways, the people, the services, and the songs of holiness grow sweeter to me every year. I am contented, rested, satisfied and kept in serene peace in the Holy Ghost.

Rev. Edward Barrass, D.D., Toronto, Canada.—I have been accustomed to read the *GUIDE* for about forty years, and have done so with pleasure and profit. I read the accounts of the *Tuesday Meetings* first, invariably. The experiences related are a comfort to my own heart.

Mrs. Benjamin Smith, Otter Lake, Canada.—I cannot tell how much I am strengthened, in the reading of your pages. I feel to-night the Everlasting Arms are around, above, and beneath me. Glory to His dear name !

Mrs. L. H. Brown, North Kingsville, Ohio.—I esteem the *GUIDE* next to my Bible. "I know whom I have believed, and that I have passed from death unto life. I am satisfied with Jesus here; whom the Son makes free is free indeed. Hallelujah to the Lamb forever !"

## STILL GOING HOME.

OUR ranks of Holiness are continually being thinned by the ravages of the destroyer.

We miss many who used to be in attendance at the Tuesday Meeting. One of these, who was always welcome at these weekly gatherings, whose testimonies were very explicit and unctuous was Mrs. Sarah C. Markley, wife of Mr. Chas. A. Markley, of Orange, Ct. On Oct. 10th, 1894, she entered her heavenly home.

In 1864, she gave her heart to the Saviour, and and thenceforth devoted her life to the will of Him whom she loved. But what she had experienced in justification did not satisfy the longings of her heart, she panted for something higher. Through prayer and faith she was enabled to claim the blessing of entire sanctification in August, 1876. From that time she was ardently devoted to the service of the Redeemer. She never permitted an opportunity to pass without speaking a word for Him. She shared her love freely with the sick and the poor, and comforted many weary souls. Indeed, her life was wholly consecrated to the Divine service, until she sweetly fell asleep in Jesus.

Mrs. Markley was twice married, in 1858 to Frederick D. Wells, and to them were born two daughters, the eldest now the beloved wife of John W. Merwin, Esq., of Orange, Ct., who ministered devotedly to her dear mother in her last illness. The other daughter resides in New York.

Our sister was left a widow in 1870, and in 1873 married Mr. Markley, and to them were given two children, which were claimed by the Good Shepherd while yet in infancy.

Mrs. Markley imbodyed her experience in a sweet little tract which we published, entitled, "*The Rest of Faith*," "*A Baptist Testimony*." She was a member of that denomination. Well, she had the "*rest of faith*" here, sweetly, and now enjoys a fuller and eternal rest with the Saviour and the white-robed company in heaven.

She walked closely in His footsteps here, and was more and more assimilated to His glorious image by the Spirit of the Lord. And now she is with Him to behold His glory, and to dwell with Him forever. She will joyously await the coming of her surviving loved ones.

## OUR COUNCIL CHAMBER.

A NEEDED CAUTION.—“Cast not away therefore your confidence, which hath great recompense of reward.”

—Heb. 10: 3-5.

*“Poor I may be, despised, forgot,  
Yet God, my God, forgets me not;  
And he is safe, and must succeed,  
For whom the Saviour deigns to plead.”*

*A Counsel of Peace.*—“If it be possible, as much as lieth in you, live peaceably with all men.” —Rom. 12: 18. There is an “If” in this case, “If it be possible.” This implies that sometimes it is nearly or quite impossible. There are those who are of such a quarrelsome disposition that it is difficult to be at peace with them. But we must do all we can to maintain friendly relations —“as much as lieth in us.”—and then we shall be blameless. If the party is determined to pick a quarrel anyhow, let him have it all to himself.

*A Counsel of Benevolence.*—“Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.” Rom. 12: 20. Alford and others make some good points here: “This is taken from Proverbs 25: 21, 22, which without doubt supplied the basis of those lofty precepts on that subject which form the culminating point of the Sermon on the Mount.

In so doing thou shalt heap coals “of fire on his head.” As the heaping of “coals of fire” is in the Old Testament the figurative expression of Divine vengeance (Psa. 140: 10; 11: 6, etc.) the true sense of these words seems to be, “That will be the most effectual vengeance—a vengeance under which he will be fain to bend.”

*A Counsel Respecting Opportunity.*—“As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith.”—Gal. 5: 10. There is a wide range here—“do good unto all men”—recognizing the brotherhood of man—but in the second clause, a particular requirement—“especially unto them who are of the household of faith.”

*A Counsel of Faith.*—It is written, “But my God shall supply all your need, according to his riches in glory by Christ Jesus.” Phil. 4: 19. Now here is an all-comprehensive promise, made under Divine authority. *All* your need—does not that cover the whole area of need? “*My God shall supply,*” etc. That is the unfailing guarantee. Then the counsel of faith is, put your name in the promise and claim it. We will find it to be a very helpful thing to make personal applications of the “exceeding great and precious promises,” by putting in our names

## QUESTIONS ANSWERED.

(We shall be gratified to have our readers, during this year, send us questions on points which may be troubling their minds, and we will endeavor to help them in their difficulties.)

*Question 1.*—Paul in writing to the Galatians (6: 1) says, “Bear ye one another’s burdens?” How is this to be done?

*Answer.*—We are to bear each other’s burdens by sympathy and practical aid, if possible. In so doing we fulfil the law of Christ—“fill up,” thoroughly fulfil the law of Christ—viz. “love.” “This is to act agreeably to the law of His precept, which is the law of love, and oblige us to mutual forbearance and forgiveness.”

*Question 2.*—How are we to live in the Spirit, and walk in the Spirit, as Paul enjoins?—Gal. 5: 25.

*Answer.*—The Christian life is a spiritual life. It is begun in the Spirit, and it must be maintained in the Spirit—or, by the Spirit—by His indwelling, and gracious operations. Our outward life is to conform to the inward life begotten of the Holy Ghost. We are to be careful that having begun in the Spirit we do not end in the flesh, but wax stronger and stronger in the life of faith.

*Question 3.*—May we be established in holiness, so that our lives shall not be fitful but steady, looking right onward, even unto final perseverance?

*Answer.*—Yes, we may be so established. Paul in writing to the Thessalonians prays, “That they may increase and abound in love one toward another and toward all men. To the end he may stablish your hearts unblameable in holiness before God, even the Father.” A holiness that is unblameable in God’s sight, and that in this their hearts may be “*stablished.*” This is unspeakably glorious.

*Question 4.*—May we be ever in a joyous mood?

*Answer.*—Certainly. Paul, in writing to the Philippians, says, “Rejoice in the Lord alway,” and again, “I say, Rejoice.” This is very emphatic—twice uttered. Rejoice in the Lord alway. Remember, it is in the Lord we are to rejoice. No matter what may come upon us externally, if we set the Lord always before us we shall have a never-failing source of joy.

*Question 5.*—What is meant by “being planted in the house of the Lord?”

*Answer.*—The Psalmist says, “Those that be planted in the house of the Lord shall flourish in the courts of our God.” Being planted in the house of the Lord is to be rooted there—as the Psalmist says in another place, “All my springs are in thee.” It implies ardent love therefor, for the people assembling there, and for the ordinances of God’s house. Such are growing Christians—they flourish in the courts of our God.”

## THE CLOSET HOUR.

MOTTO FOR THE MONTH.—“When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.”—Psa. 27: 8.

“Seek ye my face!” Without delay,  
When thus I hear Thee speak,  
My heart would leap for joy, and say,  
“Thy face, Lord, will I seek.”

## DAILY BIBLE CALENDAR—FEBRUARY.

1. Eccles. 7: 13; Rom. 8: 28; Psa. 119: 31; Psa. 126: 3.
2. Eccles. 11: 6; Psa. 136: 5; Psa. 119: 49; Isa. 32: 20.
3. Jer. 29: 12; Jer. 29: 14; Jer. 18: 19; Psa. 4: 7.
4. Gen. 17: 9; Ezek. 16: 62; Psa. 51: 15; II Sam. 22: 50.
5. Lev. 11: 44; I Cor. 6: 17-18; Psa. 51: 7; Psa. 68: 32.
6. I Cor. 16: 13; I Sam. 12: 22; Psa. 22: 11; Psa. 22: 3.
7. Exod. 32: 29; Psa. 4: 3; Psa. 31: 16; Psa. 3: 3.
8. Psa. 4: 5; Psa. 50: 23; Psa. 26: 2; Psa. 20: 5.
9. Matt. 5: 44; I John 5: 3; Psa. 4: 6; Psa. 18: 49.
10. I John 2: 28; I John 2: 17; Isa. 38: 3; Isa. 12: 5.
11. Acts 16: 31; Isa. 32: 17; Isa. 26: 8; Isa. 25: 9.
12. Isa. 40: 1; Isa. 40: 8; Psa. 53: 6; II Sam. 22: 2.
13. I Chron. 28: 9; Ezek. 35: 12; II Chron. 1: 9; II Chron. 29: 27.
14. I Chron. 28: 20; I Chron. 28: 20; I Chron. 19: 13; I Chron. 29: 13.
15. Isa. 43: 26; Isa. 44: 21; Psa. 102: 1; I Chron. 29: 11.
16. Isa. 44: 8; Isa. 45: 2; II Sam. 24: 14; II Sam. 22: 40.
17. II Sam. 23: 3; Isa. 60: 17; II Sam. 22: 29; I Kings 1: 48.
18. I Kings 8: 61; Heb. 10: 16; I Kings 8: 26; I Kings 10: 8.
19. II Kings 17: 39; Luke 1: 74, 75; Psa. 25: 22; II Sam. 7: 22.
20. II Sam. 7: 3; II Sam. 7: 3; II Sam. 7: 25; II Sam. 22: 47.
21. Isa. 35: 4; Hos. 6: 3; Isa. 37: 17; Isa. 33: 5.
22. Matt. 11: 29; Isa. 14: 3; II Kings 19: 16; II Kings 17: 36.
23. Deut. 1: 17; Psa. 41: 1; Rom. 15: 5; Isa. 45: 25.
24. Isa. 51: 1; Isa. 49: 16; Num. 23: 10; Isa. 49: 13.
25. Jer. 3: 22; Hos. 14: 4; Joel 2: 17; Joel 2: 21.
26. Zeph. 2: 3; Matt. 5: 5; Psa. 10: 12; Psa. 18: 46.
27. Psa. 34: 8; Psa. 34: 10; Psa. 35: 1; Psa. 45: 6.
28. Matt. 19: 14; Matt. 19: 14; I Kings 3: 7; II Sam. 22: 4.

## OUR PRAYER UNION.

We invite our friends, this month, to devote to special prayer,

TUESDAY, FEBRUARY 12TH.

The Scripture for the day is, Psalm 103rd, and the hymn to be read or sung, No. 587 in the Methodist Hymnal.

As this is the first day of special prayer for the New Year, in connection with the “Guide Prayer Union,” let it be faithfully improved, and rendered memorable on account of special communications received from the throne.

## SPECIAL REQUEST:

That there may be a gracious and powerful revival of religion throughout our country, first realized by the Christian ministry, and then by the whole Church of Christ.

## TOPICS FOR CLOSET STUDY.

NOTE.—We recommend our readers to get a blank book, and write out their thoughts on these topics as they may find leisure for it. They will find it to be a profitable exercise.

A DOUBLE SERVICE IMPOSSIBLE.—Read Matt. 6: 24.—Consider them as the words of Jesus.—Note the impossibility stated, and search out the reasons, also why so many attempt impossibilities in this respect.

NEEDLESS CAREFULNESS—or, anxiety. Read Matt. 6: 24-34. Remember the AUTHOR of these words. Consider what the lesson is which He designs to teach, and the necessity for this: Why do people, even Christian people, show so much anxiety? What is the weak point in Christian character that induces this, and what is the remedy?

TREATMENT OF CAVILERS.—Mark 11: 27-33. Read carefully and note the points. The spirit that prompts the caviling—the persons, etc. The wisdom characterizing Christ’s mode of treatment. The effect produced. May we expect the communication of Divine wisdom to enable us to silence gainsayers? Where is the proof?

DECISION FOR CHRIST. — I. Kings 18: 21. After the disgraceful defeat of the Romans at the battle of Allia Rome was sacked and it seemed as if, at any moment, the Gauls might take the Capitol. Among the garrison was a young man of the Fabian family, and on a certain day the anniversary of a sacrifice returned, when the family had always offered sacrifice on the Quirinal Hill. This hill was in the possession of the Gauls; but, when the morning dawned, the young man took the sacred utensils of his god, went down from the Capitol, passed through the Gallic sentries, through the main body, up the hill, offered sacrifice, and came back unharmed. It was always told as a wonder among Roman legends. This is how the Christian should act when decision for Christ is called for. Though a solitary man in the midst of a thousand opponents, fearless of all danger, go straight to the appointed spot, and calmly and truthfully do your part, knowing that God will vindicate Himself.—Set.

The burial of a living man.

King Clog doesn’t like King Jog.

Satan’s seed-time. Ground left fallow will soon produce plenty of weeds.

“IDLENESS is the very rust and canker of the soul; the devil’s cushion, pillow, chief reposal; his very tide-time of temptation, as it were, wherein he carries, with much care, and without contradiction the current of our corrupt affections to any cursed sin.”—Bolton.



## MONTHLY REVIEW.

## THE HOME FIELD.

Notwithstanding the pressure of holiday times, some of the Churches in different parts of the country have been giving attention to revival work, and have had some good harvesting. Considering the great advantages of the period, under Gospel auspices, more ought to be done for the salvation of souls. We give below some gatherings from the harvest field.

We note that there is a cry in many directions for a deep and powerful revival to overspread our country, and if the Church gets in real earnest and cries mightily to God in this behalf it will surely come. In the Tuesday Meeting it was proposed by Bro. McLean that, at the meeting occurring this year on Tuesday, very special prayer should be made to this end.

The New Year has opened auspiciously. The tender mercies of the Lord are over all His works, and over His intelligent creatures especially. And we are sharing liberally in those tender mercies.

The first week of the year, as usual was devoted by many of the Churches to prayer on successive days and evenings, following up a line of topics prepared by the *Evangelical Alliance*. Since then extra services have been the order in different directions, with varying results.

It is gratifying to know in these degenerate days, that the Church quite generally recognizes the fact that revivals are necessary to the life and prosperity of the Church. It would be a sad day if a contrary sentiment should prevail and the Church services assume a dull routine. Thank God the revival fires are still ablaze upon the altars of Zion! We gather from our exchanges some cheering tidings:

**REVIVALS.** *Northumberland, Pa.*—A wide-spread revival, Bro. Lellich, pastor, 70 conversions. *Dickinson College.*—Some conversions among the students. *Norwalk, Ct.*—A union effort on the part of three M. E. Churches—quite a number of conversions. *Mingo, Ia.*—Under the labors of Sister Pippitt, evangelist, a large number converted and sanctified. *St. James, Denver, Col.*—Eighty-three sanctified, 63 conversions, under the labors of Hattie Livingston. *Beatrice, Neb.*—Fourteen sanctified and a few conversions. *Norfolk, Va.*—A great revival has been prevailing, started by Rev. Mr. Bolden, in the Bute Street Baptist Church, then it extended to Queen Street Church. People converted in all sorts of places as well as in the Churches. *Gloucester, Ohio.*—One hundred conversions. *Montana.*—*The Nashville Christian Advocate* says, "Nearly all the preachers of the M. E. Church, South, are having good meetings, and many are being converted."

## THE FOREIGN FIELD.

On the missionary side the scheme of Christian Endeavor is made complete, now that the *Golden Rule* has organized a missionary study department, conducted by Mr. Amos R. Wells, and outlined a course of reading, suggested officers, programmes, etc., to be adopted by clubs. To master twelve great missionary biographies a year, with as much knowledge of the country in which each missionary worked, is in brief the plan of study. With this course of study and the booming "extension" lecture movement, and the constant agitation of systematic giving, the host of youthful disciples must needs grow in grace.

*Ceylon.*—The Rev. C. S. Casinader, of the Wesleyan Missionary Society, native minister of the Kalmemai Circuit, tells of a gracious revival in his Church. "Souls," he says, "have been converted and the Christians awakened, and many young men now gladly join us in evangelistic work. We have ten vernacular schools with 885 children on the books." Mr. Casinader also reports favorably of the home mission at Illurupitya, among a number of fever-stricken and half-starved people far away in the jungle. In that place, infested by cheetahs, bears, and elephants, there are now twenty Christians.

*England.*—The *Intelligencer*, of the English Church Missionary Society, contains this hearty outburst of Thanksgiving: "May the Lord be praised, for the nearly 4000 adult converts who confessed Christ in baptism last year; for the remarkable ingathering among the Ainu of Japan; for the more recent shaking among the dry bones of Islam in Bombay and the Central Punjab; for trophies won for the Lord from the high castes and the depressed classes of India, from Buddhist Ceylon, and China and Japan, from the benighted races of Africa, and from the tribes of the Red Indians; for tokens of the Holy Spirit's reviving grace upon believers, especially at Mengo, in Uganda; at Jilore, in East Africa; at Tokushima, in Japan; and at Kincolyth and Aiyansh, on the North Pacific coast; for the work completed of our brothers and sisters, Bishop and Mrs. Hill, and Leversuch and Vernal, and Sealy, and Mathias, and Miss Manbridge.

*India.*—Dr. Pentecost says that he knows of a common drunken sweeper in India who died some years ago, leaving his twelve-year-old daughter to the missionaries. She was educated, taking the degree of Master of Arts, and is now the principal of an educational institution in India.

*Africa.*—Methodist Episcopal Church in Africa. There are 3,743 members and probationers in the Methodist Episcopal Church in Africa. In the Missionary Society's missions in Liberia there are 3,260. In Bishop Taylor's missions there are 483, of which 86 are in the missions in Angola, 14 are in the missions on the Congo, and 383 in the missions in Liberia. The 383 are distributed as follows: Beahoo, 22; Barraku, 29; Brooks, 29; Garraway, 28; Grand Sess, 75; Sass Town, 200.

## EDITORIAL BRIEFS.

**THE NEW YEAR.**—We are fairly launched into the new year. The Lord smiles upon us. His mercy encompasses us. We are in line with Him walking in His ways, delighting in His statutes, looking for new revelations of His love and power as the days go by. Let us each and all be loyal to Jesus all the time.

**ANOTHER TRANSLATION.**—As the new year has opened another star has been added to the celestial firmament. Rev. Dr. W. C. Willing, of the New York Conference, formerly of the Rock River Conference, a clear witness and exponent of Holiness, has been translated to his heavenly home. While attending a Church trial, and engaged in talking with the Presiding Elder, in a moment he was gone! His beloved companion, Mrs. J. Fowler Willing, who survives him, one of our esteemed correspondents, has the sympathy and prayers of her many friends. We shall have a more extended notice of Dr. Willing hereafter.

**A SEASONABLE WORD.**—"Cast not away therefore your confidence, which hath great recompense of reward." Heb. 10: 35. Cast it away! No, never; it is your life—hold it fast.

**A VIGOROUS EVANGELIST.**—Rev. John Parker has held a meeting at Pawlings, N. Y., for nearly three weeks. He preached twenty-six times, and held twenty altar services, in fourteen days. Quite a flock of young converts gathered for the pastor's care—many were seeking, and some found "the grace of perfect love." Bro. Parker is doubly armed as an evangelist, being able to sing the songs of Zion "*lustily*," while he preaches the glorious Gospel with the unction of the Spirit. His address is still Mount Kisco, N. Y. He will hereafter give us good things through the pages of the GUIDE.

**ON THE WING.**—Our beloved brother and corresponding editor, Dr. Carradine, has not favored us with any of his stirring articles for some months. He has been on the wing, evangelistically. But he promises some further communications soon, and our readers will be glad.

**A GOOD PRAYER.**—"Cause me to know the way wherein I should walk; for I lift up my soul unto thee."—Psa. 123: 8. There is a "way" wherein we should walk—it is God's way. He will direct us in the way, if we ask Him.

**SPARING MERCY!** The day before Christmas we were very near eternity, consciously. We were crossing the railroad track near our home at Roseville, Newark, N. J. Ere we were aware, an express train came along. We stood on the track when the locomotive was within a foot of us, so testified an eye-witness. In a moment we were helped of God to step from the track, and were saved. Praise the Lord! Surely our Master

has something for us to do yet. Pray, beloved, that we may know what it is, and do it "*with all our might*."

**GRACIOUSLY PRESERVED.**—Our beloved Sister Palmer is a wonder to many. She has for a long time had a specially good day on Tuesday, so she could attend and lead the Meeting. Is not the Lord's hand in this? Most assuredly. Perhaps on Monday she is in her bed, feeble, and with very little prospect of being downstairs on Tuesday. But, when the hour comes she is in her place, and the Lord helps her. Mrs. Knapp, whose sweet voice has been so often heard in song in the meeting, returned from Europe some time ago in feeble health. She is missed. Pray for her.

**EXCELLENT COUNSEL.**—"Seek good, and not evil, that ye may live." Amos 5: 14. Seek good, that is God. He is supremely good. Do this and live—purely, joyously, eternally.

**A CAPITAL BOOK.**—A new work on "*Revivals*" by the *Revell Co.* It contains a series of able articles on the theme by those well versed in Gospel Evangelism, Moody, Spurgeon, and others. Also, quite a number of Pulpit Briefs which are valuable; some from John McNeill which are in his peculiarly stirring style. The pastor who would see the revival fires burning in his Church, will be helped by this book, and all classes of Gospel workers will be benefited by its perusal.

**A GOOD WALK.**—"Walk worthy of the vocation wherewith ye are called." Ephes. 4: 1. A high calling indeed! Be sure to walk worthy of it.

**SATAN IN FULL ARMOR.**—At this writing, movements are on foot to get a bill before the Legislature of New York to open saloons on the Sabbath, and it will be passed and signed by the Governor, unless Christian people stir themselves, quickly. *The devil is not dead.* "Do not lay the flattering unction to your soul." A good time now to send out 100,000 of Bro. Naylor's booklet, "*The American Flag Insulted*," &c. If we could we would scatter them broadcast. Send for a dozen or a hundred. 10c. each. \$1.00 per doz.

**ON THE PACIFIC.**—Rev. Isaac Naylor, Evangelist, has gone to the Pacific coast to spend about two months enjoying the benefit of that healthful climate. He is out there to rest and to recruit himself for further service in the Master's cause. He will be heard from, in new campaigns, by and by. Pray for him. His address is 1123 Court Street, Los Angeles, Cal.

**IN INDIA.**—We have received a letter recently from our dear Sister Leonard, now in India. She finds her foreign sojourn improving her health. And, what is better, she is enjoying opportunities for sowing the good seed of the kingdom in that distant land. Hold her up before the throne.

## Our Choral Service.

"I will bless the Lord at all times: His praise shall continually be in my mouth."

Psa. 34: 1.

### No. 55. SINGING FOR JESUS.

Rev. WM. APPEL.

CHAS. H. GABRIEL.

1. Sing-ing for Je-sus, O bless-ed em-ploy-ment, Spreading His won-  
 2. Sing-ing for Je-sus, in glad ad-o-ra-tion, Tell-ing His mar-  
 3. Sing-ing for Je-sus, in meas-ures of beau-ty, Bless-ing the Sav-

der-ful fame; Sing-ing for Je-sus, O ho-ly en-joy-ment,  
 vel-ous love; Sing-ing for Je-sus in high ex-ult-a-tion,  
 ior in song; Sing-ing for Je-sus, O heav-en-ly du-ty,

#### CHORUS.

Praising His wor-ship-ful name.  
 Sing-ing for Je-sus a-bove. Sing, O sing, let your hosannas in  
 Glad-ly His praise we pro-long.

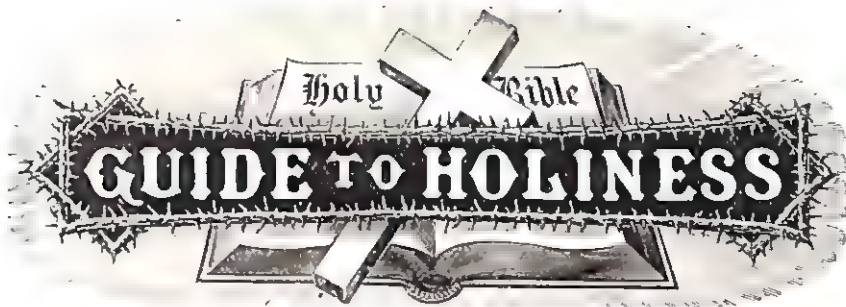
har-mo-ny ring; Praise His name, praise His ho-ly name, Sing, O sing.

Let your hosannas in harmony ring, Sing of the blessed, blessed Jesus.

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 Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$3.00; not prepaid. Per hundred, \$25.00; not prepaid.





MARCH, 1895.

THE PEARL TEXT. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."—Ephes 6 : 11.

"Soldiers of Christ, arise,  
And put your armor on,  
Strong in the strength which God supplies  
Through His eternal Son."

"Strong in the Lord of hosts,  
And in His mighty power,  
Who in the strength of Jesus trusts  
Is more than conquerer."

#### GOSPEL PARAGRAPHS.

"To perform the mercy promised."  
—Luke 1 : 72

Man's salvation originated in divine mercy. This mercy, free, unbounded mercy, was promised to our fathers. And God always keeps His promise—He is the faithful God—fulfilling his word to the letter. With our fathers He entered into *holy covenant*, and He has "remembered" it and every stipulation has been fulfilled in Jesus, sealed with his blood. Praise His name, He is the *covenant keeping* God.

"The oath which he sware."—Luke 1 : 73.

God under oath! how marvelous, in addition to "promise" and "holy covenant," to our fathers—an oath super-added! Yes; so declares Zacharias in this rich doxology: "The oath which he sware to our father Abraham."

One eminent writer says: "The whole world and kingdom of Messiah is represented as a mercy pledged on oath to Abraham, this seed to be realized at an appointed period and in "the fulness of the time, gloriously made good."

"That He would grant unto us."  
—Luke 1 : 74.

Ah, that is what concerns us—to know the "mercy," and the "holy covenant" what the "oath" brings to us or make possible to us, in Christ Jesus. Well, here is the unlocking of the cabinet of grace; "that we being delivered out of the hand of our enemies might serve him without fear." Two inconceivably great things, *deliverance* from enemies—*service* without fear—holy, exalted, blissful service.

"In holiness and righteousness."—Luke 1 : 75.

Here is the nature of the service which grace has provided: "In holiness and righteousness." How long? All the days of our life—a life-long service "in holiness and righteousness." Here are great possibilities, the heritage of all God's saints. Say not "it is impossible"—Remember the triple alliance: God's "promise," "holy covenant" and "oath." This is a triple alliance of exceeding glory, proclaiming the faithfulness and power of God.



"The law of Thy mouth is better unto me than thousands of gold and silver."

—Psa. 119: 72.

*"Jesus, Thy servants bless,  
Who, sent by Thee, proclaim  
The peace, and joy, and righteousness  
Experienced in Thy name."*

## SERMON BRIEFS.

BY REV. W. G. PASCOE.

(OF STOKE-ON-TRENT, ENGLAND.)

### III.—THIRD EPISTLE OF ST. JOHN.

**M**UCH in common between the third Epistle and the second. Evidently written by the same author. Exhibits the same intense regard for truth, and for a life in harmony with truth. Begins in same way, the writer simply "the Elder," concludes with same hope that shortly he might see his friend face to face.

The central subject of the two letters the same, "The Truth." The name of Christ does not appear in this Epistle. But there, in substance if not in form, Gaius well knew meaning of phrase, "the truth." It was the whole truth in regard to the blessed Saviour, in regard to the reality of His Person and the genuineness of His work.

It differs from the second Epistle. That warned against dangers from without, this against dangers within; that told of men who propagated false doctrine, this tells of arrogant, self-assertive officialdom that hindered the work that was not instituted by himself.

Epistle specially valuable for the light it throws on condition of some of the early Churches. It was not that of sweet

peace and harmony, as some have taught. Charles Wesley sings, referring to this time:

"O what an age of golden days,  
O what a choice peculiar race."

He was mistaken. There were no golden days in the early history of the Church. Witness specially Churches of Corinth, Galatia, and those of which Kyria and Gaius were members.

This Epistle, like the work of some great master painter. With only a few strokes of his pen we have three full-length portraits before us. Gaius, Diotrophes, Demetrius, are types of men met with in all ages. A careful study will be instructive.

1. *Gaius, the saintly man.*—The name occurs four other times in N. T. (Acts 19: 29; 20: 4; Rom. 16: 23; 1 Cor. 1: 14). Do not know that any of these was the Gaius of this Epistle. Possible the Gaius whom Paul baptized at Corinth and whose hospitality he extols, is the Gaius to whom John writes. Profession, position in the Church, social standing, all unknown. Was probably a man in good social position, as he was able to keep those evangelists who came his way.

I. A noteworthy distinction—a man more renowned for godliness than for health or for worldly prosperity. "Beloved, I pray that in all things thou mayest prosper, and be in health even as thy soul prospereth." 2. We often wish that a man may be as godly as he is wealthy, as full of grace as he is strong. But this is a new and refreshing putting of the case. Thank God, there are some mountainous men, who lift their heads like the lofty Himalayas above the plains beneath.

II. He was orthodox in his creed. "I rejoiced greatly when brethren came and bare witness to thy truth." We are familiar with the meaning of "truth," from pen of St. John in earlier Epistles.

It may be that Gaius had defended "the truth" when it was assailed. As strong to defend as sincere to accept. Pope's old couplet, "Mischief Making:"

"For modes of faith let graceless zealots fight,  
He can't be wrong whose life is in the right."

But can any man's life be right whose faith is wrong? Does not a man's faith control his life? What is the standard of right? Is it God's law? Then, if a man adopted the old Jewish formula, and said of his property, "It is Corban," was his life right when he left his poverty-stricken parents to starve? Our life is necessarily colored, nay, made by our beliefs.

To bring it home. Do you know any persons who have adopted current theories of error? Have they given up the doctrine of eternal punishment; rejected the essential Deity of Jesus Christ; thrown over the inspiration of the Scriptures; believe the early records of the Bible are fables, and that many of its books are not what they profess to be—a revelation from heaven? Can you rely on such persons for help in Christian work? Can you ask them to pray by the bedside of the sick? Are they spiritual? You know their lives on their spiritual side are blighted. "By their fruits ye shall know them."

III. His conduct was a beautiful exemplification of his creed. He walked in the truth. The creed marked out the life. He might be called narrow, for he walked in the narrow way; but that narrow way was as broad as the commandments of God. After all, what is the creed to our fellow men? It is the life that tells. A holy life walk of a devoted Christian will make more converts than all the creeds of Christendom.

IV. He was most benevolent. "Beloved, thou doest a faithful work," etc.—5: 8. Truth had taken the field against error. Godly evangelists had imitated John's example, and were zealous in defense of "The Name." It is probable that Gaius could not go forth and preach, but he could shelter and aid those who did thus go forth. He did receive such, and, it appears, by financial aid forwarded them on their journeys. Such friends,

specially valuable in a country where there were not the hotels that we commonly now find, and at a time when Christians were mostly poor. His charity, not of the patronizing order. The brethren who received it "bare witness to thy love."

2. *Diotrephes, the ambitious official.*—It seems that he was the pastor of the Church. He certainly had considerable power, and exercised it with despotic sway. He completely tyrannized over the little community. His character thoroughly bad.

I. Loving pre-eminence. 9. It is possible that an Epistle of John has been lost through this official refusing it. Nothing must be accepted that he does not order. He swells with dignity. He may have assumed the character of one jealous for the interests of the cause of Christ. If He was not considered; if His position was not taken into account; if He did not lead the way, it must be utterly wrong. These self-willed, domineering officials, what injury they do! Like the snail that leaves his slime on your peach, so do such men leave their slime on whatever they touch in the house of God.

II. Opposing John. The Apostle's authority was nothing in comparison with his self-importance. "Am I not in authority here? Who is John that he should interfere with the work of this Church? You must have a leader; John is away; I cannot suffer his dictation."

III. Prating against us with wicked words—that is, with utterly unscrupulous words. The character, the eminence, of the beloved disciple had no influence with such a man.

Prating! What a suggestive word! Volubility. Sly insinuation. Little hole-picking. Forming a party on his side.

IV. His overthrow at hand. 10. We are not to have peace at any price. The truth must not be set aside.



## EXEGESIS.

BY REV. J. H. TIMBRELL.

(Author of "*Through a Glass Darkly*.")*Unrighteousness and Sin.*

## ARTICLE THIRD.



IN MY two former articles I have discussed the relation of the terms "righteousness and holiness," together with their derivative significance in the original Greek text. Attention is now directed to two terms, of equal importance, which sustain a fixed and antithetic relation to them, viz.: unrighteousness and sin. In the first chapter of the first Epistle of St. John we have two most important statements, in reference to the method and results of salvation from both of them: The importance of these statements can hardly be overrated with respect to their doctrinal bearings. That they have been the occasion of fierce polemical discussions, voluminous theological disquisitions, and of so large a misapprehension generally, evidences the fact that they have been esteemed as pivotal points upon which vital doctrines are hung. Thus, to fully grasp or determine their meaning, would unquestionably give the mastery of the great questions at issue. The terms "unrighteousness and sin," like those already considered, are in full harmony with them in their paragraphic relation, and in their juxtaposition they have each a peculiar cast or setting of their own, and logically must have distinct points of reference. That they are frequently confused or jumbled together in an unscriptural or illogical manner, is not the fault of the inspired writer, but with his critics. Preconceived notions, the demands of a theological system, the lofty conception they embody, in respect to salvation from sin—a conception which a low spiritual state immediately places among the impossibilities in religion—all tend

to prevent that just discrimination which would reveal the beautiful symmetry, harmony, and power, of the great truths they embody.

The first statement is this: "But if we walk in the light, as He is in the light, we have fellowship, one with another, and the blood of Jesus Christ, His Son, cleanse us from all sin."—I. John 1:7. The second is: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I. John 1:9. The distinction between the meaning of "sin" and "unrighteousness" is the key that will unlock the meaning of these passages, and show their harmony with the great body of New Testament truth.

"Sin," as it occurs in the first paragraph, I understand to relate to the original or inbred principle derived from our federal head. The second, "unrighteousness," I understand to have reference to the overt act of sinning, and its resultant state, which, without doubt, is essentially different, in its relative significance, from that inbred corruption, the result of the fall. The context following each verse has a peculiar force in guarding the idea of the paragraph from misapprehension. They are luminous when viewed in their proper relations, but confusing if their lines are crossed or if they are taken out of their inspired setting. The first, following verse 7, is: "If we say we have no sin, we deceive ourselves, and the truth is not in us; aye, ourselves, and nobody else." For the principle of inbred sin, if existent, may be relied upon to betray itself, without any regard as to what we may say or not say. The second, following verse 9, is, "If we say we have not sinned, we make Him a liar, and His word is not in us." The first denial is as to the fact of inbred sin remaining in the heart, subsequent to conversion, which occupies the original Zinzendorfian standpoint, and in asserting which the Apostle affirms "The truth is not in us." The second denial relates

to a Gnostic heresy, which controverted the actual existence of the fact of transgression, in which case it is affirmed, not that we are simply self-deceived, but that we make God Himself a liar. Not only void of truth, but also of the Word, holding a false theology, and giving the lie to the plainest teachings of the Word of God.

St. John affirms, in the introductory verses of this chapter, that his object in writing the Epistle was to the end that these immature believers, to whom it is addressed, might become partakers of Christian fellowship in a richer and deeper sense, a fellowship enjoyed by the Apostle himself and others, which verse 7 clearly reveals as the sequence of being cleansed from all sin.

He says: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; for the life was manifested, and we have seen it, and bear witness, and *shew unto you that eternal life* which was with the Father and was manifested unto us; that which we have seen and heard declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and with His Son, Jesus Christ. And these things write we unto you, that your joy may be full." The glory and blessedness of the Christ-life through cleansing from all sin. They were recognized as Christians, but not participants in this richer fellowship. John is anxious that they shall enjoy it, and marks out the pathway to it. Recognizing that they are already in the light, he tells them: "But if we walk in the light, as He (God) is in the light, we have fellowship one with another—*i. e.*, Christian fellowship, referring back to the "fellowship with us" of verse 3, which carries with it the inference of fellowship with God and Christ, which the commentators usually understand to be the exclusive meaning of the clause—

"And the blood of Jesus Christ, His Son, cleanseth us from all sin."

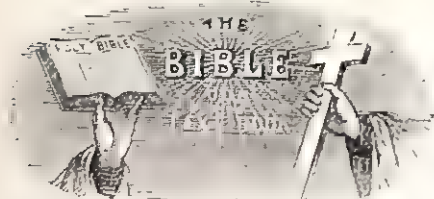
Walking in the light, as God is in the light, is possible only to a regenerate soul, while the fellowship toward which the Apostle urges is possible only to a soul which has been "cleansed from all sin." This walking in the light, as He is in the light, cannot mean less than a faithful and obedient yielding of the will to all the demands of the Christian life, which the clear shining of this Divine light enables us to apprehend. Walking thus, the result is cleansing from all sin, which cannot be otherwise than subsequent to our receiving the light, and walking in it. How long the walk must be is not stated; but, as in the case of the Apostles themselves, it is undoubtedly long enough for us to walk from the foot of the cross to the upper room. The term "sin," as employed in this passage, is not the overt act, but that subtle inherited principle, which is dealt with by cleansing, and not by pardon. All overt acts of transgression have been freely and fully forgiven previous to this point. There can be no peace with God, no walking in the light, as He is in the light, until the fact of forgiveness is established. Yet following all this, and awaiting the efficacy of the cleansing blood, is the fact of sin. It can be only the inbred principle of evil—that taint or corruption of nature engendered by the fall; an unfortunate legacy which predisposes toward transgression. It is the sin conceived which bringeth forth death. In the language of the poet, we may well say,

"Soon as we draw our infant breath  
The seeds of sin grow up for death;  
Thy law demands a perfect heart,  
But we're defiled in every part."

That regeneration does not remove this taint from the soul is the undoubted inference to be drawn from the expressions of verse 7. It is as clearly there, as it is in all the creeds of all the Churches in Christendom.

# THE ABUNDANT LIFE IN JESUS

IN GOSPEL PORTRAITURE.



"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

## PAPERS ON PRACTICAL HOLINESS.

BY REV. CHARLES W. L. CHRISTIEN.

(Our English Corresponding Editor.)

### III. Christ in the Voice.

**V**OICE is the expression of spirit, the means by which the myriad thoughts of the mind and the feelings of the heart reveal themselves. Man without speech would be the most incomplete of all beings, and a perpetual enigma among the works of God. And, just because it is a manifestation of the inner life, the voice is a wondrous power for either good or ill.

The evils perpetuated by the sinful use of the voice are immeasurable.—"The tongue is a fire, a world of iniquity: so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. . . .—"The tongue can no man tame; it is an unruly evil, full of deadly poison." These strong words of St. James are as true in the world to-day as when he wrote them. And possibly few of the Lord's children but have had to mourn over sins of the tongue. They have uttered

words and would have made any sacrifice to have been able to recall them; but in spite of all their fears they have lived on and borne an evil fruitage. As a simple matter of fact, we are forever doing good or evil by our voices. Every day the influence of our words, seen and unseen, conscious and unconscious, is telling upon the world's life. They are seeds that the winds carry hither and thither, we know not where, many of them destined to grow above our graves. This is one of the penalties of being. We can neither deny or escape it.

Now, possibly, the right employment of the tongue is one of the loftiest attainments in the Christian life. St. James seems to imply it—"If any man offend not in word the same is a perfect man, and able also to bridle the whole body." But it is that which the abounding grace of God can insure to every saint. Holiness is a regulative force acting upon the whole life, and it must needs reveal itself in the voice—"By thy words thou shalt be justified, and by thy words thou shalt be condemned." "Out of the abundance of the heart the mouth speaketh." So while, on the negative side, the varied sins of the tongue specified in the New Testament will be absent from the life of the holy man, on the positive side the mighty power of the voice will be used for the service and the glory of God.

Many Bible passages look at both sides, and show very clearly what are the fruits of holiness in the voice—"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, that man's religion is vain." The holy heart, dreading to sin, will keep the door of the lips.—"Speak not evil, one of another." How can we if pure love reigns within the heart?—"Let your speech be always with grace, seasoned with salt, that ye may know how you ought to answer every man." Not *all* salt, as some one has said, but flavored with the truth and grace of the Gospel, leaving a wholesome impression upon all



who hear.—“Sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you.” Faultless words, carrying conviction to the conscience of the sinner—“Neither foolish talking, nor jesting, which are not convenient.” Not sombre and forbidding speech, for these may be consecrated humor, but no empty frivolity, which, however it may suit a godless worldling, is forever incompatible with communion with heaven—“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.” Never utter what will damage the soul of any man, but that which will lend to build up in grace and goodness.—“Let the work of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.” A most comprehensive passage, picturing the saint as filled with the spirit of his Master, helping and cheering his brethren in their life of devotion, and in all the manifold details of daily conversation, speaking only to please and serve the Lord. And, as in all else, Christ is held up as our example. He lived a perfect human life, and taught His people how to use the power of speech. His recorded sayings are the priceless possession of all ages. And He “did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when he suffered He threatened not.”

If the believer is embodying the spirit of these passages, no one can estimate the amount of blessing that may follow his words. How many seeds he may sow in a single day, and how rich the harvest! For the good will be reproductive. All the powers of evil shall never root it from the soil. Generations yet unborn shall share the blessing. O, how little we think of the immeasurable power for

God which we possess in the faculty of speech!

“But how can any man thus use his voice?” It all comes back to the two fundamental questions of purity and faith. First of all, “Is the heart cleansed from all sin?” For speech will never run above the level of piety. And then, “Am I trusting Christ for keeping power?” For in no part of the holy life does the believer so much need to be “kept by the power of God” as here. But both purity and power are the heritage of him who lives a life of faith on the Son of God. And we may well say here, “With man this is impossible, but not with God, for with God all things are possible.” If the heart be fully cleansed from all sin, and the Holy Ghost is our Indweller, the tongue will be wisely regulated and every word proceeding from our lips will be for God’s glory and further edification of those to whom we make our communications.

### SERMON BRIEFS.

(Continued from page 75).

Better the storm that lashes the lake into foam than the calm that suffers its surface to be covered with vegetation that, rotting, will breed a pestilence.

3. *Demetrius, the faithful evangelist.*—There is a threefold commendation of this good man. 12.

(a) “He hath the witness of all men.” That is, of all who knew Him and His work and worth.

(b) “Of the truth itself,” of which He was a faithful exponent.

(c) “We also bear witness.” John’s testimony might be accepted.

It is possible that Demetrius was one of the faithful evangelists whom Diotrophes refused to accept and cast out of the Church. 10.

Thank God, Gaius still lives among us, an inspiration to all good men. And Demetrius also, a faithful soul, ready to every good work. Let us imitate them.

### FREQUENT PRAYER.

Jesus had performed a notable miracle in feeding the multitude. It was done in the most deliberate and effectual way. And after they did all eat, and were filled, they took up twelve baskets full of the fragments. The Master gave a lesson in economics by thus having the fragments gathered up. The work being completed, He constrained His disciples to get into a ship and go unto Bethsaida, and "He departed into a mountain to pray." He sought communication with His Father, frequently, in prayer. The time thus selected is noteworthy, **AFTER PUBLIC SERVICE.** Should it not be our course to make report of our work to our Father, and ask his blessing? Most assuredly. In this loving intercourse He will give tokens of His favor.

### REV. WILLIAM CLOWES.

BY REV. E. BARRASS, D.D.



**WILLIAM CLOWES** was one of the founders of the Methodist family known as the Primitive Methodists. This denomination did not originate in a secession from the parent body. The first class consisted of ten members, not one of whom had ever been united with any other Church organization.

The origin of the denomination was in this wise: A great revival was in progress at Tunstall and vicinity, and the meetings were closed too early to suit some of the more zealous of the members. One of the leaders promised that they should have a whole day's praying on Mow Hill some Sunday, and then they would be satisfied. This saying was repeated again and again, and at length the "day's praying" actually occurred. There was little or no preaching, most of the day being spent in prayer.

This day's praying was held when camp meetings were first held in America, the news of which reached England and caused the people in Staffordshire to become more zealous in respect to these open-air services, which soon took the

name of camp meetings, and were held in many places to counteract the evil effects of the wakes and feasts in various places, and were productive of much demoralization.

The camp meetings became known by ministers as "irregular," as they were held without any authority from the heads of the Church. The persons who were most prominent in holding them were so carried away with the revival current that they had little time to think of what they were doing. Some of them were local preachers and office bearers, and others were members of the Wesleyan Church. The members became more and more opposed to the "irregular proceedings," and without even remonstrating with the offenders they deposed one after another from their offices, and even withheld their tickets of membership.

Still the persons thus summarily deposed did not attempt to make any division in the Church, but continued to hold their evangelistic services, and succeeded in getting many persons converted. All such they exhorted to join the Wesleyan denomination; but after receiving some the ministers refused to receive others. Hence, to prevent the converts from being lost to the Church, they were formed into classes, the outcome of which was the formation of another branch of Methodism.

As there were great demands for the services of those who were prominent in these "irregular" methods of Church work, two men were employed to devote all their time to the work of evangelization. A few persons made themselves responsible for an amount of money (\$2.50), which was to be paid to each of them. William Clowes, whose name stands at the head of this paper, was one of the evangelists thus employed. He was at that time a potter by trade, and could earn more than four times the amount which he was now to receive; but, such was his burning zeal for perish-

ing souls that he was willing to sacrifice ease and comfort, and all that made life dear, if he could turn men to righteousness.

In youth and early manhood Mr. Clowes led a wicked life. He was remarkable for drunkenness, gambling, and brutal sports. Once, after a brutal fight with a powerful man, he received such bodily injuries that for some time his life was despaired of. And yet, during these years of flagrant transgression, he was often the subject of great sorrow of heart. The Holy Spirit strove powerfully with him. His father, on witnessing the distress, thought that he was ill, and administered a dose of medicine; but, of course, this gave him no relief. A friend invited him to a lovefeast, which was of great benefit to him, and on the following day, at a prayer meeting, he was made happy in God.

Here is his own description of this grand turning point of his life. In the course of the meeting he felt a strange influence, such as he had never felt before, and he said to himself, "What is this? This is what the Methodists mean by being converted; yes, this is it. God is converting my soul." In an agony of soul he adds: "I believed God *would* save me; then I believed He *was* saving me; then I believed He *had* saved me—and it was so. I did not praise God aloud at the moment of my deliverance, but I was fully persuaded that God had wrought the glorious work, that I was justified by faith and had peace with God through Jesus Christ."

He soon joined a class at Tunstall, and afterward was made leader of two classes; and was also appointed local preacher. He sought to be an earnest Christian worker, and united with others in distributing tracts, and other active Christian duties, particularly such as related to the observance of the Sabbath day. His old companions were astonished, and sought to induce him to return to them; but he gave no heed to them,

but went on his way rejoicing, and as he had been bold in the service of sin he now became fearless in reproving the wicked, and at the same time sought to be "an Israelite indeed, in whom there was no guile." Before conversion his manner of life had involved him in much debt, but now he was an honest man, and all his old obligations were faithfully discharged.

In early life Mr. Clowes had few educational advantages, but after his conversion he sought to cultivate his mind. But this was hard work. He, however, united with others for personal improvement, and became well acquainted with the Bible and a few theological books. In revival services he was made abundantly useful. He was accustomed to spend much time in prayer, and both he and his coadjutors became, like Barnabas, men of faith and full of the Holy Ghost.

This became the leading trait in Mr. Clowes' life—his earnestness in prayer and strong faith. He often spent hours in prayer, when there was some special case of difficulty in the Church. A mercantile gentleman who occasionally entertained him as a guest at his house said that on those days he always told Mr. Clowes respecting his business, and they prayed together respecting its various phases; and he attributed much of his success to the earnest prayers of his reverend friend.

It was the custom of Mr. Clowes to keep a list of the names of his special friends, whom he always remembered by name when engaged in private prayer. Any of his correspondents who informed him respecting any makers of trouble connected with their Churches would be remembered at the throne of grace. One day the Rev. John Fletcher realized a wonderful deliverance from a certain perplexing case which had given him intense agony; but suddenly he experienced an amount of joy which he could not account for. He, Mr. F., said to his wife,



"Clowes is praying for me," and made a note of the occurrence. The next time he saw his friend, Clowes, he found that at the very time the man of God had been led to pray very earnestly for him, and he felt confident that he would be delivered. And so he was, and they praised God for the deliverance which He had given in answer to prayer.

Mr. Clowes became renowned as the most successful open-air preacher in England. Indeed, there was but little open-air preaching in the mother country when he and his coadjutors went forth into the highways and streets and lanes and sought to compel men to come to the Marriage Supper of the Lamb. He was well adapted to this mode of life. His physical energy was great; his voice, when raised to the highest pitch, could be heard by those afar off. He could sing well, and when he stood up to preach there was a magnetism about him which filled the ungodly with awe. When he "got into faith," as he was accustomed to describe his feelings, there was an unction accompanied his words which startled the people and compelled not a few to cry for mercy.

Hundreds, doubtless thousands, were converted under his powerful ministry, and in the northern counties of England especially he went forth like the flying angel, having the everlasting Gospel to preach. He was, however, more indebted to his strong faith and earnest prayers for success than to his preaching. For the last twenty-five years of his life he could not travel and labor as he had formerly done, but he attended many special services, such as anniversary and church dedications. He and another minister who often accompanied him went to a town in Yorkshire to attend a church dedication. Some time before they commenced their journey they entered into a covenant that they would pray that the collections might amount to one hundred pounds, and that there might be one hundred souls converted. And God an-

swered their prayers. It was done unto them according to their faith.

His usual theme on those occasions, and especially at conferences, was *holiness*. One of his favorite texts was, "Be ye holy." This was the theme of his conversation in the social circle. This was the secret of his power. It was a grand sight to behold him engaged in prayer when he would shout "I will believe." Everybody felt the power of his importunate prayers. After living more than threescore years and ten, he went to heaven, like a plumed warrior returning from the battlefield with the trophies of victory.

## PERFECT LOVE.

BY REV. C. P. MASEN, D.D.



THE love power in personal religion is the supreme factor. This is the New Testament teaching: "Thou shalt love the Lord thy God with all thy heart"—the affectional nature; "with all thy mind"—the intellectual nature; "with all thy strength"—the physical nature; "with all thy soul"—the religious nature; "and thy neighbor as thyself." The human relation is also defined. Love is the only power which can harmonize the soul and marshal the factors of manhood. It is a law-keeping and sin-preventing power. He who keeps from sin because sin is wrong, and has been forbidden, will have a hard struggle; but he who keeps from sin because it displeases the Christ he loves will find the victory easy. When the inclination or tendency to sin is displaced by a new and supreme affection for Christ, we have a higher rule and motive of action than law.

When the law is oppressive and religion a drudgery, there is but little love for Christ.

Love for Christ is the *true philosophy of ethics*. Higher than law, greater than the

ethics of utility, grander than the ethics of unselfishness, is the love of Christ, for it molds conduct upon the highest pattern and gives actions their highest form and tone. Morality based on interest, utility, or rectitude, and working along the lines of rigid formulæ, is not so potent as the natural expression of a full heart, doing right because it is natural and the working of an inner life and force. A man never does more than his duty or outlives the power of conscience, yet duty and conscience may become a part of himself and not a despotic power outside of himself.

Love for Christ is the motive power of benevolence and action. Love makes labor light. It ends our bondage. It checks murmuring. It makes us contented in life. It puts a song into toil and endurance into suffering.

For love no work is too great, no sphere too humble, no duty too hard, no cross too heavy. There is no counting sacrifices and sighing for release with love. Within the realm of love, winter is unknown; no slave crosses its domain, and merry reapers throb the harvest field. What are the most favorable conditions without love? Your house may be a palace in a landscape of festivity and beauty, and furnished with elegance and grace, yet without *love* it is no home. So Heaven, with jasper walls and golden streets and glorious mansions, will be no heaven to you unless you love Christ.

Love for Christ is an indispensable element in character, in morality, in usefulness, in happiness, in destiny. Without it religion is like a gold-setting from which the diamond has dropped out. No difference how orthodox, how apostolic, how alive, if love is wanting it is sounding brass and a tinkling cymbal.

These things being true, the doctrine and experience of "Perfect Love" become the very centre of the Gospel, and the only hope for the Church. The *mixed* life, of some love and a little hate, some humility and a little pride, some gener-

osity and a little selfishness, is not the standard of piety taught in the New Testament, and will never be a great success in winning other men to Christ. The love of Christ must be supreme, all controlling, the master motive, and then the life will be potent for good, and a charm to hungry souls.

"Perfect Love" is a possible experience for every child of God, for it is Divinely given. "The love of God is shed abroad in our hearts by the Holy Ghost, *given unto us.*" This is not so much a dogma as an *experience*. Sanctification as a *doctrine* may be a question about which arises much discussion — but "perfect love" in man, given him by the Holy Ghost, is an experience, simple and beautiful, commanding the admiration of all.

In the early days of Methodism we magnified the experience of "*Perfect Love.*" Candidates for the ministry were asked, "Do you expect to be made *perfect in love* in this life?" The power and beauty of a consecrated life, in the enjoyment of perfect love for God and man, and under its gracious influence in disposition and action, are the needed evidences of sample Christians in the Church of Christ in all ages. Can we not get away from discussions and methods and dogmatism on this subject and get back to the *simplicity and power* of "*Perfect Love*" as an *experience* in the soul, given us of God, and exhibited in the life. When we thus return old-time power, Pentecostic honor, will return to the Church.

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GLADSTONE, being asked what he regarded as the brightest hope for the future, replied: "I should say a maintenance of faith in the Invisible. This is the great hope of the future, the mainstay of civilization. And by that I mean a living faith in a personal God, I do not hold with a 'stream of tendency.' After sixty years of public life, I hold more strongly than ever this conviction, deepened and strengthened by long experience, of the reality and nearness and personality of God."—*Herald and Presbyterian*.

WE are not here to seek a following; we are here to lift an ensign.—*Miss Willard*.



## PLAINLY STATED.

Jesus plainly stated the terms of discipleship. We must hate the dearest earthly friends and our own life also—that is, love these less than Himself. “And, whoever doth not bear his cross, and come after me, cannot be my disciple.” Here are two things: First, The bearing of His cross—the cross of self-denial, and of separation from the world. Second, To follow Him—studiously, fully, unfalteringly. These things are indispensable to Christian discipleship—then and now. Nothing can be substituted for them—there can be no going around the cross, no following of any other than Christ. In stating these terms of discipleship so explicitly, the Master showed His candor and the elevated character of His service.

## CHARLES WESLEY'S FUNERAL HYMNS.

BY REV. J. I. BOSWELL, D.D.



CHARLES WESLEY is the most prolific of all our hymn writers. Seven thousand hymns flowed from his ready pen, though not all have been published. They are on a vast variety of subjects, doctrinal and practical, and bear on every phase of human life, from the birth to the grave. Every chord of the poetic harp is struck, and every note of human feeling is heard, from the deepest sob of grief to the loftiest shout of joy. Of course, time has winnowed out many of these hymns, but much remains and will endure while the English language is known among men.

But the genius of Charles Wesley never rose to a greater height than in his funeral hymns, and in these he is at his best. Death, in the opinion of the world, is a gloomy subject, and how can a poet dip his pen in sunshine when he writes about it? The student of the ancient Greek poets knows how sadly they sang on such a theme. To them it was a fearful thing to see no more the light of the sun nor the faces of friends, nor the mountains covered with verdure and vocal with

birds, nor the dimpled waves sparkling in the sunlight, and to go into the land of shadow, and clouded with gloom. To die and be forgotten!

But Charles Wesley was a Christian poet, and, though he saw the cloud, it was not dark, but purple and gold, for it was shot through and through with the rays of Christian hope. He saw the risen Jesus, the opening heavens, the angelic hosts, and the “spirits of just men made perfect,” clothed in garments spotless and white by the blood of the Lamb. He bade the Christian Church sing at the funerals of departed saints, and to breathe notes of triumph, and not of despair.

“Weep not for a brother deceased;  
Our loss is his infinite gain—  
A soul out of prison released,  
And freed from its bodily chain.”

To the departed Christian, ascending from earth to heaven he sent congratulations:

“O, happy, happy soul,  
In ecstasies of praise,  
Long as eternal ages roll  
Thou seest thy Saviour’s face.”

So clear was his vision of glory, so vivid was his assurance of the happiness of his “translated friend,” that he began to long for his own departure from earth, he began to be homesick for heaven:

“Ah! when shall we ascend,  
And all in Jesus’ presence reign?”

When John Wesley was eighty-seven years of age he preached in the city of Dublin. The chapel was crowded to excess, and the people were deeply moved, not only by the sermon but by the venerable preacher, his locks white as snow and his form bent under the weight of many years. At the close of the sermon he gave out the hymn which begins—

“Come, let us join our friends above  
That have obtained the prize,  
And on the eagle wings of love  
To joys celestial rise,”



and then he made this comment :

"There have been different views concerning the merits of the poetry of my brother Charles, but in my opinion this is the sweetest hymn he ever wrote."

It is certainly a noble and an inspiring hymn. There is pictured in grandest strains the unity of the Christian Church—the one family, hardly divided for a brief season by the stream of death, for it is so narrow—the army united under a single captain :

"One army of the living God,  
To His command we bow;  
Part of His host have crossed the flood,  
And part are crossing now."

And then with prophetic joy the poet sounds the trumpet note :

"Our spirits too, shall quickly join  
Like theirs with glory crowned."

It may be a bold thing to differ from John Wesley, but there is a grander funeral hymn than this. Wesley delighted in this one probably because it rose above sectarian barriers as with eagle flight, and showed that there was really but one Church and one Shepherd. But when you seek for a funeral hymn, alive with poetic genius and glowing with Divine inspiration, you will find it in the hymn :

"Weep not for a brother deceased"—

Weep not, but

"With songs let us follow his flight  
And mount with his spirit above."

The second verse of this matchless hymn contains probably the finest of all Charles Wesley's poetic comparisons. The poet seems to stand on a point of land at the mouth of a harbor, and sees a ship coming in triumph into safe shelter, while out on the sea are other ships, caught amidst the fury of wave and cloud, which meet in wild storm and tempest, and then he sings :

"Our brother the haven hath gained  
Outflying the tempest and wind."

This last line pictures the scene. And then Charles Wesley thinks of the future; of the happy and eternal reunion with each other and with Jesus, when the voyage will be ended, the harbor gained, past toil forgotten, death conquered, and everlasting joy obtained :

"There all the ship's company meet  
Who sailed with the Saviour beneath;  
With shouting each other they greet,  
And triumph o'er sorrow and death."

To read such hymns makes one feel that death is not the worst of evils. It is the messenger to call us home, the iron gateway into the King's palace, the dark tunnel into a land where flowers forever bloom and no cloud obscures the sky. The bell may toll on earth, but we hear the merry and rejoicing peals of the bells in heaven.

"Mortals cry 'A man is dead,'  
Angels sing, 'A child is born.'"

"THERE'S THE LORD'S ANSWER."—Many years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. After a long ride, I had accompanied the mourners to the church-yard. As I neared my stable door, I felt a strange prompting to visit a poor widow, who, with her invalid daughter, lived in a lonely cottage in an outlying part of the parish. My natural reluctance to make another visit was overcome by a feeling I could not resist, and I turned my horse's head toward the cottage. I was thinking only of the poor widow's spiritual needs; but when I reached her little house, I was struck with its look of unwonted barrenness and poverty. After putting a little money into her hand, I began to inquire into their circumstances, and found that their supplies had been utterly exhausted since the night before. I asked them what they had done. "I just spread it before the Lord!" "Did you tell your case to any friend?" "Oh no, sir; naebody kens but Himself and me! I kent He would not forget; but I didna ken hoo He wad help me, till I seen you come riding over the brae, and then I said: 'There's the Lord's answer!'" Many a time has the recollection of this incident encouraged me to trust in the loving care of my heavenly Father.—"*Touching Incidents; or, Remarkable Answers to Prayer.*"

## THE CHRISTLY RECEPTION.

Paul, in writing to the Romans, says, "Wherefore receive ye one another, as Christ also received us to the glory of God." This "WHEREFORE" connects the injunction with the preceding verses, in which the apostle prays that the "God of patience and consolation" would grant them to be likeminded one toward another according to Christ Jesus: That they might with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." A delightful state of Christian unity is here described, their being "likeminded one toward another, and with one mind and mouth glorifying God." So, in this spirit they were to receive one another, as Christ had received them.

## "LOST PIECES OF SILVER."

Luke xv., 8: 9.

BY ADELAIDE M. YOUNG.



T is close upon the hour of midnight, and the busy hum of the day is over.

The streets are silent and deserted, only the lamps which are burning brightly at equal distances, shed their light upon the pavement.

Every house is shrouded in darkness, and most of the inmates are at rest.

Suddenly, but silently, a few doors open, and ladies and gentlemen issue from them, and with swift steps take their way to a coffee house, which is brilliantly illuminated.

What takes *them* out, at such an hour, and to such a place? They are going on one of the Master's errands, and His presence will be their guard.

Day by day, they have been seeking for "lost pieces of silver," and their work has been owned and blessed by Him whose bright example they are trying to emulate, for "the Son of Man came to seek and to save that which was *lost*."

We will follow these faithful workers through the swing doors, and up a handsome flight of stairs, into a brilliantly lighted room. Supper is laid on long tables, and steaming tea and coffee in

bright silver pots, together with pretty cups and saucers, plates, and dishes are arranged on snowy cloths, while piles of cakes, buns, and other tempting viands await the guests.

But where are they? The City Missionary knows where; the Lady Visitors know where, and bye-and-bye steps are heard on the stairs, and one by one they cross the threshold, and are welcomed with bright smiles, and loving words, and led to their places. But *who* are the guests?

The bold expression on some faces, and the timid, shrinking glances of others tell their own tale.

With much patience and tenderest care they have been diligently sought for and *found*, in the courts and alleys of the city, and are now brought to the Master's feet, to listen to the story of His love, and hear once more of the "fountain open for sin" wherein all may wash and be "made white."

When all are comfortably seated, grace is sung, and some strange voices join in with sweet, but trembling notes. Ladies wait upon the guests, and see that they have all their wants abundantly supplied, and at its close the "Midnight Meeting" begins. Ministers and laymen all unite in this blessed work, and speak as only good and holy men can speak, and from time to time hymns are sung. A few ladies also plead with great tenderness and pathos, and are eagerly listened to by those who have "erred and strayed like lost sheep."

As the moments glide past, stifled sobs are heard, tears trickle down hard faces, until their lines become softened, and when we kneel in prayer, fervent though suppressed responses prove that many a heart is yearning for the love of God, many a wandering sheep is longing for the fold again, and many a poor sinner is ready to "wash the Saviour's feet with her tears, and wipe them with the hairs of her head." The Lord's servants have been doing their appointed work, the

floor has been "swept," the lost pieces "found," and now the "neighbors" and friends are "rejoicing together." But these pieces must be cleansed, in order that the image and superscription "may be clearly seen."

As the result of that one meeting many were cleansed. They were pointed to the "Lamb of God who taketh away the sin of the world," and not in vain. Before long it became manifest that their repentance had been sincere, and their faith in the atonement of Christ real.

Some of the most degraded are now leading honest and respectable lives, filling good situations, and attaining the means of grace.

All this could only be accomplished by patient faith, and steady persevering labor, but although there are often disappointments to be met with, those who engage in this work are richly rewarded by the sympathy of their Divine Master, while they are trying to "save that which was lost."

Dear reader, are you helping?

There are lost men and women all around you, not all *sinners* in the common acceptation of the word, but they have been unsuccessful, or beaten down in the fierce battle of life, or trodden down and pushed aside in the struggle for bread, and they are now "without God, and without hope in the world." Their old friends shun them, and if left to themselves they will go down and down in the social scale, until they are lost in the vortex. Won't you reach out a friendly hand to raise them up again?

There are little children in dark nooks and crannies of our large towns and cities. They were born in the country, with the sweet sound of the village bells and the buttercups and daisies which bent beneath their tiny feet as they played in the meadows, and listened to the music of the mill-stream. They are pining for love and kindness. Won't you seek them out, and let them see smiles and sunshine once more? The gift of a

few flowers will often awaken tender chords, in hard hearts, which vibrate to the touch of kindness, and recall sweet memories of the past, when they dwelt in cottage homes, and all the world was bright before them.

Over that past Satan cast his dark wing, but, thank God, there is another wing, bright and beautiful, under which they may nestle and be eternally safe.

These "pieces of silver" are of various sizes. Some are very big, but they are so battered and bent that the image of the King has been almost effaced, and they are only to be found in very dark and dangerous places. Brave servants of the Lord may venture to seek for them, but they must carry a light with them and hold it *low enough* for its beams to shine upon the objects of their search, and then their toil will not be in vain, for they will surely *find* the pieces which were "lost." But there are other "pieces of silver," very tiny pieces. Once they were bright and beautiful, and very precious to their owners, but now nobody seems to care for them. Ah! but somebody *does*! *Jesus* cares for them. He whispers to His willing messengers, "Go and search under the archways and peep into the gutters of the cities, and you will find some of my "little pieces of silver," and if you wash them and rub them bright you will see my image very clearly. When you have found them, bring them to me."

And so the servants of the Lord go forth, one by one, and two by two, and as they carry the last pieces home to their Master, He will smile very sweetly and say to each one, "Inasmuch as ye have done it unto the least of these, ye have done it unto *Me*."

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PRAYER is the door for ever open between earth and heaven. Sooner than sound can reach a human ear through this lower atmosphere, the longing desire of the spirit rises to the heart of the eternal Friend. Whether we believe it or not, we are living in an invisible world, where our wishes are understood before our words are spoken.—*Sel.*





"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."  
Acts 2: 39.

*"Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth"*

## THE HOLY FAMILY.

BY REV. L. H. BAKER.

THIS title designates that family into which the world's Redeemer was born, and may be applied to any other in which He is the abiding Saviour and Counselor. His coming to the family of Nazareth awakened the mother heart to sing for joy, and tuned the hymns of motherhood to higher notes and sweeter strains.

That celestial childhood has thrown a sacredness about every terrestrial childhood. Under the tutorship of a Divine Paternity this husband and wife accepted the "holy child Jesus," doing for Him what parents may everywhere do for the children entrusted to them.

### 1. *They gave Him a holy consecration.*

"The parents brought in the child Jesus, to do for Him after the custom of the law." He was entitled to the initiatory rite of their religion, and they presented Him to the minister of the covenant.

They thus recognized the claims of a Divine Paternity, and entered into covenant engagement to perform the duties devolving upon them as the guardians of the life and faith of the precious child. In the light of this, how fitting and proper the early consecration of the children of Christian homes by the ordinance that inducts them into the Church, impressing their sacredness, as the gifts of God, upon all, and assuring them of the helps of home and Church to their highest good. Sacred ceremonies are helps to holy thought and impulse.

Covenants are often spurs to lagging zeal. Vows are valuable as impressing obligations. Love is stimulated by the modes of its expression. Home life, rich in love lavished upon the children, may be lifted to a sacred plane by doing "after the custom of the law."

### 2. *They gave Him religious training.*

"And when He was twelve years old they went up to Jerusalem, after the custom of the feast." This was, doubtless, preceded by the preparatory instructions at home and in the synagogue at Nazareth. At five years a child was instructed in the law; at nine in the Mishua; and at twelve he was fully subjected to the obedience of the law, and, as "a son of the law," was permitted to take part in the celebration of the Sacred Festival of the Passover. Hence the significance of this statement concerning Jesus. His familiarity with the Holy Scriptures in His public ministry; His entrance into the synagogue, "as His custom was;" His ability to read and write; His regular attendance upon the feasts at Jerusalem—all favor the supposition that, according to their best ability, these parents had given Him religious training and advantages.

Now Christian homes and Church institutions may combine to the training of young life for the greatest usefulness. Home is the first and greatest of all. Family readings of the Scriptures; prayers; the singing of hymns, songs, or psalms; the cheerful recognition of the Divine Fatherhood; children's hour for conversation each Sabbath—are enduring elements in this training.

The regular attendance of parents and children upon the sanctuary privileges; family sittings in the church; appreciative comment upon whatever is helpful in the exercises; avoidance of criticism about the faulty; cordiality in the associations of the Church; and fervor in the devotions, will contribute to the formation of religious habit and relish for the house of God.

### 3. *They taught Him to work.*

"And He went down with them and was subject unto them." They entertained no false sentiment as to the rightful exercise of parental authority. The sacredness of the child did not relieve them from directing Him as He "increased in wisdom and stature and in favor with God and man." He gave obedience to their right and discipline. They

trained Him to industry. The fact appears that He wrought with them at the humble and honorable employment by which the living of the family was obtained.

Habits of industry and knowledge of worthy employment, result in fitness for after life, when the guardianships of home are exchanged for the responsibilities of active life.

### WHAT?

"Good Master, *What* good thing shall I do?" The question of a young man. He addressed the Young Prophet of Galilee with respectful recognition of His ability to teach and harmonize character with precept.

The Teacher's first effort was to turn the inquirer's mind to the Source of all goodness. "None good but one—God." He is good, and all goodness is the product of His Divine communication.

As the shells upon the seashore have been wrought and beautified in the depths of the ocean, and thrown by the waves upon the sands to be gathered and admired by the traveler on the beach, so all goodness in human life and character has its origin in the Divine Nature, and is thrown out by Divine movement "working in us to will and to do." His law is good, and the entrance to life is in keeping His commandments. The sacredness of human life, personal purity, protection of property, preservation of reputation, holiness of home, social affections and adjustments, are the product of obedience to this Divine legislation.

The Teacher brought him face to face with the law. Before these tests the inquirer did not quail. A remarkable character. How few have kept these things from youth up! Yet in this conscious integrity of obedience there was a sense of want. Another question followed: "*What* lack I yet?" As the German translates it: "*What ails me?*" There was a conscious unrest. The Teacher found no fault with the outward life, "Jesus, looking upon him, loved him." Yet He was too true to allow him to flatter himself because of his exemplary life. He revealed the heart trouble; He exposed to him the inner life. Perfection has its price: "If thou wilt be perfect, go sell that thou hast." He *loved* his riches. With all his obedience to law he was selfish: "He went away sorrowful, for he had great possessions." The price was too great;

he went back to the old way. The plain of discipleship was too lowly. He would not accept the call, "Come, follow me." This invitation, accepted by the banker, Matthew; by the fishermen, James and John, put them on the highest plain of life and influence through the centuries. Do we seek eternal life! Do we covet life at its best! *What* must we do? Surrender whatever sustains and satisfies a selfish life, and say and sing:

"Where He leads me I will follow,  
I'll go with Him all the way."

### OUR BOYS AND GIRLS.

SUNDAY STUDIES.—Here come our boys and girls, for our chat in the corner by the window. Some new faces in our group, some new names on our list. This bright-eyed girl is Della. This black-haired one we call "Dot." And here is Arthur. As we open our mail-box we read some more names: Mabel and Paul Ayers, minister's children, interested in our studies; Earl and Ada Weiss, young Bible-students. So let us turn to our questions and answers: 1. David prayed, "Wash me and I shall be whiter than snow."—Psa. 51: 7. He meant that God should make his heart so pure that there would be no sin in it. 2. God said to His people, "Though your sins be as scarlet, they shall be white as snow."—Isa. 1: 18. Scarlet is a glaring color, and attracts much attention. Taken from the fabric, it is left white and clean. So sins that are very glaring and noticed by many may be forgiven by God and all taken away. 3. Jeremiah said, "Her Nazarites were purer than snow."—Lam. 4: 7. They were a holy people, who did not drink wine or strong drink. 4. When Jesus was on the Mount with Peter, James, and John, and was visited by Moses and Elias, His garments became shining—"white as snow."—Mark 9: 2.

This month we have five Sundays, so we have a question for each. Let us study the wind:

1. What did the winds do for the children of Job?
2. What happened when Ezekiel spoke to the winds?
3. What did Jesus say to the winds and the sea?
4. What did He mean when He said, "The wind bloweth where it listeth?"
5. When did the people hear a sound as of a mighty wind?

If all the boys and girls of the GUIDE family will write answers to these questions each month, their letters will be kept on file, and the one answering the most questions correctly during the year will be rewarded by a gift next Christmas. Address all letters to

Mrs. L. H. BAKER,  
Warren, O.





"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. 134: 1.

*"Within Thy house, O Lord our God,  
In majesty appear;  
Make this a place of Thine abode,  
And shed Thy blessings here."*

EVENING TEXT: "He that followeth Me shall not walk in darkness, but shall have the Light of Life."—John 8: 12.

Christ is the Sun of Righteousness. The believer walks in His brightness, and has fellowship with Him, and thus is made to be "the Light of the World."

### PRACTICAL CHRISTIANITY.

BY REV. I. SIMMONS, D.D.

A PARAGRAPH of one of Christ's sermons reads thus:

"Love your enemies, do good to them which hate you; Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise."

These precepts are only possible to a holy nature. They are learned of Jesus in a discipleship that separates itself from sin and selfishness, and is entirely controlled by both limbs of the eleventh commandment. They are within the scope of every man, or they would not have been so authoritatively laid down. And yet one of the difficulties met with in urging them upon common practice is, that so many Christians doubt the ability of any to reach up to them. Hence the apologies so easily made for ungodly tempers, retaliatory measures, and selfish exactions. What a concession it would be to the enemies of evangelical Christianity to acknowledge that *love*, its centre and circumference, its spirit and substance, could not measure up to these precepts. The teachings of the New Testament are positive and clear that not only can human

nature be brought to this standard of practical living, but that anything short of it misses the end in the teachings and atonement of Jesus Christ. One of the strange phases of the antagonism against perfect love is that its professors are visionary and unpractical, and the loud call is made, as though it was something new, "We want a practical religion. This is a utilitarian age." Yes, but how shall man be practical on holy planes without holiness? These precepts mean holiness. He must walk close with God who loves his neighbor as himself. The second part of the "great commandment" cannot be put first. Before that is reached we must have loved "the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." We are "perfecting holiness in the fear of God" when we are in possession of the largeness and fulness of the ethics of the Sermon on the Mount. Great souls that do actually love their enemies, that do genuinely bless them that curse, and do really do to others as they would that others should do unto them, have come to that grade of Christian excellence through a crucifixion of self and a resurrection into the life of Christ that can justly be termed "entire sanctification," or anything else that implies completeness in Him. Why should it be thought a thing incredible that a man could make such a consecration as this state of soul warrants, or that the blood of Christ by the Holy Spirit applied through faith could produce such a state in the soul thus consecrated? Is not this that for which He died? Did not His Apostles understand His ethics? Paul wrote to the Corinthian Church that chapter of love recorded as the thirteenth, which is as high above the common estimate of morality as the heavens are higher than the earth. Read these clear-cut statements of what love is and does, and you read the heart of Jesus Christ. You get at the core of the Christian system. Humanitarianism, without the blood of the atonement in it, is but "sounding brass and a tinkling cymbal." It is a fact attested with the utmost solemnity by the experience of many, that Christ makes His ethics easy to the soul in which He has unchallenged control. Paul gives the secret in Gal. 2: 20: "I am crucified with Christ: nevertheless I live; Yet not I, but Christ liveth in me, and the life which I now live in the flesh I now live by the faith of the Son of God, who loved me, and gave Himself for me. *I do not*



*frustrate the grace of God."* The morality of the Sermon on the Mount will be the natural life of him in whom Christ lives, and who does not frustrate the grace of God. In that grace is a sufficiency as broad as any command. Love is the breath of the soul; forgiveness becomes the fragrant odor of the temper toward enemies, and blessing for cursing the pleasant and natural exchange.

#### HYMN TO THE SPIRIT.

Spirit who crowned true temples and altars,  
Spirit inditing all holiest lays,  
Wake to devotion the strains of our psalters,  
Breathe in our bosoms the spirit of praise.

Spirit of life, as the light of the morning,  
Pour on our natures Thy beauty and might;  
Grant us Thy thoughts for our spirit's adorning,  
Be our Shekinah and indwelling light.

Spirit who over the Jordan's waves hovered,  
Flame that imparted the Pentecost tongue,  
Still be Thy presence and glory discovered,  
Kindling our hearts and inspiring our songs.

Comforter, come with Thy great consolation;  
Light of the seers and believers of old,  
Open before us the gates of salvation,  
Higher and holier visions unfold.

Pillar of cloud and of fire, for our guiding  
Through all the wilderness, perils, and gloom,  
With us, as promised, be ever abiding,  
Lead our weak feet to the glorified home.

—*Watchman.*

"AN accomplished physician came one day into a meeting where the higher Christian life was the subject of conversation. He was a man of unusual strength and culture, and of manly bearing. He listened, and kept his seat as long as he could, then rose and said: 'This is very wonderful! I have never been in a meeting of this kind before. I have never heard or read a word on this subject until this hour. Yet now I hear things from you which are as familiar to me as if I had been hearing and reading about them all my days. In telling your experience, you tell mine. Your feelings are mine. Your Saviour, as an ever-present Saviour, is mine. I never dreamed that this experience was the privilege of all Christians. I thought it was peculiar to me, and that I had been led into it by my own peculiar condition of bodily health. The fact is, that although I appear strong and well, I am a very great sufferer, and my life hangs upon a thread which may snap at any moment, without the warning of so much as a tick of the clock. In my agony and peril

I was driven to cast myself, as I was, on Christ. I had long been a Christian, but felt that I was far from being purified from sin and filled with Christ. It was plain to me that I could not purify myself, or even make any great effort to do so. Therefore, I abandoned myself to Jesus, to do what He pleased with me, and there left my case, and was at rest.

"Very soon after that, without any effort on my part, I began to be filled with the fullness of God, and have been so ever since. It is amazing to me to think how the Saviour manifests Himself to me, not only when I am in prayer or reading the Bible, or in the house of God, or amongst fellow Christians, but when walking the streets, or in a crowded hotel, or railway car, or reading a newspaper—Jesus, who is never absent from me, unfolds Himself to me in some new relation, or in some old one renewed, and so fills me with joy that, Episcopalian as I am, I can hardly restrain myself from praising Him aloud."—*From Boardman's "In the Power of the Spirit."*

"KEPT by the power of God, through faith! The power is able to keep you if you have the faith, and this faith is the realized gift of God to all who truly seek. As I look over these converts and those that have stepped up into the higher life, and then at the resources and instrumentalities for their safe-keeping, I feel as Elisha did when encompassed by the Assyrian hosts. You know Elisha's servant came running to his master, and, with fear and consternation in his looks, told him that he was surrounded by his enemies. And Elisha, looking up to heaven, said: 'Lord, I pray Thee, open his eyes, that he may see.' The young man was very wide awake in ordinary matters. He had very clearly perceived the dangers ahead. And yet the prophet prays God to open his eyes that he might see. And when his eyes were opened,—why, there was the prophet just as he was before, and there were the Assyrians just as they were before. But yet there was a change; for when the young man looked out, behold, the hills were covered with horsemen and chariots of fire. God had opened heaven and sent its legions down to earth. God had encircled His servant with the hosts of heaven to protect him. I tell you, young converts and grown Christians, you will be kept by the power of God if you have faith."—*Bishop Simpson at Vineland.*



"And this is His commandment: That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—I. John 3: 23.

*"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."*

### THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the Doxology:

"Praise God from whom all blessings flow," etc.

Mrs. Palmer presided and gave out a hymn, commenting thereon as she read.

Rev. George Hughes rose and read various requests for prayer.

Persons desiring a clean heart were asked to rise. Some responded.

Rev. Ross Taylor.—I want you to pray for my youngest brother. I am expecting him here from California. I want you to pray that God will bring him under deep conviction.

Mrs. Palmer.—My thoughts have been on the having of faith. The Good Book says that we may receive the things for which we ask, if we ask in faith. I have been asking the Lord that He would give me a clearer understanding of this truth. I realize that God is truth, and He has given us His promise that He will deliver us out of our ills if we serve Him in holiness. And sometimes, when an answer to my prayers is not vouchsafed as soon as I expect, I ask myself whether it is a want of faith; and I have been asking for clearer light, and pray that He may direct us and give us this clearer light. Now, my friends, let us pray that the Lord will speak to us here.

Brother Nesbitt (the preacher policeman) led in prayer.

Mrs. Palmer.—We will take a few verses from the eleventh chapter of Hebrews. "Now

faith is the substance of things hoped for, the evidence of things not seen." I want to have a little clearer faith and more light. I do not think it was the evil one that inspired me to have this wish. I want faith, "For by it the elders obtained a good report." We cannot help obtaining a good report if we will only have faith. I sometimes wake up to the responsibilities that press upon me. "But without faith it is impossible to please Him. . . ." We have such a host of witnesses in this chapter. Now let us take the last two verses of the chapter, read them carefully, and then take up the first two verses of the next chapter. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. . . ." How many witnesses have we had? Witnesses that could not be numbered; and shall we not believe? We will believe. Let us be sure to be faithful and true. "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." He is the author and finisher of our faith, if we will to serve Him. It is our part to serve Him, "Who for the joy that was set before Him endured the cross." Blessed Jesus! Then the thirteenth verse says, "Make straight paths for your feet," and the fourteenth has these words, "Follow peace with all men, and holiness, without which no man shall see the Lord." No doubt you remember the precious words which our blessed Lord used, especially in the eleventh chapter of Mark, "Have faith in God." I feel like turning to the words of Jesus Himself (I love to read the words of Jesus), "And in the morning, as they passed by, they saw the fig tree, dried up from the roots. And Peter, calling to remembrance saith unto Him, 'Master, behold, the fig tree which thou cursedst is withered away. And Jesus, answering, saith unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.' What a comfort it is! We cannot get along without these truths. Let us come to Him. "Therefore I say, What things soever ye desire, when ye pray believe that ye receive



them, and ye *shall* have them." Let me read further, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Now, I do not know how others feel, but it seems to me that the very words of Jesus have so much weight. Again, hear these words of Jesus, "Whatsoever ye shall ask in My name, I will do it." These words came to my mind when I read a letter from a dear brother in Virginia. The dear man is despondent, and asks our prayers. He is a good man, a man of intelligence and ability in the work, but of late he has been in feeble health; Brother Lockwood I refer to. I will read another reference, "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." Praise the Lord! Now, friends, what do we need more? Who said all these things? It was Jesus, blessed Jesus.

#### The Kind for Me.

*Rev. Ross Taylor.*—Yes, that is the kind of faith for me, the faith in God. I have the faith that I have been accepted of Him. I rejoice in this blessed faith in God, which makes His promises all real to us, and which really brings Him nearer to us. I know His promises are all true. I trust Him fully. What is there in this world so large, so grand, as this blessed faith in the power of Jesus. I feel that I am washed in His precious blood, and that I am sanctified through His merits, and I trust Him until His coming again.

Bro. Hebron sang:

"It reaches me."

#### Life-Work only Beginning.

Bro. Hebron said: I have faith in Jesus; I have faith in God. While in serious illness, and my friends all thinking that I must pass away, I said to the doctor, who stood over me with his knife in hand, "Doctor, I have no fears." Why was it? It was the assurance that my life's work had not begun. My father was not a Christian; my mother was not a Christian. I was born into the faith of the Lord Jesus Christ in 1871, in the month of October, and into my Christian individuality. I never prayed, but I believe, and as a consequence I realize it to-day, and it has grown. I know not what it is to doubt; my heart feels that I run no risks. I know that if we want faith we shall have it by obeying God. Obedience is the very best assurance of belief. Obeying God "gladly, leaving all below."

Away back when I was in college I had a very heavy nervous stroke, and one day, while lying on my bed, I asked the Lord for some manifestation of how this illness would terminate. I opened my Bible, and the first passage that met my eye was a passage in the twentieth chapter of Jeremiah, "For I will restore health unto thee." Yes, I lay there a victim of the use of alcohol and the effects of nicotine, unworthy of the least of His mercies. But God makes His greatest object lessons out of the devil's castaways. What was the result? Why, I stepped out on the promises. I do not want to be premature, but when I came to this city I went to Dr. Simpson for Divine healing. I believe in the whole four-fold Gospel; I accept every part of it. But Dr. Simpson said, "I would not be too hasty; hold on till you hear from God." What was the result? Last Thursday I heard from God, and He said, "Step right out on the promises;" and I did so. When I was sick my wife asked me to take a little medicine; but I said, "No, Polly, I do not need any medicine." It is not fanaticism in me. Glory to God! I am glad that Jesus healed my body; that Jesus has given me a pure heart and a clear intellect, and I want to say to every one, "To get the faith in God you will have to begin by obeying God." Just simply believe, and you will be able to "remove mountains;" you will be able to have the dead come to life.

A hymn was then sung.

#### Trusting and Obeying.

*Mrs. Ross Taylor.*—There is where I am to-day, trusting and obeying. The Lord has led me in many ways, and through many things, and the will of the Lord is my delight. I do bless the Lord that He does show us His will, and some of my sweetest experiences with the Lord have been on a sick bed, when it was thought that perhaps I might not get well. But the Lord healed me—Glory to God! I do praise, I do believe, in God; I believe in prayer; I believe in Jesus; I believe in Jesus. O how sweet He has been to me! He gives me experience; He gives me that blessed fire that burns on the altar of my soul. Sometimes I think I would like to see into the other world—to see my babies in the other world—but I want to live to save souls. Now in times past I have had magnificent experiences, but when, three months ago to-day, the Lord took my babies away, I was bowed



down ; but I said, "I will still praise the Lord." It taught me a lesson, a lesson of trust in Him. To-day it has been very sweet to be among you all, and to hear your experience ; I want to know more of faith ; I desire to do something ; I have consecrated my life to the blessed service. . . . If any of you have not this blessed faith I beg you will seek for it ; step out and accept Christ, and be willing to say, whatever may come, Glory to God ! O I do praise the Lord ! I cannot tell when I shall meet my babies, but I know they are all there around the throne, and my dear Arthur is there, and he is saying "Holy, Lord, God Almighty, and he is to-day praising the Lord ; and some day I want to praise Him, and until I die I shall praise Him for His kindness to me.

#### Dead, and Alive Again.

*Bro. Nesbitt* (a policeman).—This month a year ago I died. I went down into the grave and I rose again, and stand before you this day. I was dead—dead unto sin. Sin does not reign in this mortal body. I never knew what happiness was until I died. But now, glory be to Jesus, I live ! How that blessed thought goes into the depths of my being. Now I know some of the deep things of God, of the infinite depths of His love, that passeth all knowledge. The devil used to make me believe that I was not converted ; but I have tried my faith for a year, and God has kept me in perfect peace. Hallelujah ! I stand to-day with my loins girded about with righteousness. The devil comes to try me, but, glory be to Jesus, I stand fast in the faith. I was preaching last Sunday, and I had a boy on my heart of whom I have spoken as having been undone by a druggist's prescription containing alcohol. As I stood there, in the old Seventh Street Methodist Church, I called upon all those present who wanted our prayers to step forward, and, to my great joy, my own boy was of the number. On Monday morning I said, "Walter, what do you want to do for God ?" He answered, "Papa, I would like to study for the ministry." I am burning with the fire of the Holy Ghost. My life is a life of activity, and it is a gross misrepresentation to deny the power of regeneration. [A voice, "You are right."] He that is born of God cannot sin ; I live without sin ; I live a life of activity. Just before I left the station house the reserves were called out, but I said to the cap-

tain, "Let me go to that meeting at Mrs. Palmer's ;" and he let me off. I am glad I came. I wanted to give testimony of my eternal faith in God.

#### A Presbyterian Testimony.

*Rev. Mr. McFarland*.—It is a little over four years since I first came here. But, although a Presbyterian minister, your meeting strengthened me. In the eleventh chapter of Mark, twenty-fourth verse, you will find these words : "Therefore I say unto you, What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them." Have faith in God, for He is able to save unto the uttermost all those that trust in Him. Many said to me, "If you believe in these Methodist doctrines, you cannot remain in the Presbyterian Church." The good old brethren began to leave me, and for a time it looked as if I would have to beg my bread. But now, by the help of God and through the blessed influence of these meetings, my heart has been stirred to renewed efforts for the conversion of souls, and we are now in the midst of a revival. This is the reason why I have not been over here before. When our beloved Brother Updegraff was here, I went to him for help and counsel, and when he died I prayed the Lord that a portion of his spirit might rest on me. But there are times when I become despondent, and this morning my wife said to me, "Why don't you go over to Mrs. Palmer's meeting ?" and so I came here to-day. And now my soul is hungry for your sympathy, and I want your prayers for my work, and for me too, that God will lead me to do His will and help me to save souls.

*Mrs. Palmer*.—Our clock says ten more minutes for our meeting, and in those ten minutes I want all those who have a clear conviction to give their testimony.

Many rose and testified to their faith.

#### The Assurance Wanted.

*Bro. ———*.—I am from Williamsport, Pa. I came to New York on business. Although I have given my heart to God, and believe that the Saviour is my Saviour too, yet I cannot feel the assurance that I am accepted. I made up my mind that I would not return home until I had this assurance. Now I believe. Pardon me for taking your time. I do not know what is the matter with me. The only object I have on earth is the glory of God. When I came here I thought the best way would be to go to the Fulton

Street prayer meetings. I went every day, but still I do not get this personal assurance. I was advised to come to Mrs. Palmer's meeting, and I came. Now I ask your prayers.

*Mrs. Palmer.*—You are so weak. Just let those who will come to Jesus come forward; He is able to save unto the uttermost.

Several came forward and knelt for prayer.

Mrs. Palmer, Bro. Hughes, and Bro. Hebron led in prayer, and gracious answers were received, to which those who had knelt as seekers testified, and the meeting closed with thanksgiving and praise.

#### LOVED ONES GONE BEFORE.

MRS. ANNA M. HEMSTREET was born in Somersetshire, England, November 21, 1812. Died at the home of her daughter, MRS. JULIA A. HOLMES, Metamora, Mich., March 16, 1894. She came with her parents to America in 1818. After one year in New York, they removed to Toronto, Ont., then known as Little York; afterwards settled in Trafalgar, Ont. She was converted to God in early life, and joined the Methodist Episcopal Church. In July, 1833, she was married to PHILIP HEMSTREET, with whom she went to what was then "the far west," cheerfully sharing with him the hardships and privations of pioneer life, traveling in a covered wagon through Canada and Michigan to St. Charles, Ill. They remained ten years in this state, then returned to Canada. In 1854 they moved to Michigan, where she has lived for thirty years. Amidst all these changes she has been a faithful, earnest, zealous Christian, triumphing over difficulties, and always in every place where she has lived, identifying herself with the people of God; not counting her life dear unto her, when the cause demanded service; organizing Sunday Schools in neglected neighborhoods; often by the light of her lantern walking two and a half miles to prayer-meeting; class-meeting, was a feast to her soul, and she devoutly loved the house of God. Although the weight of over eighty years was pressing on her, she was rarely absent from the service of the sanctuary until about six months before her departure, when her health altogether failed. Since the death of her husband she has resided with her son-in-law, REV. A. J. HOLMES, Metamora, with the exception of a year and a half while visiting her daughters in Toronto. Her last illness was of a most distressing character. But she bore it patiently, as seeing Him who is invisible, knowing that she had a more enduring habitation. She remarked to her daughter one day, "I have endeavored to live like a Christian and I trust I shall have grace to die like one." The words of

God dwelt in her richly and the old hymns she had learned in her early years were fresh in her memory. Her trust in God was firm. She was conscious until the last, when the LORD showed pity on her and took her to himself.

She left four daughters. MRS. ELI SNYDER, of Elmira, Ont. MRS. P. S. ARMSTRONG, of Ellis, Nebr. MRS. LIZZIE MOORE GRAY, of Hamilton, Ont. MRS. JULIA A. HOLMES, of Metamora, Mich., and a large circle of friends. Mother Hemstreet was a devoted friend of the Guide and her testimonies have been given in its pages from time to time.

RICHARD W. CHAPLIN, of Lyndonville, Vt., entered his heavenly home Dec. 18, 1893. At the age of twenty-three he became a Christian, and honored his profession to the close of his earthly life. He studied for the ministry in Newbury Seminary, was licensed to preach, and labored in the Master's cause in his early manhood. In the fall of 1878 a Methodist Episcopal Church was organized in Lyndonville, and Bro. Chaplin was one of its first members. He was a zealous worker for the salvation of souls. His life throughout was well spent, and the end was peace. His widow, and other surviving friends, anticipate a happy reunion in heaven. This will be a blessed gathering, indeed, in that eternal world of joy, to continue through everlasting ages.

ELIZA COMLY closed her earthly life near Newark, Del., Jan. 4, 1894. She was born in Philadelphia Sept. 22, 1809. Most of her early life was spent near her native city, at the home of her grandparents, who were Orthodox Friends, and who trained her in their own faith. As she approached womanhood she became interested in Methodist meetings and, under the ministry of Rev. H. G. King, was converted. In her nineteenth year she had the joy of seeing her mother and sister brought to Christ. She joined the Church in Holmesburg, Pa., and was a faithful member forty years. Miss Comly was a Christian indeed, humbly confessing salvation from all sin. The purity and elevation of her mind shone in her countenance, even in old age, with heavenly radiance. Her confidence in Christ was tested by trials, but she remained firm. In old age she suffered much, but murmured not. She was an intelligent Christian. The Bible was her life-long companion, and she delighted in the GUIDE and books of Christian biography. As her end drew near she said, "I feel so safe, O so safe, trusting the Lord; I am going home!" Thus ended a long life of more than eighty-four years, sixty-five of which were spent in the service of Christ. She is doubtless wearing a bright crown and mingling in the blissful associations of heaven.

W. J. DU HADWAY.



## THE EDITOR'S STUDY.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness—No Wrath—No Strife—No  
Malice, Enmity, or Evil-Speaking—  
Love, Love—only Love.

THE INVOCATION.—“Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.”

“Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.”  
—I. Cor. 1: 2, 3.

### ARE YOU SURE?

**S**URE of what? Why, sure of your spiritual standing. There is nothing in reference to which we need to be so fully assured as this. We must be assured of the strength of our foundations, or, though we may erect thereon a very beautiful superstructure which excites the admiration of spectators, it may in the end tumble into ruins, to our mortification and complete overthrow. Jesus Himself cautions us at this point, counseling us to have our house founded upon a rock, so that the winds shall not blow it down, or the floods undermine it.

We may be sure of our spiritual standing—doubt may be thoroughly dissipated—and we may rejoice in knowing that we are built upon immovable rock, the rock Christ Jesus, the precious cornerstone. Jesus says, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” And, Paul, in writing to the Colossians describing the Christian state, says, “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath

translated us into the kingdom of his dear Son.” And, writing to the Thessalonians, he says, “Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.” If then we are children of the light and of the day “we are not to be in spiritual darkness, but have the light of life.” And this light is by the interior revelation of the Holy Ghost—He is the soul’s great Illuminator. He dissipates the clouds of doubt and uncertainty, and brings in the glorious light of the Sun of righteousness.

And this light, this inward assurance of the Holy Ghost, reaches to the point of *heart-purity*. When we have gone down into the fountain of cleansing, and risen into all the life of God, the Holy Ghost witnesses to the fact. We do not arrive at a conclusion respecting this vital matter by a mental process, by an inference drawn from the fact of our consecration. No! Many make great mistakes at this point, and, as a consequence, are involved in darkness. We cannot be sure of the completeness of our consecration, except by the inward testimony of the Holy Ghost. It will not do to say, “I have consecrated all, and therefore I am all the Lord’s,” etc., etc. . . . The Holy Ghost must give assurance to our personal consciousness, that “our all is on the altar”—and then to the fact that the blood cleanseth from all sin, and that in the very moment we believe. It is not safe, depend upon it, to rest in anything short of the direct witness of the Holy Ghost to the completeness of our consecration or the efficacious application of the blood of the Lamb to our entire cleansing from sin. We would be very emphatic on this point, because it is *vital*. Saving faith is the faith of the heart, rather than the head, but it includes intellectual credence concerning the truths of the Gospel, especially the infinite efficacy of the blood of Jesus. We hear many testifying in our meetings that they did certain things—consecrated themselves, took the promise, etc.—and yet they cannot speak with confidence as to heart cleansing. Why? Because they are resting upon mental processes, and stopping short of the inward testimony of the Holy Ghost. Thorough work is needed—entire purity, and the fulness of the Spirit. Then we can rejoice with joy unspeakable, and give clear and positive testimony.



## IS THERE GROWTH?

WE have already made considerable advances this year of 1895, temporally at least. Time's swift wing is bearing us onward. We are amazed to think that this issue is the third of the year—MARCH! O where have January and February gone—*where?* They were here just now—only yesterday, it would seem—but they are gone, *gone forever!* And now it is March, with its coldness, and sharp winds, and penetrating bleakness. It chills our blood, makes us shudder, and we feel still like wrapping our winter coat around us. March—yes, *March!*

Where are we, *spiritually?* To what point of heart experience and Christ-life have January and February borne us? What milestones have we passed? What new territory in the kingdom have we explored? What new glories of the King's face have we discovered? Have we steadily walked in those visible, positive, luminous foot-prints of the Nazarene? What can we tell of hours of precious fellowship—fellowship with the Father and with His Son, Jesus Christ? Is the mark of THE LAMB burned more legibly into our forehead? What times of free access, of Holy Ghost unfoldings, and of comings down of "the powers of the upper world," have we realized? How many helpless, struggling victims of Satanic malice have we snatched from his teeth, thus marking the history of *the two months that have fled?* Give answer, ye saints of the Lord, to these questions. Open the books and see. Balance the accounts.

Does March 1st show growth on these and other spiritual lines—a growth inwardly and outwardly—growth *in the Holy Ghost?*

We enjoy, at times, hearing persons tell in meetings of twenty, thirty, or forty years' ago experiences. How, in such a meeting, while sitting on a certain chair or sofa, or under such a tree in the woods, the light of full salvation came. But, how about the past two months—the past two days—the past *two hours*—are they crowded with facts and victories that make the life-pages glow?

Fresh experiences tell. They fall upon the ear and heart of the listener with interest and power. A communication of light and life from heaven, yesterday morning, or last night, is interesting.

## ON THE INSTANT.

WHEN Jesus heard that they had cast the blind man whom He had restored, out of the synagogue, He went in pursuit of him, and rested not until He had found him. He always makes haste to find his loved ones who are in trouble. We may be sure that He will find us.

The poor blind man had been hardly used. They first interrogated his parents as to who opened the eyes of their son. And on being referred to himself by his parents, who said, "He is of age; ask him," he was put through a fiery ordeal.

The Pharisees plied him with curious questions, seeking to know "*how*" the cure was wrought. They reviled his great Deliverer and demanded that he should renounce Him, saying, "Give God the praise; we know that this man is a sinner." A high assumption indeed! But the man was firm, holding in reverence the man who had opened his eyes, steadily declaring, "Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see." All the Pharisaic reasoning in the world could not set aside the one verity, "*I was blind, now I see!*"

So with Christian experience, in all its stages—the justified steadily testifies, "I was a sinner, now I am saved"—The *wholly sanctified*, say with glad heart and lips, "I was unclean, but I have been thoroughly washed in the blood of the 'Lamb.' Reasoning is impotent in the presence of these experimental verities.

When Jesus had found the blind man, he asked him, "Dost thou believe on the Son of God?" and he replied, "Who is he, Lord, that I might believe on him." And Jesus said unto him, "Thou hast both seen him and it is he that talketh with thee." And he said, "Lord, I believe." And he worshipped Him. He whom the Pharisees had called '*a sinner*' his faith recognized as *The Lord*. Instant faith on evidence presented, without parley, hesitancy, or doubt—*instant* faith.

How much better is this simple and instantaneous faith than the doubtful, skeptical utterances, and the disposition of many to seek for signs, in their emotions, or in some other way, before they will believe. It is far better to accept at once the record of God's Son and believe.

## IS IT REALLY DEATH?

ARE we really *dead* unto sin? That is the weighty, all comprehensive, question. Paul, in writing to the Romans, says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ." The emphatic word in this passage is "indeed"—"dead *indeed*." A real death; positive, unmistakable—dead beyond contradiction. It is a spiritual death, relating to the whole body of sin—"the old man"—the carnal self-hood.

"Dead *indeed* unto sin." So dead that the matter admits of no doubt. Tests of the most searching nature may be applied, and yet the fact stands out, squarely and distinctly, "DEAD INDEED!" Sometimes, when there is a question as to whether a person is really dead, various tests are instituted, until the demonstration is complete, and the scientific investigators pronounce their verdict: Dead, positively DEAD!

Now, professors of holiness say, they are "dead indeed unto sin." Sin is dead, all carnality—and self is dead. Is it so? What tests shall we apply? Well, as this is a *spiritual* death, the tests must be of that character. They must be applied to the soul faculties, and see whether the verdict, after investigation at all points, is, Dead, Dead, DEAD INDEED!

For example: How is it with the *soul's eye*? Is it thoroughly closed—so thoroughly that there is not a glance in any *carnal direction*? And how about the *soul-ear*? Is it thoroughly closed against *carnal sounds*, as the dead person's ear is shut against all sounds of earth? And how about the *soul's mouth*?—Is it closed completely against all carnal utterances? And the *hands*?—Do they lie down quietly, as the hands of a dead person should, and make no sign of touching any carnal object? And the *feet*—the *soul-feet*?—Are they still and motionless, so that they will not move a step in any *worldly* or *carnal* course? Ponder these things. Are you, beloved, DEAD INDEED?

It is easy for us, in giving testimony to say, "I reckon myself dead indeed unto sin"—or to sing,

"I with Christ am crucified,"

but to have these sayings actualized in our experience is quite another matter. And yet our experience may be up to this standard.

## A SURE FOUNDATION.

ONE of our contemporaries, referring to the character of a certain engineer, says:

"He was rather an expensive engineer, because he carried caution to an extreme; but he was a most reliable man. A case in point was his work at Peekskill, N. Y. He had charge of the erection of a suspension bridge there in 1889. Before he commenced building the towers he made a most minute inspection of the rocks on which they were to stand. He not only examined them carefully, but sent divers down to see if there were any cavities or washouts under them. Their reports would have satisfied any engineer; but this man was not content. He sent for a diamond drill and took a core out of the rocks a hundred feet long. The work took twelve days, and the result confirmed the previous conclusion, that the rocks were absolutely solid. Then, and not till then, he began to erect the towers." When a man is building his life and work for eternity, he should take care that he has a sound foundation and that he has it in Christ."

Jesus Himself counsels us to build our house upon a rocky foundation. Then may we expect our house to stand when tempests sweep, and the floods come. He says: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." It is glorious to live in a house like that, proof against the wrath of the elements—to be able to look out of the windows and see the careering of the storm and yet not feel a quiver in the strong habitation founded upon a rock.

Paul says: "For other foundation can no man lay than that is laid, which is Jesus Christ." That is the solid foundation upon which we are to build our spiritual superstructure, and building thereupon, we shall be secure against all the rage of sin and hell.

How is it with us, beloved followers of the Lord Jesus? Are we thus building, for time and eternity upon this immovable rock? If so, all is well, and we may rejoice with joy unspeakable and full of glory." But, if we find anything defective in the foundation, any quivering about our house, let us at once get on solid foundations, even upon the "Rock of Ages." We cannot afford to have any defect at this point, our life is involved, for this world and for that which is to come.

## OUR INDIA MISSION.

Our subscribers, who are taking a lively interest in "Our India Mission" at Gulbarga, and contributing toward the support of the second Missionary, sent to re-inforce Rev. D. O. Ernsberger, will be glad to see the following letter from the Presiding Elder, Rev. G. K. Gilder.

DEAR BROTHER: I have read Bishop Thoburn's timely appeal in your columns, inviting the readers of the GUIDE, and also of THE STANDARD, to rally and support a missionary in our Gulbarga Kanarese field. I have also read your own earnest words of hearty endorsement. And now, if you will, I should like greatly to add a few words.

Bro. Ernsberger we all love. We miss him and his good wife sadly. It is not easy to supply their place out here—especially just now when the work is developing—for after years of patient prayerful toil on our brother's part, signs of harvest are in evidence. We pray, however, that they may soon return to India and to us.

Gulbarga circuit as you have been informed already, is a huge parish of 12,000 sq. miles, and thickly populated. Inquirers multiply. In the Shorapur section of the circuit alone, they are becoming numerous. Several have been baptized, and thus a break has occurred among the Beyders and Madagas, low caste people. Only last week, our native preacher Nanappa Desai wrote me that fifteen more were ready and asking for baptism. This is merely the beginning of a big ingathering in that neighborhood.

Shorapur itself is a town of some note, and was once the capital of the Beyder Rajas. It forms a fine base of operations, and now that a movement towards Christ appears to have begun among the Beyders, we ought to have a Missionary appointed there soon. How I would like to suggest that that Missionary be the GUIDE Missionary,

Then there is our Raichur section with Raichur an old ramparted and historic town which offers another good base. We have a couple of native helpers there, but a Missionary is needed. That Missionary ought to be *The Standard's* Missionary.

Let your readers bear in mind that the parish alone, contains nearly two million souls, and we are the only Christian Mission in their midst. Even with a missionary in Gulbarga, and one in Shorapur, and another in Raichur, we would be under-manned, for what are these among so many?

We are on the eve of a mighty advance in our Kanarese field in this State. There is promise of abundant harvest; and assuredly not less than three Missionaries are urgently needed to supervise the work and conserve results.

Two new Missionaries for our Gulbarga Kanarese field! How such a re-inforcement would encourage that brave-hearted leader of ours, Bishop Thoburn; and how it would rejoice the hearts and strengthen the hands of our Brother and Sister Ernsberger.

But anyway let us have the one to begin with. We rejoice to know that one has been secured, and is under appointment.

Yours fraternally,

GEO. K. GILDER.

*Presiding Elder, Hyderabad District.*

## GOOD NEWS FROM A FAR COUNTRY.

Rev. D. O. Ernsberger, writes from Ocean Grove:

A note from our Presiding Elder Rev. G. K. Gilder states that Rev. Ellis Roberts arrived in Gulbarga early in January. He also says that he has baptized a number of converts from heathenism since I left there in October last and that there are fifteen more ready to leave their idols and accept Jesus Christ as their Saviour. Fifteen are not many compared with the thousands that are turning from their idols in the north of India. But it must be remembered that ours is a new field and regarded as an exceptionally difficult one; also that up to last year there had been almost no promising case of conversion. We appreciate the present movement more than others because it has come after about ten years of sowing in tears.

D. O. ERNSBERGER.

This is indeed "good news," coming to us from the Presiding Elder of the Hyderabad District in India, and from Bro. Ernsberger who has charge of the work at Gulbarga, in which we are immediately interested. The subscribers of the GUIDE have made a good beginning in contributions for the support of the second missionary, sent to re-inforce Bro. Ernsberger. The missionary Rev. Ellis Roberts, it will be seen, is now in the field. The offerings of our subscribers for his support now amount to \$189.52. Acknowledgments are made on the second page of the cover, under the head of The Publisher's Notices. At the close of a late Tuesday Meeting a sister, who had heard Bro. Ernsberger in his testimony make some reference to his work, told him she would support two native preachers. Let the good work proceed and we shall be glad to hear from any of our friends whom the Lord shall prompt to aid in this blessed mission work, and we hope they will be many.



## OUR COUNCIL CHAMBER.

**GRACIOUS HELP.**—"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered."—Rom 8: 26.

*"Prayer is the breadth of God in man,  
Returning whence it came:  
Love is the sacred fire within,  
And prayer the rising flame."*

**A Counsel of Praise.**—David says, "I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me." That was a good resolution, sanctioned both by revelation and reason. It had a solid basis. God had "lifted him up;" how high who can tell? And he had disappointed his foes; had not allowed them to rejoice over him. "Matter enough then for praise, even to 'extol' the Lord. To 'extol' means 'to place on high; to lift up; to elevate.' Do this with the Lord.

**A Counsel on Memory.**—The Psalmist, who, as above seen, declares his purpose to "extol" the Lord, in the following verse indulges in a refreshing retrospect. He says: "O Lord my God, I cried unto thee, and thou hast healed me." Here is personal appropriation, the appropriation of faith—"O Lord my God." Then there is grateful remembrance of divine grace and interposition—"I cried unto thee, and thou hast healed me." Affliction is often described as disease, and so relief by healing.—Psa. 6: 2; 41: 4; 107: 20.

**A Counsel of Honor.**—"He that honoreth not the Son honoreth not the Father which hath sent him."—John 5: 23. Here is a claim to divine honors put forth by the Son Himself, in this and in the context. Who, then, can doubt the absolute divinity of Jesus, of co-equality with the Father? Heap the honors upon His head—let your whole soul magnify His name. He is entitled to divine honors. The angels in heaven worship and adore Him. Glorified spirits before the throne cast their crowns at His feet. And we should join in this homage.

*"Jesus is worthy to receive  
Honor and power divine;  
And blessings more than we can give.  
Be Lord for ever Thine."*

**A Counsel of Love.**—"And walk in love, as Christ also hath loved us.—Ephes. 5: 2. This is the counsel of the Apostle, that we "walk in love" toward our brethren, and, indeed, toward all men. This is a delightful way of walking—"in love." And then the standard of our love is given: "As Christ hath loved us." If we love like that, our love will be pure, ardent, unchanging.

## QUESTIONS ANSWERED.

(We shall be gratified to have our readers, during this year, send us questions on points which may be troubling their minds, and we will endeavor to help them in their difficulties.)

**Question 1.**—What is the highest style of freedom?

**Answer.**—The highest style of human freedom is, undoubtedly, *freedom from sin*. Paul, in writing to the Romans, says: "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Sin is man's worst foe, and to be the vassal of sin is the most terrible degradation. Freedom from sin, entirely, is graciously possible, and that brings the individual out into the highest freedom, leading to fruit-bearing in "*holiness*," and in the end to "everlasting life."

**Question 2.**—Are our sufferings in vain?

**Answer.**—Paul puts this question in writing to the Galatians: "Have ye suffered so many things in vain?" If it be yet in vain. [*Marg.*—Great things.] "*In vain*"—fruitlessly, needlessly; since ye might have avoided them. Nay, verily. No suffering for Christ's sake is in vain—no matter how severe, varied, or protracted. Why? "All things work together for good to them that love God."

**Question 3.**—Is persecution to be dreaded?

**Answer.**—Not if we consider and accept the words of Jesus by a living faith. He says, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." And He calls upon those who are subject to persecution to joy and gladness, saying, "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Surely, in view of these words, persecution is to be considered a privilege rather than a calamity. And, if it comes upon us for Christ's sake, let us rejoice.

**Question 4.**—A sister in Iowa some time ago made this inquiry: Do you think a person who professes holiness ought to be anything but social and agreeable.

**Answer.**—Why, no; Holiness will not take us out of society, or make us *stand-offish*. One whose heart is filled with perfect love will be kind, courteous, and agreeable, toward every one. It is not designed to send us into a monastery, but to teach us how to be *in* the world, and yet not *of* the world. But, while we manifest true Christian sociability, it will not lead us to mingle in "*The Sociables*" so-called, characterized by gossip, fun, and frolic.

These things are running riot, eating out the *spiritual* life of the Church. But let us in our social intercourse carry a bright countenance and have cheery words to utter.

## THE CLOSET HOUR.

MOTTO FOR THE MONTH.—“For me to live is Christ, and to die is gain.”—Phil. 1: 21.

“Living or dying, Lord,  
I ask but to be Thine;  
My life in Thee, Thy Life in me,  
Makes Heaven forever mine.”

## DAILY BIBLE CALENDAR—MARCH.

1. II Tim. 1: 8; Titus 1: 2; Psa. 65: 2; Psa. 56: 10.
2. Rom. 12: 16; Psa. 9: 12; Psa. 5: 2; Psa. 101: 1.
3. Jer. 6: 16; Jer. 6: 16; Job. 22: 27; I Cor. 15: 57.
4. I Chron. 16: 15; James 4: 6; Luke 23: 42; Psa. 18: 1.
5. Luke 11: 35; I John 1: 7; Psa. 43: 3; Judges 5: 3.
6. Isa. 60: 1; Isa. 60: 19; Psa. 102: 2; Luke 2: 14.
7. Heb. 12: 3; I Cor. 10: 13; Psa. 17: 8; I Chron. 23: 30.
8. Rev. 3: 18; II Thess. 3: 3; John 17: 11; Psa. 84: 5.
9. Eccles. 5: 1; Psa. 92: 13; Psa. 140: 8; Psa. 42: 4.
10. Rom. 12: 17; Luke 6: 35; Matt. 6: 12; Psa. 34: 3.
11. Zech. 8: 13; Isa. 58: 11; Psa. 28: 2; Psa. 146: 5.
12. Ephes. 6: 10; Gal. 6: 9; Psa. 68: 28; Psa. 98: 1.
13. Psa. 50: 15; Psa. 112: 4; Psa. 27: 9; Psa. 29: 2.
14. Josh. 1: 9; Josh. 1: 9; Psa. 109: 21; Psa. 115: 12.
15. Luke 21: 19; Psa. 30: 5; Psa. 143: 1; Psa. 136: 26.
16. Phil. 4: 1; Psa. 42: 8; Psa. 30: 10; Psa. 9: 11.
17. Psa. 50: 5; Rom. 8: 32; Psa. 132: 9; Psa. 119: 137.
18. Gal. 6: 7; Psa. 9: 9; Psa. 113: 2; Jude. 25.
19. Rom. 12: 19; Psa. 15: 4; II Tim. 2: 7; Psa. 52: 9.
20. I Cor. 15: 58; I Cor. 15: 58; II Kings 20: 3; Psa. 114: 9.
21. I John 2: 1; I John 5: 4; John 17: 17; Psa. 21: 13.
22. Jer. 1: 7; Jer. 15: 19; John 17: 9; Psa. 63: 4.
23. Isa. 27: 5; Prov. 3: 26; II Chron. 6: 41; Psa. 67: 3.
24. II Peter 3: 14; Jer. 23: 4; Psa. 28: 9; Psa. 70: 4.
25. Zech. 9: 12; Joel 3: 16; Psa. 86: 3; Psa. 104: 33.
26. Psa. 62: 8; Psa. 27: 14; Psa. 130: 2; Dan. 2: 23.
27. I John 5: 21; I John 3: 21; Exod. 33: 13; II Sam. 22: 3.
28. Psa. 46: 10; Dan. 11: 32; Psa. 22: 11; Luke 1: 46.
29. I Cor. 6: 20; Rom. 14: 18; Psa. 51: 1; Psa. 140: 13.
30. I Peter 4: 7; Rev. 2: 10; Psa. 38: 9; Psa. 139: 14.
31. Psa. 100: 3; Isa. 45: 19; Psa. 9: 19; Psa. 119: 64.

## OUR PRAYER UNION.

We set apart, as the day for special prayer,

TUESDAY, MARCH 12TH.

The Scripture for the day is, Hebrews, 2d chapter, and the hymn to be read or sung, No. 254 in the Methodist Hymnal. Do not let this observance of a set day be a formal matter. Let every heart be drawn out to God for the objects for which the day is appointed, and let faith be in lively exercise.

## SPECIAL REQUEST:

That the disturbed state of things in our country may lead the people to humble themselves before God, and that our rulers may learn wisdom, and rule righteously.

## REQUESTS BY LETTER:

Kansas.—C.—For a minister to be restored to health.

Virginia.—M.—For a brother to be sanctified.

New Jersey.—For a brother to have light on an important matter.

## TOPICS FOR CLOSET STUDY.

NOTE.—We recommend our readers to get a blank book, and write out their thoughts on these topics as they may find leisure for it. They will find it to be a profitable exercise.

POWER OF UNITED FAITH.—The Gospel narrative of the man with the palsy brought to Christ, as given in the second chapter of Mark, is very full of interest throughout. There is, among others, a lesson of *the power of united faith*. It is said, “When Jesus saw their faith, He said unto the sick of the palsy, ‘Son, thy sins be forgiven thee.’” The faith of those who brought him, as well as his own, had an effect. This teaches us that our faith may help others, and especially our unsaved friends whom we seek to bring to Jesus.

WORLDLY AMBITION.—Read Mark 10: 35–45. Note (1) the request of James and John, and what it indicates; (2) Christ’s careful treatment of their case; (3) The reply of the disciples and their Master’s response; (4) The lesson of humanity taught in verses 42–45. This case shows the need of the purifying baptism of the Holy Ghost, which came upon the disciples at Pentecost.

PETER’S INQUIRY.—See Mark 10: 28–31. (1) Peter’s inquiry and what it imports; (2) The answer of Jesus and its lessons; (3) The application. Thirty-one verses.

## HOW BEST TO LIVE IN PEACE.

This is strikingly shown by “Mr. Johnston of West Africa, in one of his journals, relates the following very pleasing and instructive incident. —‘In visiting a sick communicant, his wife, who was former in our school, was present. I asked several questions, viz., if they prayed together, read a part of the Scriptures the woman can read), constantly attended public worship, and lived in peace with their neighbors. All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered, “Sometimes I say a word my wife no like, or my wife talk or do what I no like; but when we want to quarrel we shake hands together, shut the door, and go to prayer; and so we get peace again.” This method of keeping peace quite delighted me.’”—Sel.

It was the night that gave manna to the tribes of Israel. What the Scriptures style “bread of heaven” and “angels’ food” was brought to them out of the thick darkness. And so the manna of divine truth comes to us from the night of sorrow, and the believing, living soul feeds and feasts on convictions and sentiments which ripen for it amid the shades of affliction —Sel.



## MONTHLY REVIEW.

## THE HOME FIELD.

We have to note that, since our last issue, there have been some movements of special interest, looking to the extension of Christ's kingdom in the earth. One thing which we regard with hopefulness is the starting of popular services in New York under the direction of Dr. Talmage. These services are held each Sabbath afternoon in the Academy of Music. Being appointed at 4 o'clock they do not interfere with the regular Church services, and many attend them who are not church-goers. The spacious edifice is crowded, 6000 or 7000 people, listening to the Word of Life. Despite unfriendly criticisms on the part of some. Dr. Talmage is a princely preacher, he preaches the truth in the Spirit's unction, and many must be powerfully impressed.

There are Missions in this great city of New York, too, which are centres of power and salvation. "Florence," "Water Street," "St. Bartholomew's," and others. God be praised for these life-boats, rescuing many of the perishing.

But, after all, as we think of the great masses of the unsaved in this Metropolis, and in other cities, where the populations are so dense, and so benighted, looking at the small number of agencies we are ready to say, "What are these among so many?" And we feel like saying to God's children, "Pray ye, therefore, the Lord of the harvest, to send forth more laborers into His harvest."

The ministry and Churches are being greatly stirred by the announcement on the part of the Mayor of New York, and certain indications in the Legislature, of a readiness to open the saloons on the Sabbath. It is to be hoped that the whole Church will be aroused to stern opposition.

**REVIVALS.** We gather from various sources the following mercy tokens: *San Francisco, Cal.*—Bro. J. H. Smith, evangelist, has had a successful meeting in the Central M. E. Church. *Dutton, Mich.*—An old-fashioned revival under the labors of S. B. Shaw. *Satoh, Mo.* 50 conversions; *Honeybrook, Pa.* over 130 converted; *Harrison, Ohio*, 100 converted in three weeks. *Pleasantville, Ind.*—J. B. Conebrans, pastor, 63 conversions; *Ridgeville, Ind.* 150 conversions. *Sing Sing, N. Y.*—J. E. Price, pastor, 70 said to have found Christ. *New York, Park Av.*—F. S. Iglehart, pastor, 42 accessions. *Chatham, N. Y.*—W. Miller, pastor—a previous revival for three months, over 200 seekers, many converted. *Boston, Mass.*—First Church, C. L. Goodell, pastor, 50 conversions. *Chicago, Ill.*—Western Ave. Church, R. S. Martin, pastor, 100 conversions; 47th Street, H. M. Plumb, pastor—large number of converts. *Wichita, Kan.*—Over 2000 conversions are reported under the labors of Major Cole; Evangelists W. E. Blandy and wife have held a successful meeting at Sheephead Bay, L. I. *Brooklyn, N. Y.*—Powers St., under the labors of B. S. Taylor, and B. H. Kennedy, over 100 sanctified and many converted.

## THE FOREIGN FIELD.

*India.*—Two young widows of high caste, who were being educated as teachers in the institution founded by the celebrated Pundita Ramabai, at Poona, near Bombay, have lately been converted to Christianity.

Rev. C. B. Ward, a missionary in India for eighteen years, writes: "There are indications to-day that the great mass in the front of the fabric of this world's heathen systems will be in India at no distant day. When India falls it may not be long till one after another of the remaining nations that know not Jesus Christ shall quickly cast away their idols. The year 1900 may see us with 1,000,000 Methodists in India.

Miss Amanda M. Jefferson, of Pauhala, India, writes: "The work among the leper women has been more encouraging of late. At first they seemed to welcome my visits, then a change came, and they would not listen to my words. My entrance among them was a signal for one little woman to flourish her handless arms and cry out, 'We don't want your God! We don't want your Holy Spirit! We don't want your Jesus Christ! We have our own gods!' But I kept on trusting and praying, and again a chance has come. A little group of eager faces await the hour of my arriving on Saturdays, and listen most attentively to the words about the sympathizing Saviour.

*England.*—The anti-opium movement in England goes steadily forward. Some of the foremost men and women in Britain are at the head of it, and the prayerful pertinacity which is behind it reminds us of the anti-slavery crusade under Wilberforce, which was met with the same carnal antagonism. The annual meetings of the Society were held at Manchester, and were marked by unusual force and fire.

*China.*—*God's word in the Palace.*—The female missionaries in China recently presented a copy of the Scriptures to the Empress of China. It was enclosed in a very handsome case of silver, with a golden plate. The Emperor was so pleased that he sent, requesting the ladies to send him a copy, and they did so. The text was somewhat defective, which the Emperor discovered, and expressed a desire for a perfect copy, and he was gratified. We cannot tell what will be the effect of those presentations. "The entrance of God's word giveth light," and it may illuminate the minds and hearts of the Emperor and Empress of China. God grant that it may.

Dr. Young J. Allen, writing from Shanghai, China, November 27, says: "It has long been the conviction of those who know China best, who love her and would do most for her, that not until her superciliousness and arrogance, her ignorance and cowardice, her mendacity, cruelty, and perverse conservatism could be abated, or in other words, not until she had suffered some terrible humiliation, could any very favorable or hopeful change in her relations to the rest of the world be expected, much less inaugurated. Much may now be expected.



## EDITORIAL BRIEFS.

**THE SEASON.**—This month of March is one of the most trying periods of the year. Many suffer while passing through it. We should keep our eyes open to see where we can render help. And our hearts and hands should be ready to minister to the poor, the sick and the distressed ones. We should be like our Lord, "going about doing good."

**THE CONFERENCES.**—This month is the time for some of the Spring Conferences to be held, among them our own, at Burlington, N. J., March 20, Bishop Merrill to preside. We hoped to have Dr. Keen with us, as last year, the Conference having so requested, but his engagements will not allow. We expect however, to have Pentecostal services, and shall be aided by Rev. D. O. Ernberger of India, and others. Let prayer be made that all the Conferences may have Special Divine visitations.

**THE TUESDAY MEETING.**—For some weeks past the "Tuesday Meetings" have been very rich. God has graciously manifested Himself. The testimonies have been very full of life and unction, and souls have entered "The Land of Benlah." Mrs. Palmer is still kept in condition to be able to lead the meeting, through the kindness of our Heavenly Father.

**PILGRIMAGE NEARLY ENDED.**—Sister Mary Lemere, an old subscriber, writes: "I am near my journey's end. I have taken the GUIDE since 1857, never missing a year. It has been a great comfort to me, I have learned many lessons from its pages. My life's work is nearly done. I am nearly four score years old, and I find them labor and sorrow." I can say all is well—It is well with my soul, the Lord keeps me in perfect peace.

**ON THE UP-GRADE.**—We have been in receipt of letters from our dear brother Naylor who is on the Pacific, showing that he is on the up-grade. God is imparting new physical strength, and he is expecting to do some earnest work for the Master by and by.

"Thou shalt make thy prayer unto him, and He shall hear thee."—Job 22 : 27.

God is the hearer of prayer. He sends none empty away.

**INTERNATIONAL CAMP MEETING.**—Our brother, Rev. John Thompson, who is specially in charge of the spiritual work at Mountain Lake Park, in the summer, is preparing for a great *International Camp Meeting* there, next July, and it is expected to be an occasion of extraordinary interest. Keep it in mind.

**AN OLD FRIEND.**—Mrs. J. P. Hillerly, writes: "The GUIDE has been for more than 35 years a household treasure in my family, always bringing help and blessing. May the Lord bless and prosper it more and more until Jesus comes." (The Lord answer his prayer. *Ed.*)

**DIVINE COUNSEL.**—"Mind not high things, but condescend to men of low estate." Rom. 12 : 16.

We need to curb our aspirations, but condescending love may have full exercise.

**IMPRESSIVE TESTIMONY.**—Rev. Ross Taylor, son of Bishop Taylor, and his wife, are now quite regular attendants at the *Tuesday Meeting*. Their testimonies are very impressive. God has permitted them to be severely tried in the furnace—but shining faces and unctuous—words tell the story of the sufficiency of grace.

**GOOD WORDS.**—Mrs. E. Pickett, of Pasadena, Cal. writes: "In giving my testimony to the GUIDE, I will say, I prize it next to the Bible. It is indeed a messenger of light, and may God speed it on its way."

**MORE AGGRESSIVE AND PRACTICAL.**—Holiness needs to become more aggressive and practical. We have had much indoctrination and jubilant demonstration, but there is a loud call for more aggressive and beneficent action. It is to be demonstrated more than ever, that Holiness has bowels of compassion to yearn over the lost, and hands to stretch forth to lift up the fallen, and to rescue the perishing—in a word, to demonstrate that it is full of the compassion of Jesus, prompting to enlarged and more earnest efforts to save the multitudes that still "sit in darkness and in the region of the shadow of death."

**A GOOD PRAYER.**—"Keep me as the apple of the eye," Ps. 17 : 8.

Nature has made remarkable provisions for preserving the apple of the eye, but grace more so, to preserve the soul. God is our Keeper.

**THE GOSPEL IN POWER.**—Bro. Wm. Nesbitt, known as "The Preaching Policeman," preached one Sabbath evening lately, in the Seventh Street Church, New York, and God owned the Word. When the invitation was given, his son, for whom he had earnestly and constantly prayed, came forward as a seeker, and was happily converted, to the great joy of his father, with which the congregation sympathised. Bro. Nesbitt is wholly sanctified, and preaches effectively to his *Police comrades*, and they respect him. His son has signified his wish to be educated for the ministry.

**FILLED WITH THE FULNESS.**—Rev. Robert Leslie Vickers, of Emerson, Man., writes: "I still rejoice in the consciousness that the blood of Christ cleanseth me from all sin, and that for Christ's sake I am filled with all the fulness of God. This causeth me to rejoice continually with exceeding great joy. Glory to his name."

**IT IS PAST.**—"The winter is over and past." This fact causes many to rejoice who have suffered amid the winter severities. The time of "the singing of birds, and of flowers on the earth"—is hailed with joy. Spring-time is full of brightness. Is your soul-winter over and past? Have the cold and ice and chilling winds given way to the balmy breath of Spring? Is the sweet atmosphere of love pervading your inner being? Are the songs of birds floating on the air? Is it Spring with you?

# Our Choral Service.

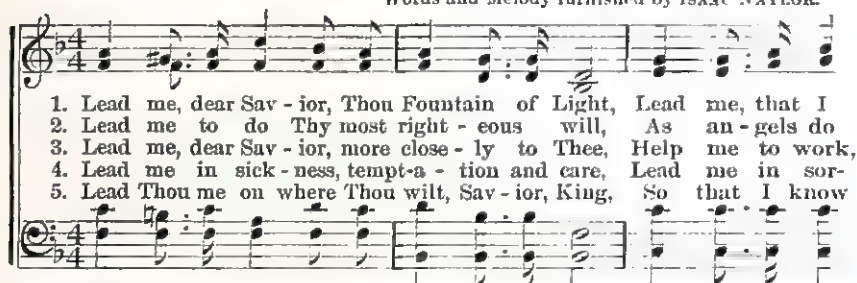
"I will bless the Lord at all times: His praise shall continually be in my mouth."

Psa. 34: 1.

## No. 95.

## LEAD ME.

Words and Melody furnished by ISAAC NAYLOR.



1. Lead me, dear Sav - ior, Thou Fountain of Light, Lead me, that I  
 2. Lead me to do Thy most right - eous will, As an - gels do  
 3. Lead me, dear Sav - ior, more close - ly to Thee, Help me to work,  
 4. Lead me in sick - ness, tempt - a - tion and care, Lead me in sor -  
 5. Lead Thou me on where Thou wilt, Sav - ior, King, So that I know



may not fall; Guide me and help me to walk in the right,  
 it a - bove; Help me with joy Thy com - mands to ful - fill,  
 watch and pray; Give me more light, so Thy - self I may see  
 row's lone hour; Help me my troub - les and cross - es to bear,  
 Thou dost guide; Grip Thou my hand and my soul safe - ly bring



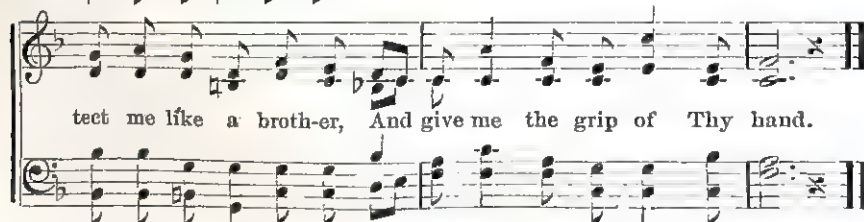
CHORUS.

Thou who art all in all.  
 Filled with Thy per - fect love.  
 More clear - ly, day by day.  
 By Thy vic - to - rious pow'r.  
 O - ver the swell - ing tide.

Give me the grip of Thy hand, my Lord.



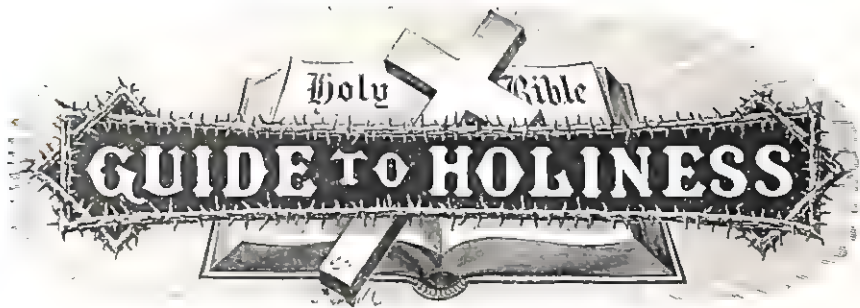
Give me the grip of Thy hand; Oh, love me as a moth - er, and pro -



tect me like a broth - er, And give me the grip of Thy hand.

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APRIL, 1895.

THE PEARL TEXT. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

—I. Cor. 2: 12.

"Gracious Spirit, Love Divine,  
Let Thy light within me shine!  
All my guilty fears remove;  
Fill me with Thy heavenly love."

"Life and peace to me impart;  
Seal salvation on my heart;  
Breathe Thyself into my breast,  
Earnest of immortal rest."

#### GOSPEL PARAGRAPHS.

"Before him."—Luke 1: 75.

The last note of this lofty song of Zacharias that we considered was that our service should be "*in holiness and righteousness*"—and now we note the closing of the sentence: "*before Him*" the Lord—or, as in His presence. (Psa. 56: 13.) This gives to the service a peculiar dignity and glory—"before Him"—in Him and for Him, in fidelity, so as to challenge His closest inspection.

"All the days of our life."

—Luke 1: 75.

This service "*in holiness and righteousness before Him*" is to be a *life-service*. Hence, the plain inference is that we may come to the experience of holiness early, and continue therein "*all the days of our life*." It is not a *death-bed* experience, but a *life-experience*, living and walking in it, and with the Divine superscription upon our brow: "*Mine, all Mine!*" A glorious life truly full of purity, light and joy. It is the privilege of every Christian.

"The prophet of the Highest."—Luke 1: 76.

"The song," as has been said, passes not here from Christ to John, but only from Christ direct, to Christ as heralded by His forerunner—"thou child"—not "my son"—this child's relation to himself being lost in his relation to a Greater than either, "prophet of the Highest" for thou shalt go before Him, *i. e.*, "The Highest." And what a faithful forerunner of Christ he was, showing good fidelity.

"To give knowledge of salvation."

—Luke 1: 77.

The whole verse reads: "To give knowledge of salvation unto His people by the remission of their sins." An eminent Biblical writer says: "To sound the note of a *needed* and *provided* salvation, was the noble office of John, above all that preceded him; as it is that of all ministers of Christ; but infinitely loftier was it to be the "Salvation" itself. (v. 69; 2: 30). Christ is "the Saviour of all men, but specially of them that believe."





"The law of Thy mouth is better unto me than thousands of gold and silver."

—Psa. 119: 72.

*"Jesus, Thy servants bless,  
Who, sent by Thee, proclaim  
The peace, and joy, and righteousness  
Experienced in Thy name."*

## A PULPIT BRIEF.

BY REV. W. G. PASCOE.

(OF STOKE-ON-TRENT, ENGLAND.)

### IV.—THE REVELATION OF JESUS CHRIST.—Rev. 1: 1-3.



**ANIMATING** to think of the compensation met with in the Christian life. Invariably found that he who suffers for his Lord's sake will be, in some way, rewarded. Two illustrious instances: John Bunyan, flung into Bedford jail for his faithfulness to Christ; that jail became a Palace of Delight to him—Interpreter's house; Palace Beautiful, with Chamber of Peace whose window opens toward the sun-rising; Delectable Mountains; Beulah Land. The Apostle John, for his testimony to Christ was banished to Patmos. A dreary island in the Ægean sea. But that dreary spot became transfigured with a Divine glory. The very mountains that shut in the valley where he lived, indicative of the surrounding presence of God, and every mood of the changing and often sunlit sea, giving fresh illustrations of the presence and purpose of his Lord and Saviour.

1. *The revelation made to John.*—Commonly supposed this Book difficult to understand. Undoubtedly it is so in some parts to us. It may be we have not the key to unlock its treasures. Per-

haps we have lost it; for most assuredly the book was not intended to be a mystery. Its modes of speech different from what we are accustomed, but most probably well understood by early Christians. Revelation does not mean mystery; it means the clearing up of the mystery.

I. It is the Revelation of Jesus Christ. Not so much the Revelation of what He is, as the Revelation of what He is the inspirer and director. It is a revelation of the condition of the Church over which He has control, and the world in which He is the principal guiding force. For, it is a mistake to suppose that as ages roll on, they are controlled by the plots or passions of men. You trace in history the effect of schemes of statesmen, that have altered so greatly the condition of the world. But do not suppose that God may be left out of the account. It is not Russia, nor the United States, nor England; not Roseberry, nor Salisbury, nor Cleveland, who can determine the fate of the nations. The Lord Jesus Christ reigns supreme. The kingdoms of the world belong to Him. History will be fashioned by His control. The issue is here declared to be in His hands.

II. It is "The Revelation of Jesus Christ which God gave." I am not afraid of what is called "the higher criticism." We shall find the result of present intensely earnest study of text, history, style, authorship and contents of Bible, will be an increased reverence, love and satisfaction in the Bible as the revelation from God. We are too apt to think of what Moses, David, Isaiah and Paul wrote. Look higher! Whoever the scribe, God is the Author. I care little whether Moses wrote the Pentateuch; Isaiah, the book which bears his name; Paul or Apollos, the Epistle to the Hebrews; I care a great deal to know that God was behind each writer. They were but the human channels through which the living waters ran. We know its quality when we drink of that stream; it is of little moment through what aque-

duct it has come. The influence of the Book in all ages proves it to be "the revelation which God gave."

God has given the revelation of this Book. He here describes the future, and many of the processes by which that future will be attained.

III. The intention of this Revelation. "To show unto his servants even the things which must shortly come to pass." The spirit of inquiry is natural to man. It is at the root of all discovery. We especially long to know the future. Men often adopt unlawful methods. They go to Gypsies and to Mediums; they have their hands crossed with silver—their own silver—and try to learn the future. Want to know color of hair and eyes of future life-partner. So you forsake God and go for information to a Witch. You throw discredit on His providence, and seek to be guided by a gambler, whose methods even the law pronounces illegal and immoral. God has sufficiently met our desires. He tells us the future is in His hands. If we will be guided by Him we shall come to sit with Him on His throne by and by.

IV. The method of communication. "He sent and signified it by His angel, etc." All orders of intelligence are under the command of God. In all earth's ages angels employed as messengers of God. An angel the medium of communication to John. Do not know how communication made. Do not want to know. Enough that John is accurately told the revelation from heaven, and that he is a faithful scribe. In the chapters of this Book he has given the record of what he saw. That is the chief point for us.

2. *The Blessing.* "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein."

No idea how John conveyed the M.S. of this Book to the Churches of Asia Minor. Probably a captain of some vessel took it. God was the underwriter who insured the ship for that voyage.

I. He that readeth. Seems to refer to those who read the Apostolic writing in the midst of the congregation. It is a blessing pronounced on the expounders of God's truth. To read the Word, to make the meaning plain, is one of the highest services that can be rendered to God. And one of the most blessed. You may speak as you will of the artist being in love with his easel, and the author being satisfied with what is too frequently his Bohemian life, and the statesman being proud of his conscious power; but not one of them can compare with the satisfaction—nay, the rapturous delight of the man of God, who stands up to read and discourse on the Gospel of God to the Church and the world.

II. Blessed also are "they that hear." To listen to the Word of God, is a great privilege. But we must take heed how we hear. If, like Samuel, "Speak, Lord," it will never be without profit. The preacher has generally a satisfying loaf for hungry souls. And "if a poor preacher be in the pulpit, God taketh the text and preacheth patience."

III. Then, also, a blessing for them that "keep the things that are written therein." The reading and hearing must only be preparatory to laying up in the heart, so as to obey in the life.

Knowledge in the head, grace in the heart, goodness in the life, must be the order of God's reading.

Blessed is that man. Life's struggles may be heavy, but he is a happy man; social circle, domestic life, etc., not as he would wish, but he is a happy man. Rays of heaven's own light are scattered around his head. In the world he may have tribulation, in Christ he has peace.

3. *A rousing suggestion.* "The time is at hand." Much of what John wrote was quickly fulfilled; all will yet be fulfilled. In comparison with the endless future all time is "at hand." For us, certainly there is but little. The end is almost upon us.

How needful to watch—to be faithful!



## EXEGESIS.

BY REV. J. H. TIMBRELL.

(Author of "*Through a Glass Darkly*,")*Unrighteousness and Sin.*

## ARTICLE FOURTH.



BEFORE entering upon the study of verses 9 and 10 of the chapter under review (1 *John I.*) it will perhaps prepare the ground more thoroughly if we turn aside, for the moment, to consider an objection that has been urged against the doctrine of residuary impurity in the regenerate heart, and in the minds of some with overwhelming force. Regeneration is rightly conceived to be an incoming of Divine power in the human soul. Christ says of the Spirit, "He dwelleth with you." Now, how is it possible, it is asked, for a holy God to dwell in the presence of the smallest amount of residuary pollution in the heart? Those glorious, and sometimes terrific object lessons, respecting the Divine holiness, are held before us from the old dispensation. Sin is "that abominable thing" which God hates, He cannot look upon it, this shows his utter abhorrence of it. Swift and summary judgment met its presumptuous approach of the Divine Presence. It was only after the most minute and careful cleansing that the high priest himself dared to venture into the presence of that uncreated light, the symbol or token of the Divine Presence. How then can it be conceived as possible for this glorious Being to dwell in a human heart with sin in it? If it were not possible for an answer to be given as to how He can do it; yet we have the incontrovertible fact, both assuring and comforting, to a world struck by that terrible thing that turned angels into devils, that God will do it; that He does do it. His glorious Presence dwelt in the midst of Israel through all those years of wander-

ing, the record of which has hardly a page that is not stained by some outburst of that leprous thing, that overshadowed their lives, and doomed so many of them to fall in wilderness graves. He led them, taught them, manifested His power in their behalf, displayed His glory before them, when their sinful abominations necessitated visitations of His Divine displeasure and wrath. "In all their affliction He was afflicted, and the Angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old."—Isa. LXIII: 9.

In the person of our Lord He dwelt for three years with twelve unsanctified men, full of the fires of unholy tempers, and worldly ambitions; and they "beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." One of them, he whose writings we are now studying, laid his unsanctified head lovingly upon His breast. What infinite depths are revealed in His own great love for them: having loved them as His own, He loved them even to the end; loved them when they were contending for place; loved them when they all forsook Him and fled; loved them still when He stood forth in the glory of the resurrection morning.

He comforts them in His final discourse to them by saying, "He that hath seen Me hath seen the Father, He is Emmanuel, God with us. The love of the Everlasting Father is held incarnate before the eyes of the world, in the person and character of our Lord and Saviour Jesus Christ. He rejoices with these unsanctified men, and tells them that their names are written in heaven. We say unsanctified; for His prayer in their behalf, as recorded in John XVII, fully asserts the fact.

But while all this is true, we should keep in mind the fact, that in respect to this Divine condescension, there is a vital distinction between inbred sin and personal guilt.



The poet sang in good old orthodox measure :

"In Adam's fall, we sinned all."

But this is theology, not scripture. We never sinned in Adam. We had no responsible part whatever in his most unfortunate transgression, and the guilt of his deplorable sin cannot be lodged with us. Nor have we any more responsibility for being born with this distressing legacy of corruption, than we have for the color of our hair or eyes. We had no choice in the matter whatever, and a God of infinite justice, not to mention mercy and love, would no more condemn a soul to everlasting punishment, because of the existence of inbred sin, the result of another's fault, than He would on account of its being born hunchback or blind. The atonement, made in behalf of the sinner, and for sin, opens the door of hope. St. Paul says, "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offense of one, *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.—Rom. 5: 17, 18.

The free gift is unquestionably sufficient in respect to the case of infants. Jesus said, "Except ye be converted, and become *as* little children, ye shall not enter unto the kingdom of heaven."

He took the little ones in his arms and pressed them to His heart, and blessed them, saying, "Of such is the kingdom of heaven." And yet, was it not a fact, that each babe that rested in His loving arms had just as large a complement of inbred sin as any of the little darlings that prattle in our homes?

The horrid doctrine that there are infants in hell not a span long, is one of the nightmares of a theology, that happily, has passed away forever. In some way, not definitely revealed to us, perhaps, the atonement so covers the case

of the innocent little ones that, in the event of their dying in infancy, all that inbred corruption of nature, for which they were not accountable, is entirely cleansed away. And by parity of reasoning, we may confidently assume that all babes in Christ, of whatever age, who are as innocent of opposition to the manifest will of God, respecting their salvation from sin, as the little ones are, may be taken as lovingly to His heart as they, cleansed from all sin, should they die in their Christian infancy, and fully fitted for companionship forever with a holy God, and the purity of heaven, without ever becoming acquainted with the real nature of that terrible legacy derived from their federal head. That many are thus cleansed need not be questioned. The conditions are, not that they shall, as babes, master all the intricacies of the theology of the subject, but that they shall take refuge in the atonement for all their need. Nor need it be questioned that many have appropriated the merits of the cleansing blood, and been delivered from sin, without ever becoming acquainted with the distinctions that enter into the subject. They simply walked in the light, as He is in the light, the Spirit of God did the rest.

The question as to how long we can remain babes; or as innocent in respect to inbred sin as babes, with the Word of God in our hands, and the Holy Spirit waiting to guide us into all truth, and pledged to convict of sin; together with the convincing experiences of our own heart and life, a question of the greatest importance, is not necessary in this connection to discuss.

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CONQUER BY LOVE.—"Euclid, a disciple of Socrates, having offended his brother, the latter cried out in a rage, 'Let me die, if I am not avenged on you one time or other!' To whom Euclid replied, 'And let me die, if I do not soften you by my kindnesses and make you love me as well as ever!'"—*New Cyclopædia*.

# THE ABUNDANT LIFE IN JESUS

IN GOSPEL PORTRAITURE.



"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

## PAPERS ON PRACTICAL HOLINESS

BY REV. CHARLES W. L. CHRISTIEN.

(Our English Corresponding Editor.)

### IV. Christ in the Temper.

**I**F we look through the New Testament, we may be surprised to find how frequently the question of temper comes to the front, both on its negative and positive side. A ban is everywhere put upon those evils which too often break forth in temper, and "whatsoever things are lovely and of good report" are claimed as an essential part of holiness.

This is seen in a great variety of direct statements and unmistakable commands and exhortations, of which the following may be taken as types. "The fruit of the spirit is . . . gentleness, meekness, temperance," or self-control. "Be ye kind one to another, tender-hearted, forgiving one another." "Let not the sun go down upon your wrath." "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind." "Submitting yourselves one to another in the fear of

God." "With good will doing service." "Forbearing threatening." "In lowliness of mind let each esteem other better than themselves." "Be pitiful, be courteous, not rendering evil for evil, but contrariwise blessing." Now it is impossible for a man to embody these passages in his everyday life, and at the same time to be the victim of an evil temper. The surly and the sour, the morose and the malignant, the sullen and the suspicious, the angry and the contentious temper are all as far from such a man as the poles from the equator.

Or if we study the subject in the light of that exquisite poem on charity which St. Paul threw into the middle of his first letter to the Corinthians, we find that we have the sweetest of all tempers described: "charity suffereth long and is kind, charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." How could a man live out this and be a man of rough and rugged temper?

But in order to the manifestation of New Testament temper two things are indispensable. First of all, the heart must be purified from sin. Sweet streams can only come from a sweet fountain. "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, for the tree is known by its fruit." The soul will speak its own language, according to its own condition. We must be freed from those tendencies to evil which lead to outward sins, and be possessed of that perfect love which is the negation of evil and the seed of all practicable good. We must be so "renewed in the image of Him that created" us, that we shall as naturally turn toward God and goodness as in our unsaved condition we turned away. And this is what by God's goodness the Gospel offers to

every man. The heart can be purified and kept pure. The love of God can be perfected. The Christlike nature can displace the godless. God can fulfil, by the almighty power of the Holy Ghost, His own command to His people, "Be ye holy, for I am holy." Until the heart is thus attuned to goodness the temper cannot express it.

But this is not all. We want to be kept in spiritual equilibrium. John Fletcher speaks of "a recollected spirit" as one of the most needful things in the Christian life. And he is right. We are often tempted to sins of surprise, sins which possibly in our unconverted state had become habitual with us. And if we are not to be "overtaken in a fault" and overcome, we must be kept by some gracious power stronger than ourselves, stronger than the habit, and stronger than all the subtlety of the tempter. And "God is our refuge and strength, a very present help in time of trouble." We may, with all Gospel warrant, "commit the keeping of our souls to Him, as unto a faithful Creator." And if He will "keep that which I have committed unto Him," that is, my soul, myself, He must needs keep my temper from all the power of the adversary.

But all this is telling us to be like the Master. Here, as in all else, Christ is our example. Jesus of Nazareth was all this and infinitely more. How mighty, yet how gentle! How madly and ungratefully opposed, yet how forbearing! How great a sufferer, yet how patient! How tried and tested, yet how self-possessed! How majestic, yet how approachable! How lofty, yet how winsome! When believers manifest all the graces of holiness in temper, they are only something like their Lord.

And this Christlike sweetness of temper is one of the most charming features in a holy character, attracting, winning, compelling the ungodly to admire. God would have all His people in this way show forth "the beauty of holiness." And

among the many spiritual factors that He is employing to save men, this is one. Just as each little flower, one of a million, helps to make the world beautiful, so every exhibition of sweet, Christly temper is a testimony for God, and consequently a power for good.

## THE EPISTLE TO THE EPHESIANS.

BY REV. JAMES HARRIS, (CANADA).

*Ephesians III: 14 to 21st verses, illustrated.*

[I purpose to write a series of brief articles for the GUIDE on the above portion of St. Paul's Epistles to the Ephesians; praying that our Heavenly Father may so guide and assist the writer, that he with his readers may be permitted to enter with the inspired apostle into the innermost chamber of the Divine presence.]

### I.

"BEHOLD HE PRAYETH." ACTS IX: 11.

**I**T was our Lord Himself who spoke these words. The news which they contained had already thrilled the angels of God. Christ entrusted the message to no inferior spirit, human or angelic. Joy filled His own heart and He would be His own messenger to Ananias. He would communicate the ecstatic gladness of heaven to the fearful and anxious Church on earth. He would stir it up to receive with open arms and loving heart, the returned prodigal, and comfort him in the experience of the depth of penitential sorrow. It was the announcement of an event which, next to the day of Pentecost, was to be the epoch of the Church's history and, next to His own resurrection, the most eminent proof of the truth of the Christian faith. He was no ordinary man of whom our Lord spoke. Paul was extraordinary whether as a Jewish zealot persecuting the Church or a Christian believer.

To great natural ability had been added a rare cultivation, both in classic Greek, that marvelous language which the Holy



Spirit elected to employ in giving to man the New Testament—and the Hebrew which had been similarly employed for the Old Testament Scriptures—and with all the customs, idioms of thought, religious views embodied in these languages he was familiar. It is probable that Paul was about forty years of age at the time these words were spoken. Many must have been the mighty strivings and drawings of the Holy Spirit that he had resisted during all these years. The vision on the way to Damascus, and the voice which said to him, "I am Jesus whom thou persecutest," may have been the final effort of Divine mercy to arrest and save him from destruction. We cannot help but think there was a breathless pause in heaven while angels watched the issue and Christ hung over him in suspense. Will he believe, or will he reject with scorn the message? Will he pray, or will he curse? The crisis was passed. Paul decided for Christ. His lips opened in prayer. The prayer indicated a firm, life-long, and entire consecration to the service of Christ as his Lord. "Lord what wilt thou have me to do?" Every word was expressive. Henceforth he could not be his own master, but the bond-slave of Jesus of Nazareth. The words became the motto of his life from that day forward. He ever after delighted to speak of himself as "Paul a servant of Jesus Christ." From this time Paul becomes the man of prayer, and the burden of his prayer always was "Lord, what wilt Thou have me to do?" He is consecrated not to the Church of which he becomes a member, nor to any party in the Church, but to Christ alone. As he hears the voice he obeys it with the approval of his fellow apostles or opposed to them. The voice leads him to the solitudes of Arabia where God may further have instructed him as he did Moses and Elijah of old. It leads him away from Jerusalem and Cæsarea, the centres of the new Christian movement into the unchristianized and bar-

barous nations of the world. City after city and country after country heard for the first time, the story of the redemption from his lips. It unfolded to his understanding the mystery of mysteries hidden from the beginning of the age, that Gentiles should be fellow-heirs and of the same body and partakers of his promise by Christ in the Gospel. From the time of his spiritual birth, Paul was an entirely consecrated servant of God. He needed further enlightenment and he received it. He needed the baptism of the Holy Ghost and it came in due time upon him, "and he was filled with the Holy Ghost."—Acts. 9: 17.

## GOD AND YOU.

BY REV. JOHN PARKER.



ALL saintly character in this world is the result of Divine and human cooperation. God and you can make a saint out of a sinner, neither can do it alone. He requires on your part consent, consecration, the faith which links you to His gracious help, and obtains His sanctifying Spirit. You need His patient enduring love; His spiritual illumination; His truth; His listening ear, and helpful hand. These, and your best endeavors, can build a saintly character which shall here, and in eternity, be the admiration of Himself, and of the exalted and holy who worship before Him in sinless bliss. Down here therefore your highest possibility is to cooperate with God. To love the things He loves; to seek after the things He desires; and thus to labor together with Him. "Whatever things are true, honest, just, pure, lovely and of good report—think on these things." Have a continual regard for, and readiness to do them whenever the occasion occurs.

"My Father worketh hitherto—and I work"—said our Divine Lord. That is,

"I am continually in cooperation and harmony with Him. The things He would, those I do. The things He loves, those I seek." This is the secret of that mysterious power which His incarnated life has over us—that He always acted in harmony with the pleasure of God. So must it be with us, if our life influence shall live after our probation is ended. It must be remembered as suggesting God as the inspiration of our motives, and His glory the aim of all our efforts and ambitions.

Would you bless your fellow-men, co-operate with God in this also. God only can estimate the quantity of a man—how much there is of him and in him to save or to lose. If you would find out his value you must co-operate with God in saving him; then you will work in a larger direction than merely seeking his present advantage. His needs to-day, his possibilities to-morrow, his destiny as God intends it; how large the scope of your endeavor, if thus inspired! Three events are recorded in the sacred Book, which have helped me more than all others in estimating the imperial quantity of a man. The records are easily read, perhaps easily forgotten, but the combined intellect of the race could not formulate or indicate their importance. Listen: "And God said, let us make man in our image." Gen. i: 26. "And the Lord God commanded the man, saying, etc." Gen. ii. 16, 17. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." 1 Pet. iii: 18.

In these we have the counsel of the Trinity concerning his creation. The legislation of God concerning his conduct, the recognition of his ability to obey, and therefore of his moral capacity. And the gracious efforts of God manifest in the flesh, to recover him from the guilt and desert and doom of the sinner. These are the revelations concerning the race, whose salvation I am asked to help God to save.

I am thankful for all the filling in between these statements in the Book of God, but these constitute the Bible to me. How distinguished then the honor God puts upon you and me, in asking us to co-operate with Him in making the creation of, the legislation for, and the redemption and recovery of our race a success so great, that when time is ended, and the Bride of the Lamb is safe forever with her King and Lord, "He shall see the travail of his soul and be satisfied." His infinite grace, patience and power to save fully and forever, is at last and eternally glorified.

Again, co-operate with God in making your own home a beautiful rest, a type of the Father's house of many mansions. Your one life a joyful success, and your influence a lasting remembrance of good. Your home, your life, your influence; God wills that each of these shall be to you and others, channels of good and occasions of permanent helpfulness, to those who are in closest touch with your life. What He wills He works to accomplish; and only you can defeat it. Only you and He can make its success certain. A possibility so blessed, needs and deserves your earliest, utmost, persistent endeavor. Only one life; how far reaching the consequences of its earnest purpose. Only one probation; but it will exhaust eternity to mete out its results. God cannot be true to Himself, His revelation, or to you, and be neutral or uninterested. Think, what it means; an infinite mind, with infinite resources; a nature infinitely holy, and a purpose concerning you, infinitely good! And He asks your co-operation to make the largest possibilities in and out of your life. Your success does not depend upon your personal resources, but upon your co-operation with Him. "My God shall supply all your need according to His riches in glory by Christ Jesus." In the heart of the great city of London stands a dingy square of low stone buildings that look to the eyes of a stranger best suited for a

common market place; but within that dark and grimy block is the centre of the world's wealth—it is the Bank of England. But even its wealth has a limit, it can be counted; it could be easily exhausted. But not so "His riches in glory," and all are yours, in Christ Jesus. Welcome then your unspeakable opportunity to cooperate with God, and remember the quality of your opportunity determines the quantity of your responsibility, and your treatment of this question of responsibility will determine your destiny.

### RAIN AND RAY.

BY JOSEPH COOK.

There are no alien stars;  
The winnowing winds are free:  
The wafted word no bounds or bars  
Finds now on land or sea.

All zones are one seed-field,  
And one the fostering sky;  
Best germs the ripened ages yield  
On world-wide pinions fly.

The mellow furrows roll  
Black from the brightening plow:  
Rejoice, alert, seed-sowing soul;  
God's gardener art thou!

The endless coming years  
Thy seed-field are to-day:  
Only of tares have tireless fears;  
Thy friends are Rain and Ray.

One sows, another reaps,  
And both in fruit rejoice;  
The holy heart of Spring-time leaps  
To hear the Autumn's voice.

High human hearts are one,  
And one their God above;  
And genial every star and sun  
To Faith and Hope and Love.

A GLANCE, not a blow—a look of directing love that at once hearkens to duty and tells duty. We must be very near Him to catch that look, and very much in sympathy with Him to understand it; but when we do, we must be swift to obey.—*Maclaren*.

"My meditation of Him shall be sweet: I will be glad in the Lord."

### THE FEAR OF MAN.

The Proverbs say, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."—Prov 29: 23.

How many there are who are thus ensnared, through the fear of man. They are held from the course of duty, clearly marked out, by the opinions of men. They are seduced by their flatteries and awed by their frowns. All this is ignoble. It is dishonorable. Is there any escape from this degrading bondage? There is, "PERFECT LOVE CASTETH OUT FEAR." That will set at perfect liberty and lead us, while properly respecting the opinions of men, to have supreme reference to God's will, and we shall find it true that "whoso putteth his trust in the Lord shall be safe, or, as the margin has it, "SHALL BE SET ON HIGH."

### THE SUBLIME IN CHARACTER.

REV. CHAS. P. MASDEN, D.D.



WE are attracted by the *Sublime* in *Character* as well as by the *Beautiful* in *Nature*. There is no sublimity like *moral* sublimity. *Nature* is not so eloquent as human speech. Her scenes touch surface faculties, and her presence lacks the loving heart and thinking brain. The *Sublime* in the life of a good man moves us with moral emotions and diffuses itself into our very life and being. A life true and brave, consecrated on the altar of service for humanity, living for God's glory, gentle and strong, unsecluded by the love of power and unsecluded by flattery, *this* is the *Sublimity* of the sublime, winning the admiration of men, the wonder of angels, and the "well-done" of God. In order for character to have this beauty and charm, we must rise above the common life about us—be singular for God—heroic and self-denying, set apart, marked, signally blessed of God, commanding attention and respect.

This character can shine in any setting—adorn any condition—magnify occasions and control circumstances. Poverty gives it adornment. Persecution



exhibits its sweetness and power. Trials brighten it. Sorrows chasten it. Death crowns it.

The ability to give and suffer, the power of endurance, forgiveness amid insult and injury, hopefulness when shadows gather—these things suggest the *Supernatural* to observers, and God is seen in the life.

Adverse conditions and unfavorable circumstances and worldly disappointments, are only the dark background on which such a character stands out in bolder outlines and sweeter spirit. Human infirmities and personal defects and faults, may exist, but do not appear in front, and are eclipsed by the strong points of character. Who would take the trouble to seek out the little scrub on the mountain brow amid the grandeur of the summit? Unless these strong points of character exist, we will observe the little infelicities, but we never think of these in the contrast of great deeds and heroic service.

If we are ever going to do much for God in this world—and adorn our conditions and shine as a star in the darkness we must be full-orbed—radiant—luminous—*overflowing*. If *self-centred*—everything flowing in to ourselves—seeking our interest, our ease, our happiness—the life will dwarf and we will even become disgusted with ourselves—but if *Christ-centred*, everything flowing out to humanity as Christ's representative—then, our characters will be crowned by the reflex of our deeds, and we will find the joy and glory of service.

Mere eccentricity or singularity will not produce Sublimity of Character—but Sublimity of Character will be singular—will stand in the ranks of humanity like a mountain in a vast landscape. "The *beauty* of Holiness" in personal character is the true esthetics in our religion. The beauty of art, of poetry, of nature we readily admit, but in our moral deformity we fail to see that the highest beauty is moral charac-

ter and conduct. The art of right living, of doing the right thing at the right time and in the best way—neat and graceful conduct—is the supreme art and worthy of the study of eternity. Here is a wide sphere, an inviting field, the greatest arena for heroism, and the noblest warfare in human life—viz., *Saintliness*.

Will we be at home in Heaven? Will we know how to act in *holy* society? Will we have anything in common with a saintly life? Will we appear deformed or dwarfed? Will the Angels admire us and God be pleased at the growth and glory of His child? Moral beauty and spiritual perfection—*these* are the outcome of this mortal life, and if *these* are wanting, tell me, what will be our crowning?

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To insist that we are all the "children of God," and always were, when God's Word expressly declares that we are by nature the "children of wrath," and of "the wicked one," is to prove our non-subjection to the law of God and His unchanging truth. To prate about the universal "Fatherhood of God," while "filled with all unrighteousness, fornication, wickedness, covetousness, envy, murder, debate, deceit, spiteful, proud," etc., etc., is a climax of silly contradictions, even if it were nothing more. But it is more. It is to teach men to believe a lie, and to lead them blindly on to perdition. We may become the "children of God by faith in Christ Jesus," and in no other way. True, He is the "Father of all flesh" as the Creator, but this is too wide a sense for spiritual life, as indeed it is for humanity only, as it takes in all animate creation. Therefore to "be in Christ" is to be "a new creature," or a new creation. Hence the words of Jesus, "ye must be born again." Hence the entreaty of the apostle, "we pray you in Christ's stead, be ye reconciled to God." Put away your enmity, give up your proud, selfish, unholy dispositions, cease your warfare with God, and He will at once grant you pardon, peace, a new nature, and "a new Spirit will I put within you!"—*Old Corn.*

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LOOK upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with all diligence.—*Flavel.*

### THE SAINT'S LIFE-GUARD.

Are you aware that you have an ANGELIC LIFE-GUARD? So the Psalmist declares: "The angel of the Lord encampeth round about them that fear Him?" That is a delightful truth. Perhaps you have not thought enough of this angelic presence, this guardianship of God's holy ministers. And see how encompassing it is—"the angel encampeth round about" him—guarding every point and interposing a defense against all assaults. "ENCAMPETH" too—that indicates a continued presence, not for a night or a day, but for service in continuity. This honor have all the saints, angelic guardianship for all that fear God—not with a tormenting fear, but fearing with a holy, reverential, loving fear. The life-guards of earthly monarchs are not equal to this.

*"Which of the monarchs of the earth  
Can boast a guard like ours;  
Encircled from our second birth  
With all the heavenly powers?"*

### HOLINESS THE BELIEVER'S HERITAGE.

BY REV. WILMER COFFMAN.



GREAT present need of the Church is a general conviction of the possibility of holy living on the part of every child of God.

Many think holiness the privilege of a favored few only. Not thus do the inspired writers of the New Testament teach. Paul says, "God hath called us . . . unto holiness." James thus exhorts those whom he addresses, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The language of John is, "My little children, these things write I unto you that ye sin not;" and, "Whosoever is born of God doth not commit sin."

Jude is equally clear and positive in this respect, as is evident from the doxology with which his epistle closes: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy," etc. Holiness is the universal and glorious high calling of every one born of the Spirit.

Our God wants us to be holy. He commands us to be holy, and has made abundant provision for our sanctification. In the Bible He sets before us many examples of men and women whose lives were luminous with holiness. So, likewise, since Christ lived on earth no generation has been without such witnesses, whatever objectors may say to the contrary. This precious doctrine pervades the theology and literature of Methodism. Her hymns, especially, are full of it.

It has not, we are happy to say, been held by us to be a beautiful Scriptural ideal of a Divine life, impossible of realization in this sinful world, but, on the contrary, has been exemplified in the daily walk of many saints. Need I instance Mr. and Mrs. Fletcher, Bramwell, Carvosso, Hester Ann Rogers, Drs. Fisk and Olin, Bishop Hamline, Mrs. Phoebe Palmer, Alfred Cookman, Mrs. Mary D. James, and John S. Inskip?

An unnumbered multitude from among her ministry and laity, some of the individuals of renown, intellectually and spiritually, have testified that they came into possession of the blessing of a clean heart, and were made perfect in love, at a period subsequent to conversion, and that, too, in answer to prayer definitely offered up for it. The saintly lives and successful labors of many of them attested the truthfulness of the profession they made. There probably were never so many witnesses to this doctrine as are found to-day; and the number is continually increasing. In entire sanctification the whole being is brought under the influence of the Spirit; the soul is purified from all sin; from anger, evil desire, pride and unbelief, and filled with the mind that was in Jesus. In this spiritual state the inner and the outer life are fully in accord with God's perfect will. The heart is established unblamable in holiness. This is truly a blessed experience. Mr. Wesley correctly designated it "the great salvation;" "the glorious

liberty of the children of God." *This, dear Christian, is your spiritual birthright. Have you already entered upon possession of the inheritance? If you have not, do so at once.*

"Claim your portion, plead His promise,  
And He quickly will fulfil."

Jesus has said, "All things are possible to him that believeth." So soon as we utterly renounce sin, and surrendering ourselves to God, trust in Christ for full redemption, that moment the blood cleanses from all unrighteousness. Then we can sing,

"The blood's applied, I'm sanctified,  
He cleanseth me from sin"

If you have any doubt as to the possibility of this being for you, read Paul's letters to the Churches, and especially his prayers therein contained, and I am persuaded you will become convinced that even you may be holy. Do not, I beseech you, by unbelief dishonor your Lord, who died for you. "Faithful is He that calleth you, who will also do it."

Unbelief kept Israel out of Canaan well-nigh forty years. Has it been hindering you from entering the goodly land of perfect love? If so, seeking help of God, say,

"I will at once go up;  
No more on this side Jordan stop,  
But now the land possess."

The reason many of Christ's people do not perfect holiness, as the Apostle counsels them to do, is because they fail to separate themselves from all sin, and from conformity to a wicked world. So soon as this is done the soul is made to know the transforming power of the Holy Ghost; faith grasps the abounding grace, and full redemption is obtained.

If anyone hesitates, because of a sense of personal unworthiness, to seek this great blessing, let him read Ezekiel 36: 25-27. Jesus desires to save you to the uttermost. The Holy Spirit is waiting to adorn you with the loveliest of graces. The inspired Word contains

many "exceeding great and precious promises," which the Father desires you to appropriate as your own. Do this at once.

"What is our calling's glorious hope,  
But inward holiness?  
For this to Jesus I look up;  
I calmly wait for this."

JOHN WESLEY HEALED IN ANSWER TO PRAYER.—An illustrious example of constancy and power in prayer, we find in John Wesley: "It is said that 'as a matter of habit and rule, John Wesley's ordinary private praying consumed two hours a day.' At times he would gather his company and pray all night, or till the power of God came down. Nothing was considered too great or too small to take to the Lord. Seized with a pain in the midst of his preaching, so that he could not speak, 'I know my remedy,' he says, and immediately kneeled down. In a moment the pain was gone, and the voice of the Lord cried aloud to sinners. Being seized with a pain, fever and cough, so that he could scarcely speak, 'I called on Jesus aloud to increase my faith. While I was speaking my pain vanished away, my fever left me, and my bodily strength returned.'

"The elements, as well as sickness, were often in his way, and prayer removed the hindrances. 'Just as I began to preach the sun broke out and shone exceedingly hot on my head. I found if it continued I should not be able to speak long, and I lifted up my heart to God. In a minute or two it was covered with clouds which continued till the service was over.' And he says: 'Let any one who please call this chance, I call it an answer to prayer.' It was raining, and Wesley and his congregation were crowded out of the church, and the rain ceased the moment they came out. He says in regard to this incident: 'How many proofs must we have that there is no petition too little, any more than too great, for God to grant?'

"Wesley moved things mightily, because he moved God mightily. He became the prince of evangelists, because he was the prince of prayers. He stirred the world with the fire of his zeal, because he had stirred heaven by the fire of his prayers. His pleas had access to men's consciences, because they had access to God. If more men prayed as John Wesley prayed, there would be more of John Wesley's thoroughly spiritual work done."—*Touching Incidents.*

DIVINE things are known to be divine because humanity is endowed with the gift of direct vision into divinity.—*Jonathan Edwards.*



### THE ANCIENT LANDMARK.

We find this among the Proverbs: "Remove not the ancient landmark, which thy fathers have set."—Prov. 22: 28.

The doings of the fathers are not to be despised, and especially the landmarks, or, as the margin says, "THE BOUND." This is a latitudinarian age, and we see everywhere a disposition to obliterate old landmarks and strike out on new lines, under the guidance of what is called "ADVANCED THOUGHT"—hence, the higher criticisms on Holy Scripture. But before there is a tearing down of ancient landmarks, we had better be very sure that our substitutes are GOD-DIRECTED. Otherwise we may lead many astray and ourselves be involved in labyrinths of error.

### WOULD YOU LIKE TO GO?

BY ADELAIDE M. YOUNG.



LOSSING on her pillow one hot summer's night, lay a tiny child, with flaxen curls, soft, blue eyes, and fair, white limbs.

The room was large and airy, and through the open window came a faint breeze, which fanned her cheeks, and slightly cooled her fevered brow.

The home was one of comfort, if not of absolute luxury, and all that tender care and medical skill could suggest to ease the pain of the little one had been done, but still she lay on her cot, weak and weary.

A small lamp shed its soft light through the chamber, and its rays fell on the mother, worn out watching, fast asleep.

But poor little "Edie" could not rest. She was a frail, delicate child, with highly strung nerves, who would start at the slightest noise, and shriek with terror at the sight of a little dog.

Now, she did neither, and exercised wonderful self-control for such a tiny mortal, but when the tired mother returned to consciousness, she heard the patient little sufferer softly murmuring:

"O dear! Edie *can* get comfortable."

In a few days, however, an incident occurred which clearly proved that her self-will could strongly assert itself at times. It is indeed noteworthy.

When the fever had subsided, and she was allowed to sit up for a short time, an aunt brought her a number of pieces of silk, ribbon and velvet, known to little folks as "patches."

With these she was greatly delighted, and spent many an hour, propped up with pillows, sorting her treasures, and constructing out of them rare garments, for the choicest of her friends, who were not veiled in flesh, but in wax and composition.

But, alas, the spirit of idolatry soon crept into that sweet little heart, and before long became clearly apparent!

Her mother was startled one day when seated at the side of her crib, to hear the question:

"Mamma, are there any 'patches' in heaven?"

On being assured that such things would have no place in that land of light and beauty, the small, fragile creature drew herself up with a determined air, and exclaimed:

"Then Edie would rather not go!"

We may smile at the child and her lowly views of the other world, but are not many people who call themselves wise, very much like her?

The miser *greedily* counts his gold, and as he ties the bags with knot upon knot, to make them more secure, he thinks if he cannot take them with him when he leaves this world,

"He would rather not go, even to see Jesus."

A merchant sits in his counting house, poring over his ledger, and the deep lines in his forehead tell of "earthly care," rather heavenly visions, and could we see into his heart, we should find the thought deeply engraved there, that "he would rather not go," if he must leave his property behind him in this world.

The princely owner of broad acres, as he looks out upon his herd of graceful deer, and watches the flight of moorland game, or runs his eyes down a long "rent-roll," hesitates to enter the "straight

gate" and tread the "narrow way" to joys on high, if these things must be left outside.

Then the monarch on his throne, and the pauper sunning himself at the store of his almshouse, has a desperate clinging to the "things which are seen," though "we *know* that the things which are seen are temporal, but the things which are not seen are eternal."

How different is the choice of the Christian!

When the love of Christ is shed abroad in the heart, our estimate of the relative value of "the earthly and the heavenly" is entirely changed; we no longer cling to the things of this world, because our real treasure is above, and where "your treasure is, there will your heart be also."

He can "read his title clear to mansions in the skies," however lowly his lot may be here and now.

The weary pilgrim will soon exchange his sandals for the "white robe" of the saint.

The faithful pastor will joyfully leave his district and his pulpit for the "assembly of the Church of the first-born above."

Aye, and the lowly worker who only gave the "cup of cold water" *here*, will receive an "hundred fold" *there*.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Mat. xxv: 34.

Who are the people who will receive such a welcome? Those who feed the hungry, clothe the naked, and minister to the sick, and do it all for Jesus' sake.

Dear reader, are you so employed?

What are you *clinging* to?

Do you prefer the false to the true? the glitter to the glory?

A mother once entered a room, and found her baby grasping a sharp knife. With wonderful presence of mind, she softly left the apartment, and returned with a large piece of sugar. On catching

sight of it, the little one dropped the knife and seized the prize. That is just what God does. He reveals the glory, and we drop the dangerous, glittering toys of earth, to seize the Victor's crown.

"When is the time to die?"

I asked the glad and happy child  
Whose hands were filled with flowers,  
Whose silvery laugh rang free and wild  
Among the time wreathed bowers;  
I crossed her sunny path and cried:  
When is the time to die?  
Not yet, not yet! the child replied,  
And swiftly bounded by."

"I asked the maiden; back she threw  
The tresses of her hair;  
Grief's traces o'er her cheeks, I knew,  
Like pearls they glittered there.  
A flush passed o'er her lily brow,  
I heard her spirit sigh:  
Not now, she cried, O, no, not now,  
Youth is no time to die."

"I asked the mother, as she pressed  
Her first-born in her arms,  
As gently on her tender breast  
She hushed her babe's alarms;  
In quivering tones her accents came,  
Her eyes were dim with tears:  
My boy his mother's life must claim  
For many, many years."

"I questioned one in manhood's prime,  
Of proud and fearless air;  
His brow was furrowed, not by time,  
Nor dimmed by woe and care;  
In angry accents he replied,  
And flashed with scorn his eye,  
Talk not to me of death, he cried,  
For only age should die."

"I questioned one for whom the tomb  
Had long been all prepared,  
For death, who withers life and bloom,  
This man of years had spared,  
Once more his nature's dying fire  
Flashed high, and thus he cried:  
'Life! only life, is my desire!  
Then gasped, and groaned, and died."

"I asked the Christian: 'Answer thou  
When is the hour of death?'  
A holy calm was on his brow,  
And peaceful was his breath,  
And sweetly o'er his features stole  
A smile so bright—divine;  
He spoke the language of his soul:  
'My Master's time, is mine.'"



"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts 2: 39.

*"Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth"*

## THE GUEST.

BY REV. L. H. BAKER.

IN the home at Cana was a marriage. Of all the homes then in the village that was the most important at that time. The occasion made it so. This union of two lives everywhere arouses interest. In the effort to make the event brilliant, the home is often crowded with guests and the expenditure too frequently unseemly and extravagant. Occasionally the provisions made are inadequate, resulting in embarrassment. This was the situation in Cana. The fact became known to Mary. She confided it to her Son. This gave Him opportunity to "manifest forth His glory." The water pots were filled with water at His command, and when drawn out was declared by the ruler of the feast to be "the good wine."

We commonly think of the *miracle* changing water to wine, as the special manifestation of His glory. What of the motive and spirit that prompted it? Was it not the sympathy for the embarrassed household, the desire to contribute to the pleasure of the occasion, the willingness to make the marriage feast a delight, as much a manifestation of His glory as the miracle itself? The act was a temporary expedient. The Spirit prompting it is the permanent mood of this Guest. Many a wedding feast has never needed the interposition of a miracle, but has been brightened by the presence and spirit of this Guest.

Many a home has found relief from embarrassment or lack by His sympathy and grace. The time of some marriage occasion may be at hand. Who shall be invited may now be under consideration?

Will the Guest of Cana be there to brighten and contribute to the joy of the occasion? May He show forth His glory by bringing sympathy to any hearts that ache, or intensifying the love of those who are joined in wedded joys?

## THE BETHANY HOME.

It was open to Christ. The fact that He loved its inmates and frequently enjoyed their hospitality reveals the kind of home it was. It was a consecrated home. He was a welcome Guest. They were in sympathy with Him and His mission. The two sisters were equally hospitable, solicitous and sympathetic, Martha was the housekeeper and caretaker. She had so long borne the responsibilities of the home and management of affairs that Mary had become apparently indifferent to household duties and allowed the more active sister to do the work and serving while she gave herself to the entertainment of the Guest. To many the latter is more preferable than the former. That Mary should be so indifferent to the practical serving was a grief to the thoughtful ministering Martha. She too may have coveted the privilege of having the instructive words of the Guest. Had her sister come to her aid in the serving she had been less troubled. Her mind was "cumbered" and her heart may have been heavy, yet she would not neglect the duties of the housekeeper. "Duty before pleasure," the maxim of her domestic life. Her ideas of hospitality may have been exaggerated. Both variety and quantity is suggested by "much serving." "Many things" is suggestive of many dishes and dainties. A little help from Mary with some kind hints as to preferences of the Guest might have lifted some of the care taking from Martha. Is it surprising that she felt the loneliness of her service and the burden of it. Yielding to it she became impatient. The querulous tone broke in upon the conversation of Mary with the Guest. How tenderly He relieved the embarrassment of that occasion. The repetition of the name is suggestive of *sympathy* and *rebuke*. "Thou art careful." He saw it in all the appointments of the home, the comforts provided, the neatness of adjustment. Everywhere the evidence of a good housekeeper, a caretaker. "Thou art troubled about many things," is the unnecessary and unwelcome



fact. This too often makes the entertainment of guests a burden rather than a blessing. It is sometimes a discomfort to the guest. "But one thing is needful." Actual necessity may be relieved by one thing only. Mary may have felt the rebuke of Martha's complaint. Absorbed in attention to the presence and conversation, she had overlooked the practical help to be remembered. He would comfort her and admonish Martha that the truth and help He would bring them is more than meat and drink, and that He preferred to give than to receive. Mary "heard His word." That word which "is spirit" and "life." She had "chosen that good part." She might share it with Martha. She might assist in the serving, yet it "shall not be taken away from her."

### THE THREEFOLD CHARACTER.

Wonderful results have come out of the inquest of nature. Science and art touch materials and marvelous transformations have been wrought. A handful of brickdust, soot and mortar gathered from the wayside has been made into things of beauty to charm the world. Purified, the clay becomes porcelain, and by a perfectly cleansing process it becomes white, clear and hard till touched by a sunbeam, reflecting the blue rays, it reveals a sapphire. By another process of skilled chemistry, the sand becomes white earth, reflecting green, purple and red rays, and an opal is produced. The soot pushed down and compacted by superhuman skill becomes at last a diamond sparkling in the sunlight. These are the results of superior force on very common material. Like wonderful results are produced by "the grace of God that bringeth salvation in the transformations of common life into the threefold quality of well-rounded character, "soberly, righteously and godly." Separation from "worldly lusts," the condition of a Divine force that produces sobriety in the midst of temptations to physical and intellectual dissipations.

This refining process is revealed in righteousness, as it respects our fellowmen by correct business methods, social habits and unselfishness. The finished and finest product is the diamond quality of godliness in the religious life. A spirit renewed, transfigured and resplendent with the light of a Divine radiance. All this "in this present world" even though the spirit of the age be against it. The saints of the past mostly fled from the world. To run away is easy enough. To yield to it is easier. But to be in the world and not of it, is the heroism of faith, the triumph of godliness. These pos-

sibilities of manhood and womanhood are before all the youth of to-day, and the forces of Divine grace are operating to that end. It "has appeared to all, teaching us that we should live soberly, righteously and godly."

The forces of love can take the common character and make it all these in an extraordinary degree. "My strength is the strength of ten because my heart is pure."\* Purity is power. "My grace is sufficient for thee for my strength is made perfect in weakness."

\*Tennyson.

### OUR BOYS AND GIRLS.

#### SUNDAY STUDIES.

Here we are gathered again in our corner by the window, and we have some new members in our family group. Let me introduce our dear little friends, who have written us such beautiful answers to our questions about the snow. The first to write was one of familiar name Hanna B. Baker, of Pennsville, N. J., who has answered all the questions correctly. Here is our little friend Floyd Clark, who is eleven years old, and has carefully written his answers. His home is Columbus Junet, Iowa. Next is a dear girl of the sunny south, Lillian Wynn Baker, La., who has written a beautiful letter, and answered all the questions. Miss Lillian M. Musselman, of Locust Valley, Pa., has found the verses and answered briefly, so has Miss Grace Prather of Russell, Iowa. This shows they are careful students of the Word.

How many of our dear boys and girls are praying daily. "Wash me and I shall be whiter than snow." In one of our meetings dear little Ella Slutz gave her heart to Jesus, and was saved. When her papa asked her how she knew it, she said: "Jesus makes me happy in my heart." She could tell the fact. "So," Jesus says "is every one born of the Spirit," able to know the fact. We "feel the wind blow and hear the sound" and though we cannot see it we know the fact. When the Holy Spirit fans our love to God and sings in us the joy of the Lord, we know we are the children of God, and call Him "Our Father," and are happy to know we are born again. For the April studies we will have the subject of rain.

1. On whom, does Jesus say, God sends the rain?
2. Why does He send the rain? Paul declares:
3. Whose prayers delayed and then brought rain?
4. What does Hosea say God will rain upon the earth?



"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. 134: 1.

*"Within Thy house, O Lord our God,  
In majesty appear;  
Make this a place of Thine abode,  
And shed Thy blessings here."*

EVENING TEXT.—"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.—I. John, 1: 7.

### WALKING WITH GOD.

BY REV. I. SIMMONS, D.D.

**I**N looking back to the early centuries of the race, four great heroes stand out conspicuously—Adam, Enoch, Noah and Abraham. Each had his peculiar characteristics, but of one they had in common, the Holy Spirit makes special mention: *They walked with God.* Before the great sin of disobedience, Adam was the companion of God, for it is written concerning that fatal act: "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Of Enoch it is written: "And Enoch walked with God: and he was not; for God took him." "And the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me, and be thou perfect." And of Noah, God said: "Noah was a just man and perfect in his generation, and Noah walked with God." Not that these men were sinless. They had the frailties of human nature. The Holy Spirit faithfully records their weaknesses, and says distinctly of Enoch, Abram and Noah, they "walked with God." All the great helps to the Christian life, organized and made so grandly useful in the promotion of holiness, have come since the Crucifixion and Pentecost, and most of them within the century. Perhaps it was the absence of the props and stays that made them giants. They were not supported by "helps;" *they walked with God.* There are giants in

these days. No doubt if God wished to produce a second edition of His Word, He could find the worthies to make the heroes. The physical miracles of the olden time could be reproduced on the higher plane of spiritual wonders. There are marvelous men and women now, whose unrecorded history, if brought to light by the Spirit, would read like the eleventh chapter of Hebrews. These souls walk with the Son of God. Their spirits are interlocked and of one accord. They have learned the holy secret of Christian progress, which is, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

Every day ought to be a day's walk with Jesus. Take Him around to the factory with you. Show Him how you do business, how you buy and sell; let Him walk into your library with you and see what books you read, and into your social life and see what songs you sing, what conversation entertains you, and what entertainments amuse you. Those who thus walk with Him are not mixed up in doubtful methods and maxims. There are no twilights of perplexing doubts in that path, for He said: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." It is glorious to have God's light to walk by; it not only reveals the way and the dangers, but it leads to the highest companionship of which our souls are capable. God is the light, and they walk with God who walk in His light. Simply yielding obedience to His Word and will, as revealed by His Holy Spirit, they "walk in the light as He is in the light, have fellowship one with another, and the blood of Jesus Christ His Son cleanseth them from all sin." Blessed fellowship! Heavenly cleansing! What a consciousness of purity permeates the soul! The imagination, the affections, the passions, made sweetly sacred! This is the realm of perfect love. No place for any untoward feeling. Gentleness and consideration for others abound. We "walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." Such walking with Christ in the Spirit is the luxury of the Christian life. With a good many of God's dear children, religion is a round of irksome duties, oftentimes reluctantly performed, but not so with those who walk with



Christ. It is a pleasure to do His will. With many religion fails to meet all the conditions of soul enjoyment. They have to apply to the world and sin to supplement their holy joys. But the fellow pilgrim with Jesus never has time hanging heavily on his hands. His rapture is overflowing. He tastes the heavenly bliss and the joy unspeakable.

#### GOD KNOWN BY LOVING HIM.

"Tis not the skill of human art  
Which gives me power my God to know;  
The sacred lessons of the heart  
Come not from instruments below.

"Love is my Teacher. He can tell  
The wonders that he learnt above;  
No other master knows so well;—  
'Tis Love alone can tell of Love.

"O! then of God, if thou wouldst learn,  
His wisdom, goodness, glory see;  
All human arts and knowledge spurn,  
Let Love alone thy Teacher be.

"Love is my master. When it breaks  
The morning light, with rising ray;  
To Thee, O God! my spirit wakes,  
And Love instructs it all the day.

"And when the gleams of day retire,  
And midnight spreads its dark control,  
Love's secret whispers still inspire  
Their holy lessons in the soul."

MADAME GUYON.

FAITH is to the spiritual life what breathing is to the physical life. I take the oxygen of the air into my lungs this moment; it purifies my blood which goes coursing through the tissues of my body, giving life and nutriment to every part; but when another moment comes, I must take another breath, another moment, another breath, and so on. My life is *made up* of successive moments, and *kept up* by successive acts of breathing, so that when I cease breathing I cease living. In like manner I am trusting in Christ this moment, and He keeps me. "His blood cleanseth me from all sin." Another moment comes and I trust Him, and it cleanseth still, another moment and it cleanseth, and so on to the end. A constant succession of acts of faith is as needful for the soul as breathing is for the body.

Another thought about breathing. *That which at first is difficult becomes easy by habit.* The first inspirations of the new-born child are painful and hard. A man resuscitated from drowning or suffocation breathes gaspingly and laboriously. He must for a time devote his whole attention to his breathing; he must bring his will to bear upon it. But when respiration becomes established the process then goes on . . . without the atten-

tion of the individual, without any conscious exercise of his volition, whilst he is engaged about other business, and not at all thinking of his breathing; nay, even while he is asleep.

Dougan Clark, M.D.

WHOEVER receives Christ's baptism, receives with it the enduement of power; but this power may be very different in degree in different cases. It is sufficient for the work to which each individual is called. It does not make prophets or apostles, Isaiahs or Pauls, of all, but simply qualifies each for his allotted service. Nor is it always present to the consciousness, as a great reservoir of power laid up for every emergency. It exists, it is true, though more or less latent, in every Holy-Ghost-baptized believer, because the Spirit, who gives the power and is the power, abideth in him; but often he is conscious of nothing else so much as his own utter weakness. This feeling would indicate the very reverse of great power; but when such an one is called upon to engage in any service for Christ, and enters upon it trusting in the Lord, then he finds the power supplied as he needs it. A man in health would scarcely know, from his consciousness, the amount of strength that lies quiescent and unfelt in his muscles; but if he finds it needful to lift a hundred pound weight, the latent force of his muscular system comes into active play, and he easily accomplishes his task. So it is also with the power of the Spirit. It is often present to the consciousness only when it needs to be exercised.—*Ibid.*

#### DR. EDWARD PAYSON'S APPRECIATION OF PIOUS PARENTS.

"APRIL 20, 1805.

"MY DEAREST MOTHER: I have just been perusing something exceedingly interesting to my feelings. It is a short extract from your journal in my sister's letter. Surely it is my own fault that I do not resemble Samuel in more instances than one. What a disgrace to me, that with such rare and inestimable advantages, I have made no greater progress! However, thanks to the fervent, effectual prayers of my righteous parents, and the tender mercies of my God upon me, I have reason to hope that the pious wishes breathed over my infant head are, in some measure, fulfilled; nor would I exchange the benefits which I have derived from my parents for the inheritance of any monarch in the universe."





"And this is His commandment: That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—I. John 3: 23.

*"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."*

### THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2 30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

**O**PENED by singing, "Praise God from whom all blessings flow," etc. Mrs. Palmer gave out No. 523 in the Hymnal, commencing:

"God of eternal truth and grace,  
Thy faithful promise seal;  
Thy word, Thy oath, to Abraham's race,  
See me, O Lord, fulfil."

After the singing, Bro. Hughes read an unusual number of written requests for prayer, and in response to his asking if any were present who desired the blessing of a clean heart, several rose to their feet.

Rev. A. McLean led in the opening prayer which followed, in which he thanked God that Christian people had the privilege of praying for others.

Mrs. Guyndon, who presided at the organ sang a beautiful song, entitled, "The Home Land."

Sister Palmer said as she arose to read the Scriptures: Now let us listen very carefully and hear what God will say to us. My heart is very desirous that God should pour out His Spirit upon us here this afternoon in a marvelous manner. She read Romans, sixth chapter. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin"—Is that so? *Are we all dead to sin?* Jesus Christ so died that we all might die to sin. Is not that glorious? And like as "we are buried with Him," even so we shall rise again "in the likeness of His resurrection."

Praise the Lord for that! In view of all this, "reckon ye"—*me—I must do it*; it is a command from God to "reckon ye also yourselves to be dead indeed unto sin but alive unto God." All the obedient ones—those who obey this command are saved.

A gentleman, in a discouraged state spiritually, called on me, and after a few words of conversation said, "O, well, I'll nerve myself up and try again." I replied, "So many are trying, *trying*—stop *trying*, and *do it, believing God.*" He said he *would trust God*. A few days later, joyfully he came again, and said with a shining face, "I gave up *trying*—*I trust*, and He *does save.*" *I believe, I receive, believing is receiving.* Dr. Pearson said so, last Sunday. Glory be to Jesus! Let some one here do the same, and say, 'I will believe—I *do believe.*' Now, how shall we obey that eleventh verse? Can we all do it? "reckon ye also yourselves to be dead indeed unto sin, but alive unto God."

Yes, He commands, and the command reaches every one of us. Reckon yourself dead and receive Him. I am so glad I did it years ago! "Sin shall *not* have dominion over you." Do not let any soul here be presumptuous and stand against this command another day but yield themselves to their Master, Christ.

"Being then made free from sin"—you see it is all settled. Praise the Lord! Now I am daring to believe that if there is one here who has been resisting this command that they will yield to-day. We live in the dispensation of the Holy Ghost. My heart rejoices in this dispensation. Perhaps it will be of some help to those who are halting to know some things which I shall relate. Once, after my sanctification, the devil got my eye off from God; yet I still had an experience of full salvation, and it seemed to me that God treated me as an indulged child. I commenced to watch others and desired to live like this one or that one, who were not as strict in their lives as I had been. But I could not have lived like them for I should have been condemned. After deciding I would be like others, darkness came, and with it came these words: "If any man draw back, my soul hath no pleasure in him" and then I had not even a hope of salvation. Two weeks after the darkness came, one day, while walking in the street, a voice said to me, "This man receiveth sinners." I said "O I'm a sinner!" and Jesus received me again.

Shortly after, a longing for something more came. Again the voice said, "Reckon yourself dead." Without feeling? I said "Yes Lord, whether I have a joyous emotion or not for forty years, I *will* reckon myself dead unto sin." O, it is so blessed just to believe God! Not a doubt has ever come to me since then. But now I want every one of us to praise God and reckon ourselves dead unto sin. Let us say "I *will* receive the Holy Ghost, I *will* believe and receive."

*Singing*—"O, for a lowly contrite heart."

#### An Object Lesson.

*Rev. Ross Taylor*.—For many years I had an object lesson of a father's love, and I rejoice to-day that what I knew as a theory then, I know as an experience now. I rejoice. He enables me to reckon myself dead indeed unto sin and alive unto righteousness.

#### Christ's Love Constraineth.

*A Brother*.—2 Cor. v: 14. "The love of Christ constraineth us." Why? Because, if one died for all, then were all dead. I was once far away from God—an alien from the commonwealth of Israel—but God adopted me and translated me into the kingdom of His dear Son. My life is in Him. Christ both died and rose again. How thankful I am for that, for I am on resurrection ground.

#### "God Says So."

*A Brother*.—In 1885, in a little church in Eastern Maryland, I went forward to the altar and was converted. I went into a lukewarm condition afterwards, from leaving the Church. I drifted away, and the devil tempted me that there was no hope. I went to the Concord camp-meeting, and heard a lady talking of a clean heart. I talked to her, and she said, "You can take it on 'God says so.'" I started off, thinking of what she had said, and before I reached home the Holy Ghost's fire had begun to burn. I thank God to-day that He does what He says He will.

*Singing*.—"Glory to His Name."

#### In the Fountain.

*Brother A. C. Rose*.—I have gone down into this fountain, and it cleanses me from all sin. I am so glad I have become acquainted with this man Christ Jesus. The Lord has sanctified me throughout soul, body and spirit. Some here may think me a boaster. Christ did it. I only had to let Him. We sometimes say the Lord wants to sanctify.

He is anxious to do it. We only have to do what He commands, be obedient. Glory to Jesus! My soul is full of hallelujahs.

Mrs. Guyndon spoke of the power of God to keep under all circumstances, even in house cleaning.

#### It Is Inexpressible.

*A French Brother*.—I praise God because He is so good to me. I have been praying that He would grant me utterance. God so fills my soul, and yet nobody seems to understand it—this wonderful joy. I cannot tell you, for there are no words in my own language or in the English language with which to express it. I was not saved through a sermon, but it was the salvation that shone on the faces of some sisters in a meeting. Religion will be seen in the face.

*Singing*.—"O wondrous bliss, O joy sublime,  
I've Jesus with me all the time."

#### Sin "The Abominable Thing."

*Rev. A. McLean*.—It appears to me from Scripture, that sin must be a horrible thing in the sight of God—abominable, exceedingly ugly. I do not want to have anything to do with it. We cannot think of the lesson to-day without contrasting the horridness of sin with the loveliness of holiness.

We see the men in the streets picking away at the ice, loosening it up. So God has to pick at the human heart, so that the blessed Sun of Righteousness might shine in and melt away the ice. There will be no inclination to sin if we are dead. It will be easy to be alive to God. Hallelujah! Enter into this blessed life to-day, for it is a dreadful thing to lead a life of sin. Ah! there has been something in your heart at times that you would not like to have there when you meet God on the Judgment Day, and it is your privilege to have it all removed. For twenty-seven years God has given me this experience. Hallelujah! When we are dead to sin—plumb—dead—it is easy to live the other way. He does it all.

#### Three Words.

*Rev. Geo. Hughes*.—There are three words that have been running through my mind all day. "More than conquerors!" God wants us out on that line, and we shall be when we realize what is meant by the text of Sister Palmer. So many say they are dead, or sing about being dead, and show life when the test comes. We must be dead *indeed* unto sin. I

remember when God brought me there. I had been in the ministry for years, and my reputation was in the way. But I had to come to the place where I put the *Rev. Geo. Hughes* on the shelf. We are not to consecrate ourselves for *service*, but for *God*. Self going out and God coming in; the coming in is glorious! When God Almighty comes into the human soul, there is the beginning of the career of a conqueror.

**Praise to God.**

*A Sister.*—I thank God for the simple, joyous, peaceful religion. I am so glad I am a child of God. What a joyous life we have in God. Glory, Hallelujah.

**Christ Accepted.**

*A Brother.*—There was a time when I tried to believe, tried to repent, when some one said to me "Be sure you have Christ," and then I accepted Him. May we all be taken up with Jesus, and not with our experience.

**A Tremendous Fact.**

*Dr. Roche.*—It is a tremendous fact to be dead in reality—to be "dead indeed unto sin," so that it has no control over us. Deadness to sin, however, does not mean extinction of life. We are alive to God with a vitality through and through. At sixteen I gave myself to God, and since then am not conscious of having fought against God. I have pleaded with God to save the lives of my friends, but not against His will. (You will understand, there is no boasting.) I rejoice that when I gave myself to God, it was *forever*. I have never withdrawn the gift, the Lord be praised! There are many Christians who do not always have intense joy, but whether it be joy or peace, we are always in the love of God. There is not a soul here, however, who may not be dead to sin. I have no wish that this body and intellect should live, if He wishes it otherwise, but it is all His—what I am, I am the Lord's. I know age does not give wisdom, or ministering in the Gospel give proximity to the throne. I do not say I am better than many of you, but I do say I *do* love God with my whole heart, and I *do* love souls.

**Desiring Deliverance.**

*A Brother.*—I was one of those who rose for prayers. I have a temper. Will you pray that I may have more light, and get away from the control of the devil?

**The Passover Blood.**

*A Sister.*—This morning I was reading of the Passover Lamb, of the blood being a token, and so this afternoon I have been looking away from self to the blood, and I *do* believe He saves me fully.

**A New Salvation.**

*Sister Dennler.*—I know if we reckon ourselves dead to sin, we are alive to God. He is not like ourselves. He never commands us to do what we cannot do. He saves us *now*. The eternal *now*!

Mrs. Palmer at this point requested all those who were fully saved to give a testimony by rising. Nearly every one in the room arose, and joined in singing:

"I ask in confidence the grace,  
That I may do Thy will,  
As angels who behold Thy face,  
And all Thy words fulfil.

Surely I shall, the sinner I,  
Shall serve Thee without fear,  
If Thou my nature sanctify,  
In answer to my prayer."

The meeting on account of the great interest prevailing was extended longer than usual. It closed with prayer by Dr. Roche, and the benediction by Rev. Geo. Hughes.

**FROM A MINISTER'S WIFE.**

(Rejoicing in full redemption.)

Praise the dear Lord, I am just as solid and calm as ever since joy came in the morning. I cannot understand *why* I am so sweetly kept, when I am of so little use as a worker, but I can only trust, and wait, and test. My home work and care take up all my time.

**A GOOD TESTIMONY.**—Mrs. Harriet Stedman, (in her 80th year.) I am greatly pleased with the *GUIDE TO HOLINESS*. Its teachings on the higher life have led me to a more earnest craving for spiritual food. May God bless the reading of it to many hearts.

Prayer is the door forever open between earth and Heaven. Sooner than sound can reach a human ear through the lower atmosphere, the longing desire of the spirit rises to the heart of the eternal Friend. Whether we believe it or not, we are living in an invisible world, where our wishes are understood before our words are spoken.—*Lucy Larcom*.



## THE BROKEN CIRCLE.

The enclosed lines were written under the inspiration of a vision I saw on the Douglas Camp Ground—saw it through tearful eyes. It tarried till I had to write these lines for the cheer of God's saints yet here and in memory of many who are gone.

As I reached the camp on Saturday I met that man of God, Rev. John A. Wood of California. Looking in his face, tears leaped to my eyes—as I remembered, and saw in saintly panorama, the faces of Inskip, Cookman, Wells, Coleman, Lawrence, Dickinson, Joy, and Cullis, all of whom we had known so well. I said, "John, the circle is narrowing." This little poem is the result.

Yours in Him,

JOHN PARKER.

Brothers, the circle is narrowing,  
They are slipping away from us here ;  
The hosts of the holy ones we have known  
Are vastly increasing there—  
There where the strife is ended,  
There where the vision is bright,  
There where the songs of the saved are blended  
With seraphs, who dwell in the light.

In the yesterdays of fleeting time  
Our friendships were many and true ;  
We were filled with brightest hopes sublime  
Of what the future would do.  
That future is here to-day—  
Our losses are many and sad,  
For the holy ones refused to stay ;  
But our hopes still make us glad.

Glad that our life was a part of theirs,  
Our labors on earth together ;  
That we knew them so well through the passing  
years,  
And shall love them so much forever.  
Forever belongs to the faithful—  
Our God hath decreed it so.  
This measureless motive makes us strong,  
For we know to what we go.

Brave souls, when the fight was upon us,  
And the enmities were not a few,  
Ye linked your destiny with us :  
None were truer and braver than you.  
Like the saints of ages hoary,  
Your white flag never trailed.  
Ye believed in God and were mighty,  
For your brave hearts never failed.

And He did not fail to see it,  
Who holds the crowns in His hand,  
Who will give to the faithful thrones of power,  
In that blessed Immanuel's land.  
Ye are gone ; but your works are with us ;  
We walk in the shadows ye cast.  
Your going has made it evening,  
But God will bring morning at last.

## OUR INDIA MISSION.

The nineteenth session of the South India Conference, held at Bangalore, from January 19th to 23rd. Rev. G. K. Gilder, Presiding Elder, in reporting his District, said :

Near Shorapur, the old capital of the Beyder Rajahs, we have had the joy of witnessing a break among the Beyders. One of this tribe, Hanumaya by name, in quest of truth, a few years ago, abandoned his fields and family, and became a *sadhu*, donning the tawny colored garb peculiar to Hindu sainthood, and taking up his abode in a cave. In this capacity he held and taught the doctrines of *advaitism*, declaiming also against caste ; and soon secured a following, chiefly of Beyders, who viewed him, as their *guru*, with great reverence. Last year he came in contact with our preachers in Shorapur ; heard the story of God's great redeeming love ; and accepting Christ, was baptized, surrendering all his *sadhu* trappings and paraphernalia. He is now a humble and loyal follower of Christ, confessing his new found faith and declaring to all—to his former disciples particularly—how the Lord Jesus has had compassion on him and has saved him. His testimony has created quite a stir. Already two of his former disciples have decided for Christ and have been baptized. One of these is the leading Beyder in Hanumaya's native village ; the other being a widow woman whose one end and aim, now that the truth has set her free, is to proclaim the riches of Christ with glowing tongue to all, anywhere and everywhere. Inquirers are multiplying. Even now, a number are reported by our preacher in Shorapur, as ready and asking for baptism.

In a village near Gulbarga, a trader—a Jain—secured a copy of the Scriptures in Kanarese and commenced studying them diligently. His eyes were opened to the sin and folly of idolatry and he hastened to fling his idols out of his house. Not content, he summoned all his friends and neighbors, and read to them from the Holy Book. Ever since, regularly every evening, this man assembles the village folk at his shop door and reads to them the wonderful words of life. In that village to-day, albeit no Christian teacher is stationed there, the people talk familiarly about the different books of the Bible and the leading doctrines of Christianity. They earnestly beg us to send them a teacher.

We are glad that the great work in India is attracting such wide attention, and not the least, the one at Gulbarga, which our friends are aiding. Our dear sister Oliver, of Columbia, S. C., has just sent us another contribution of \$50, the Lord bless her. Another sister in this city, has signified her purpose to support two native missionaries and perhaps to take a scholarship in the native training school in Gulbarga. Thus the Lord is moving the hearts of His people to aid the work. There is room for much more.

If the people of God were fully alive to the importance of the great uprising in India, they would be willing to make any sacrifices to meet the demands. Thousands more would come to Christ if there were missionaries to watch over them.

## THE EDITOR'S STUDY.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness — No Wrath — No Strife—No  
Malice, Enmity, or Evil-Speaking—  
Love, Love—only Love.

THE INVOCATION.—“Grace to you and peace from God our Father and the Lord Jesus Christ, Who gave himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: To whom be glory for ever and ever. Amen.”

### “HEAVENLY PLACES.”

IT is one of the unspeakable privileges of the Christian to be brought into “heavenly places in Christ Jesus.” The apostle in writing to the Ephesians, says :

“And God hath raised us up together, and made us sit together in heavenly places in Christ Jesus ;”

“That in the ages to come He might shew the exceeding riches of His grace in His kindness towards us through Christ Jesus.” Ephes. 2 : 6, 7.

Eminent Biblical authority, says, This phrase, “heavenly places,” is found five times in this epistle and not elsewhere (1 : 3, 20 ; 2 : 6 ; 3 : 10 ; 6 : 12 ; Greek in the Heavenly places. Christ’s ascension is the means of introducing us into the heavenly places, which by our sin were barred against us. If the change made by Christ, Col. 1 : 20. Whilst Christ in the flesh was in the form of a servant, God’s people could not realize fully their heavenly privileges as sons. Now our citizenship (Greek) is in heaven (Phil. 3 : 20.) where our High Priest is ever “blessing” us. Our “treasures” are there (Matt. 6 : 20, 21.) our aims and affections (Col. 3 : 1, 2) our hope (Col. 1 : 5 ; Titus 2 : 13) our inheritance (I Pet. 1 : 4). The gift of the Spirit Himself, the source of the “spiritual blessing,” is by virtue

of Jesus being ascended thither (ch. 4 : 8) we are raised in Christ—the centre and source of all blessing.

This unfolding of New Testament privileges, denotes great spiritual exaltation—of position, character, fellowship, and of hopeful, even glorious outlooks. It brings the redeemed one, even here into intimate communion with the tri-personality of the Godhead—the Father, the Son, and the Holy Ghost—and into close contact with the eternal, where the atmosphere around us is “heavenly,” where the views by faith into the celestial realm are full of joy. But we cannot have these lofty views except we be brought to the “Mount of Holiness” even to the “holiest of all” through “the blood of the covenant.” Standing upon those luminous altitudes, we take up the song :

“The promised land, from Pisgah’s top,  
I now exult to see ;  
My hope is full, O glorious hope !  
Of Immortality.”

In the verses preceding the one before us, the apostle clearly describes the processes of grace by which we are raised to these “heavenly places.”

First of all, they were “quickened,” made alive by the power of Christ : “You hath he quickened.” He found them in His mercy, when they were “dead in trespasses and sin”—a fearful, horrible death indeed ! But He breathed into them His own breath, and lo, they stood upon their feet, alive from the dead !

In their career of sin, “ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.” What a diabolical sovereignty, swaying its death scepter over the children of disobedience. “Among whom also,” continues the apostle, “we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.” What an awful plunge for the creature made in God’s image into the black depths here described !

But, here comes in the miracle of God’s grace and mercy, holding the whole intelligent universe in amazement.

“But God, who is rich in mercy, for his great love wherewith he loved us.”

Even when we were dead in sins, hath quickened us together with Christ"—putting His resurrection life against our body of death, quickening it in all its powers, so that we live and breathe and move in Him, and the apostle puts in this parenthetic clause (by grace ye are saved) and what human or angelic sounding line can go down into those fathomless ocean depths, God's "*rich mercy*" and "*great love*" wherewith He loved us—in Christ?

And now, having traced out the processes of grace as given by the master-hand of the apostle we reach the sublime utterance "And [God] hath raised us up together, and made us sit together in heavenly places in Christ Jesus," and this, surpassingly grand as it is, is not the culmination, for, in "the ages to come," there are to be further and marvelous revelations of the "exceeding riches of His grace."

#### SALVATION AND SUNSHINE.

WE believe in streaks of sunshine being seen in the face. And why not, when written of the saved of the Lord, "They shall walk, O Lord, in the light of Thy countenance?" In our early ministry we were stationed in St. Paul's Church in Jersey City, then in its infancy. We had only 75 members and reinforcements seemed indispensable, and we dashed into an extra meeting to get them. We went *six weeks* without stirring any one to seek God. We obtained plenty of good preaching help, but no results. We had associated with us, a truly holy man. One Sabbath night in the prayer meeting he asked to say something to which we readily assented. He referred to the fact that we had spent three weeks without saving results, but the people seemed attentive to the Word. He thought the difficulty was with the Church and invited members to come forward and dedicate themselves fully to God, and unsaved persons to come too. This broke the ice, seven or eight persons came, and the work went on altogether for four months and 100 were converted. This Brother, Rev. Wm. Ross, has been a devoted member of the New York East Conference many years. He called in at our office recently with a countenance bright as heaven, and we were very glad to see him. May he live long in peace.

#### THE LIVING FOUNTAIN.

A CERTAIN writer says:

"A most important pastoral duty in the Eastern regions is to provide water for the flocks. The living fountain and the flowing stream generally furnish a sure and abundant supply; but these are seldom found in the burning desert, where the Oriental shepherd is often compelled to feed his cattle. In such circumstances, happy is he who finds a pool where his flocks may quench their thirst. Often, as he pursues his journey, a broad expanse of water, clear as crystal, seems to open to his view, and faint and weary under the fierce sunbeam, he gazes on the unexpected relief with ineffable delight, and fondly anticipates a speedy termination to his present distress. He sees the foremost camels enter the lake, and the water dashed about by their feet. He quickens his pace, and hastens to the spot; but to his utter disappointment the vision disappears, and nothing remains but the dry and thirsty wilderness. To such deceitful appearances the Prophet opposes, with admirable effect the real pool, the overflowing fountain, and the running stream, the appropriate symbols of those substantial blessings of grace and mercy that were laid up in store for the Church of Christ in the last days: "And the parched ground" (or the scorching heat) "shall become a pool, and the thirsty land springs of water. I will open rivers in high places, fountains in the midst of the valleys; I will make the wilderness a pool of water."

We live in the bright Gospel days, the days of abundant waters, fountains and rivers. The royal proclamation has gone forth: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The thirsty millions of our world need to have their burning thirst assuaged. And here is the abundant provision which has been made for them. The river of the water of life, clear as crystal, is flowing. It is ours to make it known to those who are dying with thirst to come to the living waters and drink abundantly so that they shall never thirst again.

Having ourselves tasted of the sweetness of these waters of life and salvation, we are under the strongest obligation to give good tidings to those that are afar off and ready to die.

We are to cry to the thirsty millions and say "Come!" And we shall not be satisfied unless some do come.



## A PURE CONSCIENCE.

REV. DR. WILLIAM BATES, who has written a most excellent treatise on "*Spiritual Perfection*," says:

"To prefer the testimony of an unrepenting conscience in the sight of God, before the esteem and praise of men, is an argument of excellent grace. There are many whose virtue has never appeared so bright in public view, nor gone so far, had not vanity attended it; for the relish of praise they will do praiseworthy things. But when a person, with religious constancy, proceeds in the way of holiness, and of his universal duty, though he is exposed to the imputation of folly, and consequently the scorn of the world; yet will not neglect his duty to preserve his fame, but fully and finally perseveres in his obedience to God, he is proved to be a saint. He loves goodness for its own sake, without mercenary mixtures; and despises all temporal considerations that are inconsistent with it. The apostle declares, "It is a small thing with me to be judged by man's judgment." His ambition was to be accepted of the Lord, whose favorable testimony of his fidelity would be his eternal honor, before the glorious and immense theater of angels and men, at the great day. He chose to be among God's treasures, though despised as the offscouring of the world."

Here therefore is held out before us a prize of exceeding value, a *pure conscience*. The first thing is to obtain such a conscience. How? The apostle tells us plainly: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with a pure water." Our *evil conscience* sprinkled by blood divine is made *pure*, and being thus purified we must guard it with holy jealousy by steadfast, loving obedience.

We may be assured we shall not retain our treasure, the purchase of our Saviour's blood, without diligent watch-care. We are liable constantly to Satanic surprises, and to a breaking in of this evil world which is "no friend to grace to help us on to God." So we need ceaseless watchfulness, and dependence upon divine strength. We had better die any time than surrender "a good conscience." So the holy martyrs determined, and counted it not dear to sacrifice their lives for Christ's sake. And if need be we should be ready to be partakers of Christ's suffering. If we suffer with Him we shall reign with Him.

## ANOTHER CROWNED VETERAN.

REV. W. C. WILLING, D.D. late of the New York Conference, formerly of the Rock River Conference, Ill., has claimed through the blood of the Lamb, his immortal crown. He was suddenly translated from the parsonage in Margaretville, N. Y. to his home above.

Dr. Willing was born in Chautauqua County, N. Y., August 30, 1829. When a boy he strayed into a Methodist meeting and was converted. In 1853, he was married to Jennie Fowler, sister of Bishop Fowler. He connected himself with the Genesee Conference, and for seven years had a successful ministerial career in New York. He was then transferred to the Rock River Conference, and occupied prominent pastoral positions, for fifteen years in the presiding Eldership, showing that he largely enjoyed the confidence of his brethren. In 1889 he was transferred to the New York Conference, and filled pastoral charges in New York City, but these were five years of considerable physical suffering, and at the last Conference he was assigned to a country charge, in the hope that his health would be improved and that he would have a still further extended career of usefulness—but in the order of a wise and gracious providence, he received the summons to the throne and the crown.

This beloved servant of Christ, had a noble physique, and a mind of no ordinary strength—intellectually he was well poised, having given himself largely to reading, attained considerable culture.

But the crowning feature of his character was his entire Christian consecration and unswerving loyalty to Jesus. About forty years ago he entered into the experience of perfect love, and thence forward was a clear witness of this abundant grace—his life amply sustaining his testimony.

Dr. Willing has been often seen at the National Holiness and other Camp Meetings, heartily co-operating in the efforts to spread the great salvation. We first met him at the Des Plaines Camp Meeting.

His work is done. He has kept the faith. The victory is won. His entrance through the gate into The City was suddenly made.

## A PATRIARCHAL ARRIVAL.

A PATRIARCHAL friend and brother, venerable in appearance and ripe for the heavenly glory, has recently reached his home in the Celestial City. We have reference to Dr. I. M. Ward, of Newark, N. J. He had well nigh rounded up ninety years of pilgrim life. As he entered the City of the great King, there must have been great joy among the holy angels and the redeemed of the Lord.

We have known Dr. Ward many years, and have regarded him as one of the most saintly men of our acquaintance. He has been especially endeared to us because, when our health failed while Presiding Elder, in consultation with our family physician, he advised a trip to Europe, which was the means of saving our life and prolonging our term of service for The Master.

Dr. Ward has been associated, more or less, with Ocean Grove, since the beginning. In the early years he had a large tent where social meetings were held, which was known as "*Dr. Ward's Tent*." Many people gathered there and were greatly profited by the "Bible Readings" and other exercises.

The dear doctor spent last summer at the Grove, occupying his home-like cottage on the sea front. He and his beloved companion, with whom he had been sweetly united for about *sixty-five* years, were in almost daily attendance at the morning Holiness Meeting in the Tabernacle, deeply interested in all the proceedings. He was not able to take part, but his shining face, luminous with the glory of God was an eloquent testimony.

For some years past, Dr. Ward has been specially emphasizing New Testament teaching concerning the gift of the Holy Ghost in His fulness of manifestation. In this interest he has published a periodical quarterly, entitled "*The Salutation*," which went to 20,000 people, Christians of all denominations whom he was seeking to lead to the reception of the Pentecostal baptism of the Spirit.

We had hoped to be present when his earthly remains were committed to their last resting place, but were providentially hindered. In the quiet of the cemetery they rest until Jesus bids them rise.

## OTHER DEPARTED LOVED ONES.

DAVID RUNNELLS, was born in Portland, Me., March 5th, 1809, and departed this life in Whitefield, Ill., at the home of his daughter Mrs. Addie Brokaw, Dec. 10th, 1894. He was a member of the M. E. Church for nearly seventy years, and never wavered in his belief in the Lord Jesus Christ. He was a class leader or steward for nearly fifty years, and a most generous supporter of the Church, and ready for every good work. His life was peaceful, and his end was peace. The transition to his home above was as tranquil as a summer sky. The legacy of a good name and a godly life he leaves to his four sons and two daughters. The neighborhood, and the world in which he lived is better, for his holy and devoted life. His pastor, Rev. Vincent Sten, conducted the services, the text from Acts 13 : 39. Rev. B. E. Cauffman also made an address.

MRS. M. B. STABLER was born Oct. 15, 1823, and reached her heavenly home Dec. 5, 1894, aged 71. She joined the Church when twelve years old. Her Christian life has left its indelible impression on our minds, and has been an inspiration to my life as well as to the community in which she lived as an active worker for the Lord.

THE Lord is calling His children home. He never makes any mistakes. We are often mystified by the removal of those who give promise of extensive usefulness, or, who are in the midst of a successful career. But we may be sure the Lord doeth all things well.

Of late some bright stars have been stricken from the firmament of the Church militant, but they shine with greater brilliancy in the Church triumphant.

Dr. Gordon, of Boston, an able minister of the Baptist denomination; Dr. Taylor, formerly pastor of the Broadway Tabernacle, in this city, a mighty preacher; Rev. Dr. Enoch Stubbs, of our own Church, and of the Philadelphia Conference, a pure, devoted and lovely spirited man—these are among the recent arrivals in the eternal city. Their departure makes great gaps here, but they shine in the ranks of the white-robed on high.

It becomes those who are permitted to linger here to buckle on the Christian armor more tightly and betake themselves to valiant service in the field. The foes are strong and they are defiant. But, under the great Captain of our salvation we may "clear our way through all, and o'ercome at last."



## OUR COUNCIL CHAMBER.

**A WISE RESOLUTION.**—"I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust."

—Psa. 91: 2.

*"This God is the God we adore,  
Our faithful, unchangeable friend,  
Whose love is as great as His power,  
And neither knows measure nor end."*

## THE JOY OF THE LORD.

The joy of the Lord is your strength.

—Neh. 8: 10.

*The definition and utility of holy joy.*—"The joy of the Lord." 1. From Him. (Gal. 5: 22.) True joy is one of the sweet "comforts" of "the Comforter." (Psa. 94: 19.) 2. In Him. (Rom. 5: 11; Phil. 3: 1.) In living for Him. For what joy so pure as the life for God. (Psa. 21: 1; 1 Thess. 2: 19, 20; 3: 9.)

*"Light is sown for the righteous, and gladness for the upright in heart."*—Psa. 97: 11.

Light seed is sown in the vale of fogs; though often hidden, seed-like, for a time under dark clouds of sorrow, it is only taking root in the chastened heart; soon it will appear and bring forth the fragrant flower and mellow fruit, and bloom and grow sweetly and usefully in the garden of God.

*"Well done, thou good and faithful servant: enter thou into the joy of Thy Lord."*—Matt. 25: 21.

Heaven is the place of calm, consummate, and unruffled joy; the joy of rest, of communion, of reward. Here, indeed, we have "strong consolation;" (Heb. 6: 18.) but the sun often goes down before noon; the joys of heaven are as perfect as eternal, as satisfying as they are certain.—*Scl.*

**AN IMPORTANT PRECEPT.**—*And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*—Ephes. 4: 30.

Very important and precious are the relations which the Holy Spirit sustains to Christian believers. The apostle states one in this passage, a vital relation. He is the Holy Spirit of God, "whereby ye are sealed unto the day of redemption." This seal denotes divine proprietorship, guardianship, and safe conveyance. If we are in Christ and sealed by the Holy Spirit, none can pluck us out of His hand. But we may ourselves brake these bonds. The Holy Spirit is easily grieved. He is the tender, loving Spirit, and we need to be careful lest we grieving Him force Him to depart. This may be done in many ways, and we should be very careful to heed His monitions, to respond to His gracious drawing, and "walk in the Spirit."

## QUESTIONS ANSWERED.

(We shall be gratified to have our readers, during this year, send us questions on points which may be troubling their minds, and we will endeavor to help them in their difficulties.)

**Question 1.**—A Brother in Montana inquires, What it is to think no evil, as written in 1 Cor. 13: 5.

**Answer.**—Able Bible writers say, "*Thinketh no evil,*" imputeth not evil—the evil which actually is there. (Prov. 10: 12; 1 Pet. 4: 8.) Love makes allowances for the falls of others, and is ready to put on them a charitable construction. Love, so far from devising evil against another, excuses "*the evil*" which another one inflicts on her—*doth not meditate upon evil* inflicted by another, and in doubtful cases takes the more charitable view.

**Question 2.**—What is the meaning of "*believeth all things?*"

**Answer.**—Unsuspectingly believes all that is not palpably false, all that it can with a good conscience believe to the credit of another.

**Question 3.**—A minister in Maine asks: Can a Christian use tobacco?

**Answer.**—We think this question is effectually answered by reference to 1 Cor. 10: 31. Let a man when he is about to smoke stop and ask himself this question: Can I do this to the *glory of God*? Or, without asking the question, let him ask his wife to bring his pipe or box of cigars, saying, "I want to smoke a little for the glory of God, in the name of the Lord Jesus." We think it would be difficult, if not impossible, for a Christian to give such testimony as that.

**Question 4.**—A Brother in Michigan sends the following:

1. What is meant by saying, Mr. A. or B. is a member of the M. E. Church in *good standing*?

**Answer.**—Nothing against him. Has a clean record.

2. Will a man who has the blessing of holiness commit a known sin the second time—if so, is it a sign that he has not received the experience of entire sanctification?

**Answer.**—It is possible he may, but a rare case. A sanctified man who has been once drawn into known sin, ought to set a double watch, and he will, but after all, he may fall into the sin the second time, it may be his besetting, "or, well circumstanced sin," and hence the need of special *watchfulness*. It does not say positively that he has not experienced entire sanctification, but it may be well to review the ground and be sure of it.

3. In Wesley's sermon on "Justification by Faith" there is this clause: "For it (faith) is the gift of God." Is that true in salvation?

**Answer.**—Yes. That is, the *power* to believe is given to us of God, but it is ours to exercise it. God gives us power to see but we may open or close the eye.



## THE CLOSET HOUR.

MOTTO FOR THE MONTH.—“Unto thee lift I up mine eyes, O thou that dwellest in the heavens.”—Psa. 123: 1.

“O my God, how Thy salvation  
Fills my soul with peace and joy,  
Patience gives, and consolation  
Which the world cannot destroy.”

## DAILY BIBLE CALENDAR—APRIL.

1. II Peter 1: 10; II Peter 1: 10; Psa. 90: 14; Phil. 4: 20.
2. I Tim. 6: 11; II Sam. 23: 5; II Sam. 7: 28; Psa. 68: 3.
3. Col. 3: 2; Neh. 4: 20; I Kings 8: 41-45; Ephes. 3: 20-21.
4. Jude 20; Heb. 10: 23; Num. 11: 17; Psa. 71: 15.
5. I Peter 2: 9; Ezek. 36: 29; Psa. 119: 66; Psa. 54: 6.
6. II Thess. 3: 13; Col. 3: 24; Psa. 119: 28; I sa. 38: 19.
7. II Tim. 2: 3; Rev. 3: 21; Jer. 12: 3; Psa. 13: 5.
8. I Cor. 15: 34; II Cor. 11: 2; II Thess. 1: 11; Psa. 75: 1.
9. Lam. 3: 40; Jer. 21: 7; II Chron. 30: 18; Psa. 47: 7.
10. I Pet. 1: 17; II Peter 3: 13; Psa. 3: 1; Isa. 43: 21.
11. James 1: 4; Heb. 6: 15; Psa. 38: 13; Psa. 36: 6.
12. II Tim. 1: 13; Psa. 145: 20; Psa. 86: 17; I Chron. 16: 27.
13. John 14: 1; John 14: 2-3; Psa. 38: 1; Psa. 135: 3.
14. I Peter 4: 4; I Peter 3: 12; Psa. 55: 16; Psa. 150: 6.
15. John 3: 7; Phil. 1: 6; Psa. 141: 9; Psa. 128: 1.
16. Deut. 1: 21; Deut. 1: 30; Deut. 3: 21; Psa. 31: 23.
17. Gen. 31: 16; Deut. 31: 8; Psa. 39: 7; Psa. 48: 1.
18. Num. 14: 9; Isa. 42: 6; Matt. 6: 10; Psa. 66: 20.
19. Jer. 7: 23; Exod. 19: 5; Psa. 140: 1; Psa. 147: 7.
20. Exod. 14: 15; Exod. 33: 14; Jer. 14: 9; Psa. 69: 34.
21. Matt. 19: 17; Psa. 19: 11; Num. 10: 35; Psa. 111: 10.
22. Deut. 4: 23; Deut. 4: 20; Heb. 13: 20; Rev. 19: 7.
23. Isa. 56: 1; I John 2: 25; I Chron. 21: 17; Psa. 103: 21.
24. John 13: 15; John 13: 17; Psa. 33: 22; Psa. 117: 2.
25. Phil. 1: 10; Rev. 3: 4; Psa. 69: 1; Psa. 115: 1.
26. Luke 17: 10; Matt. 21: 22; Psa. 77: 2; Psa. 57: 9.
27. Ephes. 4: 15; I John 4: 18; Phil. 1: 9; Psa. 35: 27.
28. Heb. 13: 1; Heb. 6: 10; Ephes. 6: 21; Jer. 33: 11.
29. I Tim. 4: 12; Psa. 121: 3; Psa. 25: 5; Isa. 52: 8.
30. Matt. 28: 19, 20; Matt. 28: 20; Psa. 44: 26; Psa. 66: 8.

## OUR PRAYER UNION.

The members of the “Guide Prayer Union” will please observe,

TUESDAY, APRIL 16th,

as the day for special prayer for the families of those represented in *The Union*, for the spread of holiness, and for those engaged in the diffusion of the literature of Holiness. The Scripture for the day is Psalm 121st, and the hymn to be read or sung, No. 551 in the Methodist Hymnal. We would like to have all the subscribers to the GUIDE engaged on the day named in special prayer.

## SPECIAL REQUEST:

That the fear of God may come upon our rulers, so that they may rule in righteousness, and the public good be secured.

## REQUESTS BY LETTER:

E—For a brother partially insane—a blacklist.  
New Jersey—For a minister longing for the fulness.

## TOPICS FOR CLOSET STUDY.

THE DISCIPLES IN THE SHIP.—Read Matt. 15: 22-33. The points to be observed are: 1. The severe storm, 24 v. 2. Jesus walking on the sea, the disciples’ terror, and His assuring words, 25-27 vs. 3. Peter’s request granted, his lack of faith and the result, 30 v. 4. The Master’s kindly interposition, v. 31. 5. The results, vs. 32-33. Gather from the narrative some lessons.

CHRIST’S COMPASSION.—Read Matt. 15: 32-39. Note 1. Christ’s declaration and its reason, 32 v. 2. The inquiry of the disciples, 33 v. 3. Christ’s response and His directions, 34-36 vs. 4. His acts. 5. The results, 37-38 vs. 5. The dismissal of the multitude. What does this narrative teach us in its several parts? Note down the lessons.

DUTY TO CIVIL RULERS.—Read Matt. 17: 24-27. Observe these points: 1. The inquiry made to Peter, 24 v., and his answer. 2. The conversation of Jesus with Peter. 3. His instructions to Peter, 27 v. 4. How does the conduct of Jesus on this occasion show our relations as Christians to the civil powers?

CHARITY BEGINS AT HOME.—A minister was soliciting aid for foreign missions, and applied to a gentleman who refused him with the reply: “I don’t believe in foreign missions. I want what I give, to benefit my neighbor.” “Well,” replied he, “whom do you regard as your neighbor?” “Why, those around me.” “Do you mean those whose lands join yours?” inquired the minister. “Yes.” “Well,” said the minister, “how much land do you own?” “About five hundred acres.” “How far down do you own?” “Why, I never thought of it before; but I suppose I own about half way through.” “Exactly,” said the clergyman, “I suppose you do, and I want the money for the New Zealanders—the men whose land joins yours at the bottom.” *Mission Studies.*

THE CHURCH OF CHRIST MUST STRIKE THE BLOW.—If this evil is to be effectually dealt with you must not look to the world or the legislature to take the initiative, *the Church of Christ must strike the blow*. Upon the Christian, above all, has the commission been laid: “Take up the stumbling-block out of the way of my people.” (Isa. lvii: 14). To shrink from it is disloyalty, to falter is to sin, to resist selfishly, indifferently, is to court the condemnation, “Inasmuch as ye did it not unto the least of these ye did it not to me.”—Canon Wilberforce, on the *Liquor Traffic*.

If your gifts are few and meagre, despise them not, but use them faithfully.

## MONTHLY REVIEW.

## THE HOME FIELD.

There have been some notable events since our last issue with an important bearing on the extension of Christ's Kingdom. Among these we may name first, the *farewell services* in New York, on the occasion of the return of Gen. Booth to England. The first service was on Monday evening, February 24th, in *Cooper Union*, and was denominated *A Holiness Meeting*. Gen. Booth gave an admirable address on being "*More than conquerors*." Then an altar service followed, conducted by his traveling companion, Col. Lawley. His methods are peculiar and very effective. Scores came forward as seekers, some believers to be sanctified wholly, backsliders to be reclaimed, and penitents for pardon. It was a time of power and victory. We have been in all sorts of Holiness meetings, but never saw one equal to this, in some respects at least.

On Tuesday evening the great popular gathering was in *Carnegie Hall*, and it was crowded from the lower floor to the dome. The enthusiasm was immense. Gen. Booth spoke over an hour, and then evidently worn by his long arduous tour, threw himself into it with his usual energy. He made telling points, which elicited great applause. One of these was when he referred to the *higher criticism*, which was apparently casting shadows on "*The Old Book*," but, said he, "*The Salvation Army sticks to The Old Book from Genesis to Revelations*," and when he appealed to his comrades they responded with a volley of *Amens*. The occasion altogether was one never to be forgotten.

**REVIVALS.**—There have not been such numerous and extensive revivals during the winter months as could be desired, but it is true now as ever, "*According to your faith it shall be done unto you*." The churches do not have more than they desire and believe for in the way of soul-saving. We gather the following tidings from exchanges:

*New York*.—Church of the Saviour, P. Germond, pastor, 46 probationers received; Janes Church, W. F. Brush, pastor, 50 conversions; 17th Street, A. McLean, pastor, souls being saved; Asbury C. S. I., W. W. Vandenhoff, pastor, 50 conversions. *Buffalo, N. Y.*—Asbury Church, Dr. Purdy, pastor, 80 probationers. *Knoxville, Iowa*.—W. F. Mair, pastor, 200 accessions. *Woodland, Cal.*—W. F. Warren, pastor, in a blaze of revival. Many sanctified wholly, and sinners converted. *Nashua, Iowa*.—M. H. Smith, pastor, 130 conversions. *Mason City, Ill.*—Jas. A. Burchitt, pastor, 86 conversions in two weeks; over 900 conversions in Jacksonville District, Illinois Conference. *Marshalltown, Iowa*.—Under the labors of Bro. Potter Miller, 500 have started in the Christian life (in hope they will go through). *Emerson*.—R. E. Shaw, pastor, 85 conversions.

## THE FOREIGN FIELD.

*Japan*.—The M. E. Mission has at present in active work, including the ladies of the Woman's Foreign Missionary Society, forty-three missionaries, with one recruit on the way, and upward of ten on furlough in America. Our work extends from the Hokkaido in the north to Nagasaki in the south, the centres of operation being, for the most part, Hakodate, Hirosaki, Sendai, Yonezawa, Nagoya, Nagasaki, Yokohama and Tokyo. At all these points we have two or more American missionaries at work. Our schools number eleven in all, including the Theological Institute at Aoyama, Tokyo. Upward of eighteen of our missionaries are more or less directly engaged in evangelistic work, two of us have charge of the publishing and literary work, including the treasury, while the remainder are more directly engaged in the schools. Quite a number, however, seek to combine the two objects and methods in their daily toil.

*Northwest India*.—The Northwest India Conference was organized at Agra, January 18, 1893. During 1893 there were 9,810 baptisms, and during 1894 about the same number. In January, 1894, there were reported 4,850 members, 14,914 probationers, and 18,926 Sunday School scholars. A report forwarded in November gives 5,050 members, 14,610 probationers, and 21,329 Sunday School scholars.

*Mexico*.—The Mission in Mexico was commenced in 1873 and was organized as a Conference in 1885. The report for the year 1894 shows 4 new congregations, 324 more members, 295 conversions, 368 baptisms, \$7,218.95 collected for self-support, and collected for all purposes \$13,599.32. The Mission has been reinforced by Rev. W. C. Evans and wife, and has lost Rev. S. P. Craver, D.D., and wife, Dr. Craver having been transferred to the Iowa Conference.

*Africa*.—Africa has a future. For "169,733 ounces of gold produced in one month, valued at £584,311, or an average of five tons of pure gold, valued at £4,611,732 sterling per annum; a gold reef 45 miles long; a town eight years old with a population of 40,000 Europeans and 40,000 natives; a gathering of men devout and otherwise out of every nation under heaven; a railway 1,000 miles in length to Cape Town—such are some of the facts which have tended to make Johannesburg a place of world-wide interest." And the Wesleyans are helping to care for the spiritual interests of these thronging thousands. Thirteen preaching services are held regularly, and two open-air missions are sustained.

The United Presbyterians of Scotland are adding 7 helpers for their work in Old Calabar, West Africa—2 of them missionary carpenters and 5 young women, 2 being zenana missionaries, and 3 trained nurses.

The signs of progress in all foreign fields are encouraging to Christian faith.



## EDITORIAL BRIEFS.

**THE MONTH OF SHOWERS.** "April showers" are often spoken of as refreshing and fructifying to the earth, producing "May flowers." Why should it not be so *spiritually*? We need special refreshings from the presence of the Lord, and there will surely follow flowers and fruitage.

**A TESTIMONIAL.**—Rev. William McDonald, recently celebrated his 75th birthday. A suitable testimonial was presented to him on the part of the Boston Preachers Meeting, which was very welcome to the heart of our dear brother. He is in retirement from public service, but he has made an honorable record, and now calmly awaits the summons of The King to the heavenly inheritance. May his latter days be full of glory.

"Let him take hold of my strength."—Isa. 27: 5.

*What is God's invitation to Israel, and to you? Accept it.*

**A GOOD WORD.** Mrs. H. D. Weeks, one of our subscribers, writes: "The GUIDE constantly improves, although in the past it seemed to me it could not be improved. It cannot fail to bless those who receive it as a monthly visitor."

—BISHOP TAYLOR is writing his autobiography. It will be a volume of intense interest.

**SHOUTING HAPPY.**—We like to see Christians, and especially ministers, who are in humble appointments. There is one Brother of this sort with whom we are in frequent correspondence, and one of his letters is forcible with *hallelujahs*. Every one of them is like a burst of sunshine direct from heaven. There are bright crowns awaiting itinerants who have gone to glory through hard appointments.

**THE COMFORT OF THE SPIRIT.** Mrs. Rev. J. Howd, of Camden, N. Y., wrote us: "My heart is melted and broken in the loss of my sainted husband, and yet I rejoice in the presence of the Lord Jesus and the Comforter. O, I am so glad we still have holy men of God to lift up their voice and show the people their transgressions and their high calling. Dr. Reddy was long our godly Presiding Elder; his preaching gave no uncertain sound, but was in the Holy Ghost. I feel my loss in his death, as well as in that of my dear husband, for he has been so ready to assist and comfort in every possible way."

"Teach me good judgment and knowledge."

—PSA. 119: 66.

*A prayer for every one. If answered it will do great things for us.*

**OUR DEPARTMENTS.**—Rev. C. H. Baker, son of Rev. Dr. Sheridan Baker, of precious memory, is now supervising our "*Home Department*," aided by his excellent wife, and together they are furnishing profitable things, both for the old and young. "*The Chapel Service*" so well supplied with edifying matter by our good friend and Brother Dr. Simmons, we are sure is appreciated.

**NEVER CAN TELL.** Bro. K. A. Allison writes: "I never can tell you what a blessing the GUIDE has been to me. [I have gained strength spiritually in reading its pages, and I pray daily God to enable you to continue to use your pen for His glory. Jesus is my dearest friend. I love Him with my whole heart. I ask Him to help me trust Him, and He sweetly and tenderly answers me. *Precious Jesus!*"]

**CHEERING TO US.**—Our only son, *George Mead* is a member of the Des Moines Conference, made up of as sturdy a set of Methodist preachers as can be found. We visited them in their annual session two years in succession and had a glorious time. *George* is stationed at *Leon* and at last accounts was in the midst of a powerful revival, at that date 60 had professed conversion—we hope it is 100 now. These tidings cheer us, and we hope the people will pray for our boy that he may have a sweep of salvation wherever he goes. He has been aided in the work by Brother Smith, a son of Presiding Elder W. T. Smith, who has done such noble work on the line of Missions, giving the Conference a splendid reputation for liberal princely giving.

—GOOD TIDINGS are coming to us from sisters *Isabella Leonard* and *Mrs. Osborn*. They are improving in health. We saw in the number of the last *South India Conference* that Brother Osborn was to supply an appointment. We shall be glad to receive contributions for *Mrs. Osborn's Missionary Training Institute*, in her absence.

**TWO NEW BOOKS.**—Hunt & Eaton have just issued a new work "*OOWIKAPUN, or how the Gospel reached the Nelson River Indians*," By Rev. Egerton Ryerson Young, Author of "*By Canoe and Dog Train*." This latest volume is full of interest. Price, \$1.00. Also, *THE NINE BLESSINGS*. By Mary Harriet Norris. An interesting story. Price, 75 cents.

**MRS. PALMER** has been favored of the Lord so that she has been permitted to lead the meeting for a succession of weeks. At the one just before this writing, she was not able to attend, but the Lord revealed Himself graciously—a report of it appears in this number. But the people are always disappointed when the honored leader is absent. May the Lord spare her as long as it will be for His glory. Let the people pray.

**STILL IN MIND.**—We have referred in time past to the fact that we expected to publish *A History of the Modern Revival of Holiness*. According to the plan proposed in our mind it will be quite an elaborate work, of course requiring time and careful research. We still have it in remembrance. We have not been situated of late so as to prosecute the work vigorously, but we trust to be able to do so in the near future. We greatly desire to accomplish this work before we go hence, if God permit. The Lord graciously direct.



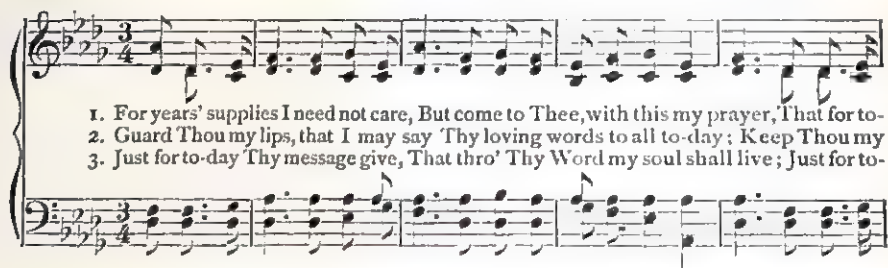
## Our Choral Service.

"I will bless the Lord at all times: His praise shall continually be in my mouth."

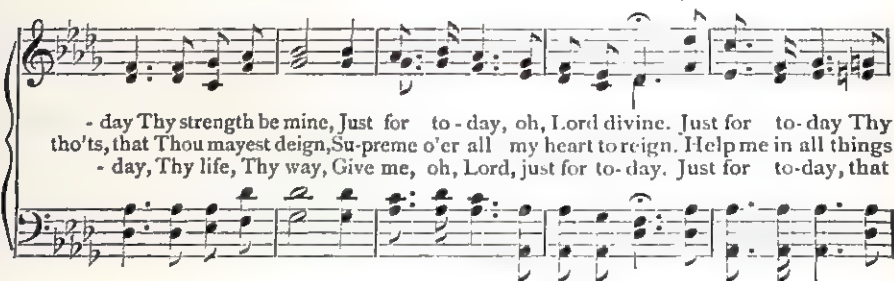
Psa. 34: 1.

### JUST FOR TO-DAY.

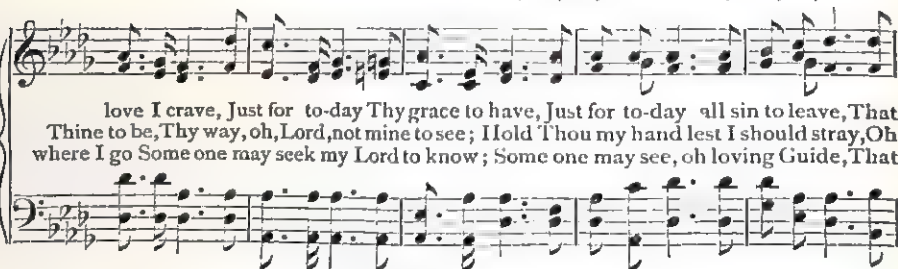
Words and Music by Mrs. C. H. WOOLSTON.



1. For years' supplies I need not care, But come to Thee, with this my prayer, That for to-  
 2. Guard Thou my lips, that I may say Thy loving words to all to-day; Keep Thou my  
 3. Just for to-day Thy message give, That thro' Thy Word my soul shall live; Just for to-



- day Thy strength be mine, Just for to-day, oh, Lord divine. Just for to-day Thy  
 tho'ts, that Thou mayest deign, Su-preme o'er all my heart to reign. Help me in all things  
 - day, Thy life, Thy way, Give me, oh, Lord, just for to-day. Just for to-day, that

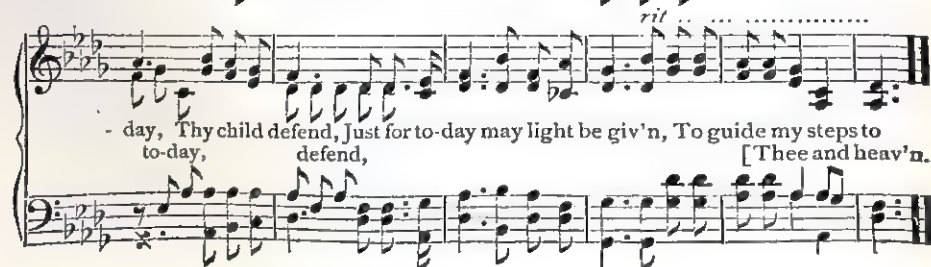


love I crave, Just for to-day Thy grace to have, Just for to-day all sin to leave, That  
 Thine to be, Thy way, oh, Lord, not mine to see; I hold Thou my hand lest I should stray, Oh  
 where I go Some one may seek my Lord to know; Some one may see, oh loving Guide, That

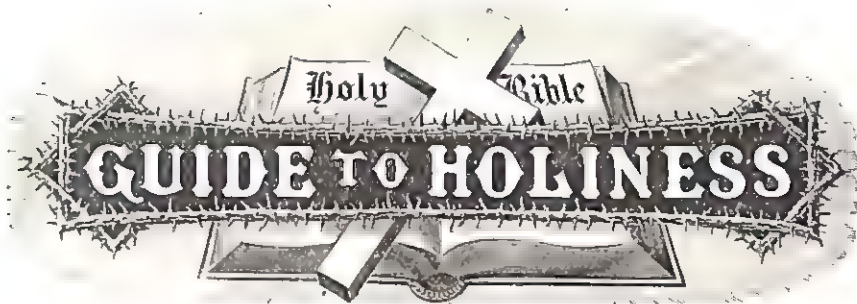
#### CHORUS.



I may not Thy Spirit grieve. } Just for to-day, my Saviour, Friend, Just for to-  
 be my Help—just for to-day. }  
 Je-sus keeps, what-e'er be-tide. } to-day, My Friend,



- day, Thy child defend, Just for to-day may light be giv'n, To guide my steps to  
 to-day, defend, [Thee and heav'n.



MAY, 1895.

THE PEARL TEXT. "The righteousness of Thy testimonies is everlasting; give me understanding, and I shall live."—Psa. 119: 144.

"The starry firmament on high,  
And all the glories of the sky,  
Yet shine not to Thy praise, O Lord,  
So brightly as Thy written word."

"The hopes that holy word supplies,  
Its truths divine and precepts wise,  
In each a heavenly beam I see,  
And every beam conducts to Thee."

#### GOSPEL PARAGRAPHS.

"Unto his people."—I Luke, 77.

We closed our last Gospel paragraph in the April number with this sentence, "To give knowledge of salvation," and above is a continuation of the passage, "Unto his people"—with this added sentence: "By," or for, "the remission of sins." This is a great gift, "the remission of sins." John was sent to announce this as the act of Jesus the Redeemer. It is justification through faith in His blood.

"The tender mercy of our God."—v. 78.

This is the sole spring, necessarily, of all salvation for sinners. It is through the abounding mercy of God that a way of salvation for sinners is opened. The second member of the passage is, "the dayspring from on high hath visited us." Commentators say "either *Christ Himself*, as the Sun of righteousness." (Mal. 4: 2) arising on a dark world or, the light which He sheds. The sense, of course, is one. This tender mercy of God is the sole spring, necessarily, of all salvation for sinners.

"Light to them that sit in darkness."—v. 79.

The whole passage reads, "To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace." This is a sad picture of the world out of Christ—"sitting in darkness, and in the shadow of death"—the feet traveling out of the way of peace. But the light has come, in the face of Jesus Christ, to dissipate the "darkness."

"And waxed strong in spirit."—v. 80.

"And the child grew" (John) "and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." A concluding paragraph, indicating, in strokes full of grandeur, the bodily and mental development of the Baptist.

"In the deserts"—probably the wilderness of Judea whither he had retired early in life, in the *Nazarite* spirit, and where, free from rabbinical influences and alone with God, his spirit would be educated, like Moses in the desert, for his future high vocation.



"The law of Thy mouth is better unto me than thousands of gold and silver."

—Psa. 119: 72.

*"Jesus, Thy servants bless,  
Who, sent by Thee, proclaim  
The peace, and joy, and righteousness  
Experienced in Thy name."*

## "MUCH FRUIT."

BY REV. CHARLES W. L. CHRISTIEN.

TEXT.—"Herein is my Father glorified, that ye bear much fruit: so shall ye be My disciples."  
John 15: 8.

**T**HESE suggestive words from the lips of Christ teach several practical truths, each of which could be easily elaborated.

First, they tell us that *Christ expects much fruit of goodness in the lives of His children.*

All life is a hidden force and is only recognized by an outward manifestation according to its kind. And religion being a life in the soul proves its existence by what The Book calls "the fruit of the Spirit." The order is, life first, then fruit; no fruit, no life.

But the point here is not fruit bearing but bearing "much fruit." When the great Husbandman goes through the vineyard of His Church He will not be satisfied to find a few half-grown grapes scattered here and there. He wishes to see every branch laden with the rich, ripe clusters. Or, to change the figure, He does not wish to see His people just alive in grace, or perpetual "babes in Christ." A babe, as a babe, is a very lovely object, but when one who has lived for twenty years is scarcely bigger than a child, science speaks of an abnormal arrest of development. And we fear that this, in

spiritual form, is no uncommon complaint in the Church. "I have to carry half my members," said a class leader, "they cannot walk alone; and if they are to get to heaven at all I shall have to carry them to the gate." But the fear is that some of them will never reach the gate. We have known believers who have said, with a very questionable humility, that they shall be perfectly satisfied if they can just get behind the door of heaven. But people who say that run a serious risk of finding themselves this side of the door. The fact is the New Testament standard of human life is the noblest of all possible ideals, "filled with the fruits of righteousness." And to ensure the outward fruit Christ has provided for every man a deliverance from all inward sin and a renewal in the likeness of God. The command, never to be disregarded without guilt, is "Be ye holy, for I am holy," and holiness in the heart is the healthy, vigorous root of all possible outward goodness. The "much fruit" can never spring from an unholy inward life, but it will and it must be seen if the plant of holiness is there to produce it.

### II. *This much fruit bearing glorifies God.*

1. It glorifies Him as the Author of the moral law that demands it. If laws are so lax as to permit wrong they reflect discredit upon the legislature that passed them. But the higher the standard which the law sets up the greater the honor it confers upon the lawmakers. Now God's moral law requires all possible goodness in men's daily life. We can never go beyond its requirements, or be better than its demands. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," sum up all the goodness that can ever show itself in human conduct. And whatever fruit may be seen in the child of God is only a fulfilment of the law. But, as Wesley says in his thirty-fourth sermon, the moral law is "an incorruptible picture of



the High and Holy ONE that inhabiteth eternity. It is the face of God unveiled . . . a copy of the eternal mind, a transcript of the Divine nature." And so when, by the possession of a holy nature, the believer bears "fruit unto holiness" he is glorifying the Holy God who requires His moral creatures to be like Himself.

2. But it especially glorifies God as the Author of Redemption. In the Gospel, Christ does not bring down the law to the level of the sinner, but provides means by which "the righteousness of the law may be fulfilled in us." And it is union with Christ that is the source of all the fruit bearing. Before that union takes place the sinner manifests "the works of the flesh," and cannot do anything else. But as soon as the new life is created within him by the power of the Holy Ghost the good fruit begins to appear. Whatever peculiar form the old sinful nature may have taken before, the new nature at once produces New Testament fruit. It can do no other. "A good tree cannot bring forth evil fruit." And when the life of the believer is abundant in good works it is a constant display of the power and blessedness of the Gospel. God has demonstrated the truth of His revelation by "many infallible proofs" which grow clearer with the roll of years. But the grandest proof of the Divine origin of Christianity is that which is patent to all, and for ever unanswerable, the Christlike goodness of the living Church, blooming and ripening evermore before the eyes of an unbelieving world.

And here again we see why the Lord desires "much fruit." If on the walls of a picture gallery we saw only half finished and defective sketches, we should have no great opinion of the artist who exhibited them. But if we found the gallery filled with paintings, each one of which was a very gem of beauty, we should be loud in our praises of the genius that had produced them. And God

does not wish the world to have to judge of His power to save men by manifestations of infantile religion, but by the fullness of grace that He desires to see shining out in transcendent loveliness in every member of His Church.

III. The other truths are contained in the words, "*So shall ye be My disciples.*"

*And this, we take it, means two things.*

1. That much fruit bearing is the outward proof of discipleship. A disciple is one like his master. No one who does not live as Christ did, has any right to call himself one of His disciples. But Christ's life was resplendent with goodness. And the "much fruit" of a Christlike walk and conversation is the only method by which I can prove to the world, and by which the world can recognize, that I am one of His.

2. But it means also that much fruit bearing is the guarantee of continued discipleship. The fact is, no Christian can remain a Christian who does not bear "much fruit." Lower down in the chapter Christ says, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in His love." Now we can easily understand the sentence reversed. If ye abide in my love ye will keep my commandments, but we can also see how true it is that if a man keeps Christ's commandments, bearing the fruit of a holy obedience all along, there will be in that very faithfulness the guarantee of permanent discipleship.

O child of heaven! while men around us are seeking to gain as much wealth as they can, as much social importance or passing enjoyment, let it be our high ambition to gain a fortune of Christlike goodness, that men seeing our good works, the beauteous flowering of a holy heart, may glorify our Father who is in heaven. Let the good fruit cease and the cessation will be the result of previous unfaithfulness causing still further backsliding.

## EXEGESIS.

BY REV. J. H. TIMBRELL.

(Author of "*Through a Glass Darkly*.")*Unrighteousness and Sin.*

## ARTICLE FIFTH.



HE concluding paragraph of I. John, 1, the chapter under review, makes this statement: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We have held that the paragraph preceding it comprising verses 7 and 8, relates to the principle of inbred sin, which is removed through the cleansing efficacy of the blood of Christ as applied through the office of the Holy Ghost; and which can be dealt with in no other way. The idea is complete. The method and result are fully stated. Then St. John turns to another phase of the subject of salvation—the method and results in respect to deliverance from the penalty of the overt act of transgression of the law of God, by means of which we become personally guilty before God.

The method differs from that of the former case. It is not walking in the light, but confession of sins, through which we receive pardon fully and freely exercised by the Father, His faithfulness and justice in the act pointing to the atonement made by the Son. Sin, when once committed, becomes an historic fact, which no power in the universe can ever change. Most assuredly, we ourselves can never change it; when once committed it goes beyond our power forever; nor are we able to offer any satisfaction to divine justice in our own behalf. Christ, in some way, stands in our stead; whether by offering satisfaction to the broken law, by way of expiation, or by meeting the rectoral exigency in the divine government, in some manner not

fully understood, it is not necessary to discuss in this connection; enough for us to know that the emergency has been fully met, by the giving of Himself once for all. Our sins, which gather over us like a thick cloud, blotting out the light of God, and our hope of heaven, may themselves all be blotted out, through the pardoning mercy of God, and the interposition of the cross.

The subject of the pardon, as dealt with in the paragraph is clear save in one particular. The grammatical construction of verse 9 joins forgiveness and cleansing together as the result of confession of our transgressions. How are we to understand this? Is it that this cleansing from all unrighteousness is synonymous with the cleansing from all sin of verse 7, simply requiring us to read into it the condition there expressed? To hold that the cleansing of verse 9 is the same as that of verse 7, taking it as it stands grammatically will give us a Zinzendorfian proof text, and an irreconcilable difficulty with the statement of verse 7, which places cleansing on other ground than that of the confession of our sins.

I have attempted to show in my former articles that there is a recognized distinction between the terms righteous and holy, righteousness and holiness, sin and unrighteousness, that they are not used interchangeably, but that each sustains a fixed relation to the great truths comprised in the scheme of redemption.

Righteousness expresses the state of conformity with the expressed will of God made known in His divine law. Holiness expresses the state of conformity with the holy character of God—the former having to do with our acts and personal guilt, the latter with the results of sin in our essential being. The one relates to that change in our legal relation to God's law, in which by virtue of our submission and the merits of Christ we stand as justified. The other relates to that great moral and spiritual trans-



formation effected in us by the Holy Spirit, by means of which the affections are changed, and the moral nature restored to the divine likeness. Unrighteousness and sin stand as the antithesis of the terms righteousness and holiness. Let this antithetic relation be fully grasped, and immediately both paragraphs will be seen to be in beautiful accord. And while they will, as viewed in this light, disclose profound depths in the redemptive work of Christ which we may not be able as yet to fully explore, they will impress us with the beautiful symmetry of spiritual truth.

The Greek term rendered unrighteousness more clearly expresses this antithetic relation in the original than in our version. It embodies the idea of transgression, or that the state of guilt is the result of personal sin against the law of God. The Greek is *anomia*, lawlessness, and as used in verse 9 is in its proper connection, and is both harmonious and forcible, not relating to inbred sin, but to the results in our life of personal transgression.

St. John says, 5:17, "All unrighteousness is sin," which fact may be readily granted, without in any wise disturbing the relative significance of the terms. Unrighteousness and righteousness are specific terms while sin and holiness are generic. Unrighteousness does not cover all sin. The principle of sin exists in those who are walking in the light as God is in the light, towards cleansing. It is hardly possible to postulate this lawlessness of them at the same time. The principle of sin also exists in the nature of infants, yet I fail to find that they are ever designated as being unrighteous or lawless. The exercise of will, the power of choice, the overt act, which are essential factors of the state of *anomia* or lawlessness, are entirely wanting in child-life.

"My meditation of Him shall be sweet: I will be glad in the Lord."—Psa. 104:34.

## THE RIGHT AND THE TRUE.

BY REV. JOHN PARKER.

I would rather be right with God, and wait,  
Than rule with the wrong to-day;  
For the right is sure to win by and by  
A victory that's coming to stay.

The right is akin to whatever is good,  
The wrong has no right to be.  
The eternal future belongs to the right,  
And that future is promised to thee.

The right is God's plan, the wrong may be thine;  
The right is eternally true.  
And however the fiction of falsehood to-day  
May deceive; let it not beguile you.

It must be that truth and the right shall live on,  
Despite the wrong that prevails;  
That the hope of better things shall remain,  
For God's purpose never fails.

The future eternal! Sublime the thought,  
Shall be ours, with the holy, undying;  
When sea and earth have passed away,  
And death itself—is dying.

O I would rather obtain a conscience clean,  
Than without it acquire great gain;  
For his lot is the best, whose soul is at rest,  
With a record and life without stain.

To be conscious of right and be girded with might,  
To welcome all the cohorts of wrong;  
He will give what I need, my footsteps will lead,  
And His joy fill my spirit with song.

Then I'll sing and not sigh, the grand future is  
We shall walk this earth together, [nigh,  
When wrong and right are forgotten quite,  
God—shall give us—and truth, *Forever*.

Forever! unmeasured by limits of time:  
Forever! that hath no to-morrow;  
O will it not pay to endure for a day  
For the truth and the right, toil and sorrow.

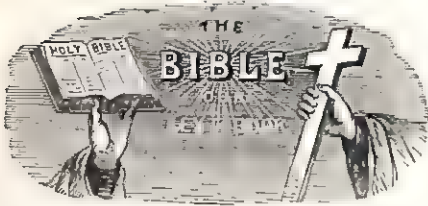
THE great motive forces of the world are its beliefs. To do the works of God, we must begin with believing, and that will lead to the right acts. Faith, as James Freeman Clarke well says, is the mighty steam engine in the basement, which supplies the power for all the machinery in the upper stories.

The world gets its life, not out of the bread that perisheth, but from the intercourse it has with the unseen and the eternal. The whole shape of its civilizations is determined by the beliefs about God which underlie them. As Vico says, a people's idea of the divine supplies both the motive and the goal of its development.—*S. S. Times*,



# THE ABUNDANT LIFE IN JESUS

IN GOSPEL PORTRAITURE.



"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

## PAPERS ON PRACTICAL HOLINESS.

BY REV. CHARLES W. L. CHRISTIEN.

(Our English Corresponding Editor.)

### *V. Christ in the Home.*

**T**HE remark is often made that we never know a man thoroughly until we have lived with him, and it contains no small amount of truth. "Society manners" certainly do not reveal the real manhood. But home-life is life in undress, and if the actual man is ever to be understood at all, he will be discovered in the *abandon* of the home-circle.

Now God would have the essential "beauty of holiness" shine forth pre-eminently in the home. Of course, entire devotion will show itself everywhere. It can neither be hidden nor silenced. It will utter its testimony in professional, commercial, literary, civic or political life. As the dominant life-force nothing will be outside its range. Its heavenly character and beneficent doings will be patent in the "all things" that make up the sum of our existence. It will speak for God amid the wheels of the factory and the wrangling of the mart, in the

sunny fields and the city streets. And so in the quietude of the home its sweet voice shall sing the praises of Him who is its Author.

And certainly in no spot on earth can its real loveliness be more fully seen than there. Holiness has many aspects. It is the loftiest Bible principle; it is whole-souled antagonism to evil; it is stern jealousy for the Lord of Hosts; it is the soul of benevolence and the spring of a thousand blessed activities. But it is also the life of pure love, and must, in the very nature of things find a congenial sphere of expression in the family. For pure love is the parent of all the graces and all the virtues that give to home so powerful a charm. Refinement of feeling and kindness of manner; thoughtful care for others and delicate appreciation of their claims; uncomplaining patience and forbearance; generosity and tender-heartedness; gentleness and self-sacrifice—all these are the natural outcome of pure love. If they are wanting it is because there is not love enough to create them. Emphatically love produces "whatsoever things are lovely," as well as those that are "true," and "just," and "pure," and "of good report." Holiness exalts and intensifies natural affections. The Divine quickens the human. No mother loves her children, no son his father, no sister her brother so ardently as when the heart has been purified from sin and made like the heart of Christ. So that while in the outer life of publicity holiness will always have its appropriate expression, at the fireside it will present many of its most fascinating features. Every one of the Lord's people who is "walking in the light" is to make home a sunnier and more blessed spot. Holiness not discoverable in the home-life would be as much a contradiction as flowers that should never reveal their presence by their fragrance. Nay, if it is holiness it must be recognized wherever it is, and nowhere will it be so manifest as in the inner circle.

Indeed, it will be more appreciated there than anywhere beside. The more the works of God are analyzed and known the more beautiful do they appear. The naked eye can delight in the coloring of the flowers, but put them beneath the microscope and the exquisite penciling of the leaves is a positive enchantment. And the more powerful the lens the more the bright array of beauty stands revealed. They pay for scrutiny. And so the more the goodness summed up in that one word holiness is manifest, the more shines forth its splendor to the glory of God. The testimony of every one dwelling under the same roof as a holy man should be, we know him better than others, and we see the reality of his religion as they do not, and the more we know him the better we esteem and love him.

And in the home, holiness has a glorious work to do. Sometimes good people have forgotten the claims of home in their eager desire for public Christian work. It has occasionally seemed to us as though Christ would have said to some, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." And Paul might have quoted himself and said, "Let them learn first to show piety at home." We must neither neglect home duties for public, nor public duties for home. "These ought ye to have done, and not to leave the other undone." But we may never forget that, amid all our public work, home remains one of the grandest spheres of Christian usefulness. Seed sown there will never be eradicated from the soil. It will go down to the deepest levels, and long after the holy life has closed its earthly course and gone to the higher service yonder, that seed shall fructify, reproducing itself for the good of man and the honor of Christ. The power of a saintly home-life is not to be limited. Holiness in the home is one of the most potent factors to fill the world with good.

### THE MURMURING JEWS.

This record is made at a certain point in the life of Jesus: "The Jews then murmured at Him, because He said, I am the bread which came down from Heaven." It is astonishing how much of this murmuring was indulged. It was because they looked through carnal eyes, hence they failed to appreciate the spirituality of Christ's kingdom. And we too shall often feel a disposition to "murmuring" if our spiritual eyesight is not anointed by the Holy Ghost, we shall fail to apprehend the high reign of Christ's administration.

### LOVE, THE LAW OF UNIVERSAL LIFE.

BY REV. J. S. WIGHTMAN, D.D.

(Pastor of the M. E. Church, South Baltimore.)

#### *The Value of Charity.*



VALUE is ascertained by comparison. This cluster of six brilliant endowments selected from the casket of ambition, eloquence and music, philosophy and self-confidence, philanthropy and patriotism, is thrown in vivid contrast with charity, the solitaire "pearl of great price." All the magnificent achievements of these powers are cast into the balance against the one work of love, and God's decision is, they weigh only as the dust on the beam. The morning star outshines the constellation. Collect all these bright adornments in the genius of one man, let the coal of seraphic eloquence touch his lips, let his cunning fingers sweep harmonious chords, let his eye scan the altitudes of philosophy, let his scientific confidence toss or tunnel the mountains, let philanthropy convert his wealth into pauperism, let patriotism build the rampart of liberty with his ashes; fuse all these endowments into one illustrious personage, yet, the verdict of God forces the conviction upon the envied possessor, "I am nothing." God estimates the great man as an effete cipher of life, an exhausted cinder of



brightness, a well without water, tasteless salt fit only for the dunghill, possessing no moral force to cope with disappointment, no faith to vanquish sin, and no love to diffuse a blessing on his fellow man. His genius may dazzle, but no tone of charity puts his soul in harmony with the chime of love ringing through the universe, and life to him becomes a silent note in the swell of holy rapture, and his history an everlasting blank in the volume of happiness.

Endowments are Christless. Eloquence plays with the passions, and sweet sounds enchant the sensibilities. The outburst of angelic music swelling in rapture, or trembling in cadence through the vault of heaven, if without a note of charity, would be only an orchestra of "sounding brass and tinkling cymbals" vainly attempting to charm a firmament of stars into orbits of symphonies. The love of Christ reaches profounder depths in the heart, calms the raging of wilder passions, exercises misanthropy, and leads man into fraternity with his fellow man. Philosophy cannot take the place of God's love in times of poignant grief. No libation of patriotic blood can purge away a nation's corruption. No benevolence can inspire humanity with the philanthropy of God. Wealth, and fame, and empire, or even the splendor of angelic glory, cannot enrich the happiness of man, nor add one drop of joy to quiet his passion in death. The eye may be fascinated with the splendid pageant, a bauble of glory, but the finger of God punctures the brilliant emptiness and leaves on the ruin of all things the solitary epitaph, "Nothing."

Has man contributed to man anything without God? Blood has been his largest endowment. Hatred introduced history. The first born was a murderer. Nothing can arrest vehement passions and draw mankind contrary to selfish gravity into a lasting brotherhood. The world has failed to humanize itself. Enlightenment does not banish crime. Ages

filtering through history have not issued in purer annals of time. Every lever of civilization has failed in lifting the world to God. The most potent gift of the Almighty in advancing happiness is the endowment of loving our fellow man. God could bestow nothing more. It was giving Himself. "God is love." The nature of God is bequeathed to man.

The craving of an immortal soul cannot be satisfied with even the measureless wealth of earthly things. The soul pants for more. No endowment of genius can rid the mind of evil thoughts. Philosophy cannot extract a rankling thorn. Benevolence cannot eliminate the spirit of retaliation. Justice cannot secure mercy. Self-confidence fails to fortify itself against misplaced friendship. The maddening riddle of providence baffles solution. There is no hope in man. The world lies in ruin all about us. But where reason fails in achieving good, faith advances, and where faith surrenders, charity conquers. Love is alarmed at nothing. No work is too perilous for divine charity. The holy Dove cannot be polluted by sin or affrighted by the devil. She broods over a den of vipers that evil thoughts may die under her pure, white wings; she descends into a heart of flames to quench its raging passions; she nestles in the lion's mouth that Legion may become a little child sitting at the feet of Jesus. God's love illuminates martyrdom and surrenders to no calamity of life. Great men succumb and lay violent hands upon themselves. Reason fails to arrest self-destruction. Cato, on whose shoulders rested the Roman Empire, fell on his sword; Cæsar died in despair; Cicero bared his neck to the sword of a slave; Demosthenes drank poison; Seneca opened his veins in his marble palace; Aristotle cast himself into the sea; Cleopatra died of an asp; Sappho, the queen of song, leaped from a precipice. Why does greatness fail to support itself in disappointment, and in achieving the



true end of life? Something is lacking. It is said, the Iliad is without a villain. The gods and heroes of the tragedy make no distinction between vice and virtue, and set no value on life. Jove appears a god by confusing right and wrong. Suicide was a virtue in Rome. Heathen ethics offered no other escape from despair. Does Christianity afford no securer refuge? Did John on Patmos, or Peter in prison, or Paul at the stake, or Jesus on the cross surrender in despair? Life to them had a divine mission. God was in life. No disappointment crushed their hope. Holy women caressed the flames of martyrdom. Human fortitude bracing itself against misfortune sinks into despair, when divine love calmly reposes in faith. No power can bridge life over to God. Everything falls into rubbish. God does not use the frail material of earthly things in supporting His kingdom, nor does He resort to human policy in achieving His conquest over man. The work is done by himself. At the bar of Pilate charity did not contort divine philanthropy into human strategy in order to rescue even the Son of God. It were better to die a good man than live to break the law of God. Jesus made no eloquent appeal, nor offered a ransom for His life. He stood godlike in silence before the Roman Governor, who proffered one hand to Him, the other to Caiaphas. He made no compromise. Charity offers no premium on evil to purchase a crown. She does not throw herself on the market of circumstances to barter character for fortune. Truth is more precious than life. Martyrdom is love triumphing over evil. Sinking beneath his own weight of sorrow, man cries for help secure as God, and craves His love as the only solace in death. He cannot satisfy himself with the mere embellishments of life. Genius may enchant the esthetic emotions and charm the weary to rest. But deeper in the heart is a want that the largest wealth of endowments cannot redress.

The dull animal sleeps when its hunger is appeased. It has nothing more to crave. Immortal man finds only a swine's heaven in filling himself with the husks of sensual pleasure. His insatiable spirit is befooled by the cry, "Soul, thou hast much goods in store, eat." Carnal things cannot be put to the double duty of satisfying both the body and the soul. They give out. The soul needs something more than this world. It craves the bread of life. History is full of disappointed ambition. Empires lie in ruin. Philosophy cannot grasp the unattainable. Reason defies doubt. God to the mind is an Eternal No, the ill-defined, the unknowable, the undiscovered. Charity translates the Infinite into the Everlasting Yes, the enthroned Love, the True, the Present, the Inviting. This love satisfies the profoundest longings of the soul. "To know the love of Christ which passeth knowledge." It "*passeth*," it reaches deeper into consciousness than the light of the logical understanding. It "fills the soul with all the fulness of God." Philosophy promises no calm to unrest, offers no compensation in death, and points to no hope beyond. "Charity never faileth."

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"THE OLNEY THRESHER.—I well remember, though many years ago, after an evening's prayer-meeting, on conversing with my poor hard-working friend, the Olney thresher, that he mentioned what a severe conflict he had met with in the morning. He was unable to procure anything better for his breakfast than barley-bread and water. 'But,' said he, 'my rebellious heart, aided by the temptations of Satan, would not submit to this poor fare. So after arguing the matter over with myself, and praying to the Lord to strengthen me, I resolved to punish my proud stomach by threshing till I became hungry and thankful; and between eleven and twelve o'clock, I enjoyed my breakfast, and blessed the Lord for my barley-bread and water.'"—*Sel.*

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"'TIS ONE THING to have our sins worn away from the memory, and quite another thing to have them washed away at the Gospel fountain."—*A. Fuller.*

## SOMETHING BETTER.

"Better," says Solomon, "is a handful with quietness, than both the hands full with travail and vexation of spirit."—Eccles. 4: 6.

If you want evidence of this, look in at the humble cottage of the laboring man—the man who fears the Lord. He goes forth to his toil in the morning, and, all day long the smile of the Lord is upon him. He returns in the evening to be greeted by the smiles and caresses of his wife and children. It is a quiet habitation. Then look in at the palatial residence of the rich. They have "BOTH HANDS FULL." But, O what strife, and unrest, and dissatisfaction. No love, no tenderness, no quietness, all the time "travail and vexation of spirit." Let us have the quiet cottage rather than the mansion full of "vexation of spirit."

THE EPISTLE TO THE  
EPHESIANS.

BY REV. JAMES HARRIS, (CANADA).

EPHESIANS III: 14th to 21st VERSES,  
ILLUSTRATED.

"Thou, when thou prayest, enter into thy Closet."  
—Matt. 6: 6.



HIS was our Saviour's instruction to His disciples. Wherever the disciple has a home there God must have a shrine.

Paul had found a hired house in Rome, which for two years became his home. God found and consecrated a chamber in that home where He would meet with His servant.

"There is a place where Jesus sheds  
The oil of gladness on our heads;  
A place than all besides more sweet,  
It is the blood-bought mercy seat;  
There, there on eagle wings we soar,  
And sin and sense molest no more,  
And heaven comes down our souls to greet,  
While glory crowns the mercy seat."

Thirty years had passed since that first prayer had been offered by Paul to our Lord Jesus Christ. No longer the man in the full vigor of life, he is aged with years and somewhat infirm with suffering. But revelation had wonderfully unfolded to him the way of access to

God in prayer. The light of Pentecost had flashed upon Mosaic institutions and temple ceremonies. The material temple was doomed, but a spiritual one rose before his mind. The Jewish priesthood had accomplished its purpose and was passing away, but another priesthood had taken its place. There were still in this spiritual temple an outer court, a holy place, and a most holy. There was still in the outer court an altar with its bleeding victim. In the inner court an altar with its incense, and the innermost place with its ark of the covenant and its seat of mercy or throne of grace. But the great difference was, that the veil had been rent from top to bottom which separated the holy from the most holy place and access was offered freely to every person to pass from the outer court of penitence and confession, into the inner court of justifying favor and peace with God. And from that into the innermost place, where "angels at an awful distance keep and only God is felt and seen." (See Heb. x: 19.) "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a high priest over the house of God." Paul had learned to draw near with confidence in full assurance of faith. We follow him into this holy chamber, burdened with the weight of the care of all the Churches—appalled with the temptations of Satan—groaning beneath the infirmities of the flesh, and longing after greater spiritual blessings upon his Gentile converts. Paul comes boldly to this throne of grace—O that the entire Church might learn this heaven-born privilege! Here the battle of doubt is fully ended, and fear cannot enter. Here prayer becomes communion with the Triune God, and man talks with Him, as friend talks with friend. Here the light shines through and through the suppliant, and nothing is hidden from the all-searching sight of Him into whose



presence he has come. From such a place the saint comes forth, as the warrior armed from head to foot. Here like another Jacob his name is changed to Israel, for as a prince he has power with God and with man, and has prevailed. Richer views of future glory are evolved before him. Grandeur triumphs over the world the flesh and the devil await him. He looks at persecutions and exclaims, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus." He looks at coming sufferings and realizes they "are not worthy to be compared with the glory which shall be revealed in us."

"A PARABLE OF CONTENTMENT.—A violet shed its modest beauties at the turfy foot of an old oak. It lived there many days during the kind summer in obscurity. The winds and the rains came and fell, but they did not hurt the violet. Storms often crashed among the boughs of the oak. And one day said the oak, 'Are you not ashamed of yourself when you look up at me, you little thing down there, when you see how large I am, and how small you are; when you see how small a space you fill, and how widely my branches are spread?' 'No,' said the violet, 'we are both where God has placed us; and God has given us both something. He has given to you strength, to me sweetness; and I offer him back my fragrance, and I am thankful.' 'Sweetness is all nonsense,' said the oak; 'a few days—a month at most—where and what will you be? You will die, and the place of your grave will not lift the ground higher by a blade of grass. I hope to stand some time—ages, perhaps—and then, when I am cut down, I shall be a ship to bear men over the sea, or a coffin to hold the dust of a prince. What is your lot to mine?' 'But,' cheerfully breathed the violet back, 'we are both what God made us, and we are both where He placed us. I suppose I shall die soon. I hope to die fragrantly, as I have lived fragrantly. You must be cut down at last: it does not matter, that I see, a few days or a few ages, my littleness, or your largeness, it comes to the same thing at last. We are what God made us. We are where God placed us. God gave you strength; God gave me sweetness.'" Be contented with your lot.—*Sel.*

### WIST YE NOT?

Joseph and Mary, according to the custom of the Jews, went up to Jerusalem to be taxed. On their homeward journey Jesus was missed from the company. He had gone into the temple and was found "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at his understanding and answers." His mother chided Him for his absence, but He answered, "Wist ye not that I must be about my Father's business?" Know ye not that I have come to execute my Father's commission? He had a high purpose and could not be turned aside—So it must be with us

### HE GIVETH LIBERALLY.

REV. JOHN PARKER.



**I**F I were asked to tell in what respects a Christian man is unlike other men; among other high moral and spiritual qualities, I should say, he is a man of prayer. He lives by prayer; he refers to God by prayer, whatever things are large enough to perplex or test his patience, his faith, and endurance. Many unchristian men say prayers; but only such as are the subjects of the Holy Spirit's grace, plead, intercede, talk with God. I have found this so universally true, that I am never surprised to find that the unsaved and impenitent never pray. They are dead Godwards; and dead men do not pray. Having no spiritual life, no love for God, they have no desire for His communion. Their line of communication with heaven is broken. If sudden calamity overtakes, or danger threatens them, then, in desperation or despair, they fling a form of words—called prayer—out upon the unresponding air, their cry dies in its own echo. No ear or hand of God is nigh to listen and help. For "the sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is His delight. The Lord is far from the wicked: but He heareth the prayer of the righteous." Prov. 15: 8 and 29.

Another fact, like His Divine Master in prayer, he has great fervency of



spirit and a definite purpose. How every devout heart is awed by the marvelous picture drawn by the pen of Paul, "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, was heard." Heb. 5: 7. Can we who are saved in virtue of those prayers do less? What is prayer without fervency—but form without life—words without conviction, incense without fire. The cross of our Divine Redeemer without Gethsemane would appear to lack the essential element of consecration to His task of Atonement. It is difficult to imagine the cross without the garden agony and surrender; when the human in His nature was conquered and silenced by the Divine. So is it impossible to imagine the success of any great Christian work or sacrifice in His people without a previous Gethsemane. In an important sense the closet hours of the fervent prayers of Luther gave us the Reformation. As you enter the room in "the Wesley house," in City Road, London, whence John Wesley was translated, your attention is directed to a door on the right. There said the kind pastor to me, is "Wesley's prayer room." Reverently I entered this holy place, and was glad to bow in prayer on the bare dented boards where John Wesley and three generations of Saints had left the deep imprint of their knees. In that little room not more than six feet square, the conquering power of Methodism began. Jesus especially sought to teach, but the world has been slow to learn; that it is not the quantity of prayer, but its quality that wins the ear and heart of God. Nor is it the loose aimless chatter of a wandering mind that is efficacious at the mercy seat. The devout and prosperous Christian has always a definite purpose in prayer. "For this thing I besought the Lord thrice, that it might depart from me," says Paul. How definite: how distressed; yet hopeful! He was heard in that he asked, and received the thing he

would have asked—had he known what was best for him. Grace sufficient—and strength, the competence of all his weakness. 2 Cor. 12: 8-9. Indeed is not this great truth demonstrated in the experience of every regenerated child of God? Is he not such, because with strong crying and tears he besought God for his recovery from the death of sin to the new life of Christ, so that every Christian became such, in the use of these conditions of successful prayer; fervency and definite purpose.

Heart integrity is another condition of successful prayer. That is, you are conscious of genuineness and sincerity. No man can have confidence in God if he lacks confidence in his own reality and integrity of purpose. "If our heart" or conscience, "condemn us, God is greater than our heart and knoweth all" (hidden) "things, but, if our heart condemn us not;" if conscious of our own genuineness, "then have we confidence toward God, and whatsoever we ask, we receive of Him," 1 John 3: 20-22. Many a man has lost his relish for prayer because he had lost confidence in his own integrity of heart. No man is successful in prayer who wears a double character, one seen of God in the attitudes of prayer, another seen by himself:

It is not at the mercy seat—what I affect to be,  
That wins His ear—but what He sees in me;  
The voiceless tears; like dewdrops on the cheek;  
Are often more availing than the words I speak.

Expectation, the fruit of faith, is another element of successful prayer. For this is the believing soul's response to the exceeding great and precious promises—whether he be a broken-hearted seeker for justifying grace, or a believer hungering after righteousness. He wants, he believes, he asks in the name of Jesus; hence the promised liberal supply is within his reach. "If any of you lack wisdom," the wisdom whereby ye may count it all joy when ye fall into divers testings of your faith and patience, "let him ask of God. He giveth to all," not to all

men—but to all such “liberally and upbraideth not.” James 1: 5. Wonderful is this conditional quantity. He gives liberally—like the measure of His love. He will not first upbraid us because of our past ingratitude or neglect or sinful rejection of His grace. Alas! how like much of the help we give to the needy is this, first to upbraid them and humiliate them—then conditionally help them—with scanty measure and suspicious fear. Forgive me, Lord—for have I not often done this very thing! He upbraideth not. As if to say: Come again, come often, don’t conceal your wants or limit your asking.

I was Chaplain in the army during part of the war, my regiment was depressed by sickness; some were dying of fever. Depressing tidings from the front were also reaching us. I sought help in prayer; was directed to this verse as a text. Sabbath came; I opened my message as God gave it to me. A new courage and faith was at once apparent among the soldiers, for many of them had come to the war from Christian homes. It was a rally on headquarters—a trumpet call to weary hearted men, for new supplies of courage and confidence. So God would have you, my believing brother; thus relate your needs to His resources and His liberality. This being true, is it not a reproach to profess to be a child of God and to have year by year a poor experience? for He “giveth to all men liberally and upbraideth not.”

“SIR, WE WOULD SEE JESUS.”—A minister, whose congregation had long deplored the cold and dry style of his preaching, found one Sunday morning, on entering the pulpit, a slip of paper on the cushion, with written on it, “John xii: 21” (“Sir, we would see Jesus”). His own conscience supplied the application of the text, and after much thought and self-examination, he resolved, by God’s help, to preach Christ more clearly; and the Sunday after took for his text, John xx: 20, “Then were the disciples glad when they saw the Lord.”

### A BLESSED RECORD.

It is recorded of Jesus (Matt. 21: 14.) “And the blind and the lame came to Him in the temple; and He healed them.”

Jesus had power over both human bodies and souls. His healing power is wonderful. Here is the record of His opening blind eyes, and causing the lame to leap for joy. And He sometimes works these marvels now. The day of miracles is not passed. Mr. Bramwell prayed over a blind boy and his sight was restored. Not long since we know of a lame sister throwing away her crutches and praising the Lord aloud. But, O how glorious is the opening of the eyes of the blinded soul, and the causing of the lame in spirit to leap for joy! What a wonderful Saviour.

### THE VICTORY OF FAITH.

BY ABBIE MILLS.



**V**ICTORY is a word that makes the overcoming Christian’s heart leap for joy.

It is not by human insight or power that this is gained. How it has seemed to recede from the one who is trying repression, in the conflict with inbred sin! Of our Saviour the Psalmist could truthfully sing, “His right hand and His holy arm hath gotten Him the victory.” And we may come and bow before Him and render thanks for victory through Him. Through faith the weakest may come off more than conqueror, so that our inability to cast the strong man armed out of our hearts is no excuse for our letting him remain there. Our part is to put ourselves on the Lord’s side, becoming so one with Him that if He is victorious we cannot be defeated. Then we shall know how quickly He can put all things in our hearts, under his feet, and shed the delightful aroma of that word “Victory” through every part.

But being made free from sin, becoming dead indeed from the hated and hateful thing, does not insure us against tribulation while on earth. May we not only always triumph in Christ as regards sin, but we may also be more than conquerors, through Him that loves



us, in the hour of affliction, sorrow, and loss.

His will we choose, but what a troop of questionings arise and darken the air, as to what the Divine will may be! How shall we be rid of these troublers, more troublesome than the trouble itself? We see another who sings, and smiles, and shines amid tribulation, and does not seem to know the meaning of that word. But then we suppose they are naturally buoyant and joyous, and again we sigh and try to be resigned. But we are so sensitive. And secretly we take a little merit to ourselves for having been cast in such a mold. Trying to be resigned is not victory. Try as we may there will be the air of weariness about it, and of continuous conflict, that makes the word a misnomer. The victory of faith is not stern, up-hill work. Our Deliverer trod the winepress alone. He knew the meaning of Gethsemane; and now He says to us, "Be of good cheer, I have overcome the world." "Ye shall have tribulation, but faith in me will transform it into meed for praise." Weak, weary, sore, we just leave all, utterly all, to Him—all circumstances, all trials, all disability, everything that pertains to body, soul, and spirit, as known and felt since the hour when we so yielded to God that we felt the cleansing blood applied. We never took that offering off the altar, but this is a spot where we must have a special victory, or be less than we should be as a witness for Jesus. Feeling that we have no might, that we know nothing, and can never do anything to show our love to Him who bled for us, and drawing us close to the pillow of love Divine, His hand wipes our tears away, and we see Him and know Him, and it is enough. We see sorrow no more. The deeper the sea of tribulation the more are revealed to us the riches of the grace that is always adequate to our need. So we see not the tribulation, but Jesus and His abounding grace. It is thus the inhabitant of Zion sees evil no

more, and is enabled, day by day, to triumph in Christ.

Lying low, and looking up, we behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory by a power infinitely above what heroes know; but the heavenly is so incorporated into us that we share the joy of the Victor that overcame for us. Through us the Victor would have the world know the savor of His power over all things, causing them to work together for good to them that love Him.

O, it is not natural characteristics, it is not stoicism, but faith that lines each cloud with silver! Who or what can harm us if we are, indeed, the followers of the Lord? If He abides in us by the Comforter, and we abide in Him there is a mighty transforming power at work in us that cannot be hindered by the tribulations of time. We may meet all, and pass through all shouting victory through the Lamb. It does not speak of our struggles. It came when we ceased our struggling, and just rested in the promise. A ray of glory streamed down there, and it drew us upward to the headlands bathed in eternal sunshine, where we were taught a sweet song of victory. Sometimes its notes are soft and low; sometimes they swell like the waves along the shore. But none can learn the song or enter into the sweetness of it but those who have been washed in the blood of the Lamb, and are united to Him by a living faith.

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"WHERE THERE more persons of the mild benevolence of Fenelon, the angelic meekness of Archbishop Leighton, and the conciliating gentleness of Dr. Bates, who has not been inaptly likened to the mild and pacific Melancthon, infidels would not have such cause to glory in the divisions and disputes of Christians."—*Sel.*

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"THE PROMISES OF GOD are solid food. Satan's promises are baits, as the meat that fowls set before birds, which is not to feed them, but to take them."—*Spurstone.*



## TESTIMONY OF A MISSIONARY.

MRS. LOUISE M. WODEHOUSE (SOUTH AFRICA).

[This article was received some time ago, but its insertion has been unavoidably deferred until now. It will be none the less acceptable to our readers.—Ed.]

A FEW mornings ago the English Mail (which we of the home-land always look forward to) brought me three copies of the GUIDE, sent from a beloved friend in America. How shall I describe my feelings on removing the wrapper, when my eyes recognized the long-ago familiar cover! Twelve years had rolled away since I had seen one. As I turned the pages holy memories rushed into my mind, seasons of power witnessed and felt at Urbana, Ocean Grove and other places. As my eye rested on the page of The Tuesday Meeting I was transported in memory to that sacred room, where I have had such an experience of sitting in the heavenly with Christ Jesus, that the sounds of the city seemed harsh and discordant as they fell on my ear when leaving the meeting. Again I saw the faces of those dear saints reflecting the light of Him who dwelt within their hearts, many of them now beholding the King in His beauty. A few of the names of those who testified are familiar, but many of them are new and unknown to me. And now, as I am not able to be with you in person, I thought I should like to write you a short account of the Lord's dealings with me, and how I was led to seek and obtain *full* salvation.

I was converted when I was very young, though I can never remember the time when I did not love Jesus. When very small my mother would talk with me and pray with me. I remember when we used to sing—

"Around the throne of God in heaven,  
Thousands of children stand."

I used to wonder, if I should die, whether I should be among those happy children "Singing glory, glory, glory." But I was not conscious of any personal contact with Christ until my tenth year, when, being sent to my room for some childish fault, I felt I was sinful and needed pardon from Him who alone can absolve from sin. I opened my Bible at the fifty-first Psalm, and my penitence while reading the first few verses was, I believe, as deep in kind as that of an older sinner; my childish faults seemed to me like heinous crimes, so deeply did I feel the sin of my

heart. I remember, as if it were only yesterday, kneeling with my open Bible at my little bed and sobbing out, "Create in me a clean heart, O God." When I came to the words, "Wash me and I shall be whiter than snow," the Holy Spirit revealed to me that the blood of Jesus could wash my naughty little heart; and there, and then, the peace of forgiveness went through and through me, and I rose from my knees with the joy of heaven in my soul. I was a happy Christian child, but I soon found the Christian life to be a warfare, and was greatly puzzled to discover that the roots of bitterness still had place in my heart. I was speaking one day to my Sunday-school teacher of some discouraging failures in my life (my mother had gone to heaven), I said: "I am so tired of it all; is there not something better?" She said: "I am afraid not, dear, as long as we are in the flesh we shall have to fight the sin in our hearts." And so a few years passed by, for the most part I was happy in the Lord, and then I would have times of spiritual declension, and painful consciousness that all was not right within.

I was not brought up a Methodist, and in some way conceived them to be a set of fanatics, though I cannot tell where I received the idea, for I had never heard anything spoken of them disparagingly by either my father or mother, who were both deeply pious. When I was about seventeen I went to stay with a Methodist family in the country, and was invited to go to a class-meeting. I went full of prejudice, thinking it must be a sort of confessional. The leader, an elderly lady, whose face was a benediction, gave her experience. She said, for many years after she became a Christian, she had lived an *up and down* sort of life, sinning and repenting, sinning and repenting, till, like Paul, she cried, "Who shall deliver me?" but she praised God that now she could say that "the law of the Spirit of life in Christ Jesus had made me free from the law of sin and death." I felt, O that is what I want! And though I determined when I went in to the class that I would not say anything, yet I was soon telling how unsatisfactory I felt my life to be and how I longed to walk closer to God. The leader exhorted me to seek, definitely, holiness of heart. I had never heard of the doctrine of entire sanctification, and I felt like a child looking upon some luscious fruit, longing to obtain it, but feeling it quite beyond my reach.



"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts 2: 39.

*"Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth."*

### THE PRIESTESS.

BY REV. L. H. BAKER.

THE family has survived the wreck of Eden, yet it has suffered the shock of the fall. As sin has so seriously perverted the holy order of the world we find the several relationships of the home-life frequently reversed. As *man* was made king of the earth, woman was made the priestess of the home. He was given regal authority over the earthly, she was made the sacred interpreter of the spiritual. In this she is called "the help-meet," the help fitted for man; that is, the appointed and suitable interpreter of divine thought and manifestation. She was to represent the divine side of humanity and lead it to God.

She yielded to the tempter and led the race away from God. The answer of Adam in his confession to The Voice was not, as commonly thought, the sign of his cowardice, but the acknowledgment of her rank and the statement of her failure.

He had accepted her divine ministry and received the fruit at her hand as a priestly offering. She had misled him and betrayed the trust of her high priesthood. She forfeited more than he and has been under the feet of man ever since. The holy order has been inverted.

Through long centuries of sin and cruelty she has been treated as a beast of burden, a slave, a soulless something. Christ the Son of God, born of a woman, has undertaken to restore her to her rightful place and is leading her back to her priestly office, her sacred ministry. Where His gospel goes she is coming to more fully interpret the love of God to the family.

In Christian homes her devotion is the most sacred influence of the home-life. Again the Church is opening a larger avenue for her holy ministry. The "gift of prophecy" that speaketh to edification, exhortation and comfort, is bestowed upon her in increasing measure. From Miriam to Frances Havergal she has sung the triumphs of faith. From Deborah to Frances Willard she has led the holy crusades to the widest victories of righteousness. The Christ awaits to anoint her for holy orders. Her foot is on the steps to a world-wide evangelism.

Gradually the world is feeling the force of her intercessions, the worth of her opinions, the truth of her intuitions, the inspiration of her devotion, or in other words, the return of her priesthood as she is becoming the best interpreter of the Divine to humanity. The purity of the home-life is under her guardianship. The spirituality of the Church is measured by her consecration. The morality of our educational institutions is coming to her touch and may be rescued by her interventions. The political arena must open to her presence and to these all she must come with the pure garments of her priestly office. Her sacred ministry, beginning in the home circle, widening through the Church, touching the social, educational and finally the political problems, is to combine the high prerogatives of prophetess and priestess helping man back to his sovereignty and restoring the divine order of paradise.

### SUPREMACY OF YOUNG MEN.

The greatest man that ever lived spoke all His wondrous words and finished His earthly career as a Young Man, under the age of thirty-three years. Many other great workers and thinkers have done their best service in early years.

Luther was only twenty-nine years of age when he proclaimed his position and faith inaugurating the great Reformation. Calvin was only twenty-seven when he published his "Institutes" that gave a new statement of doctrines and shaped religious thought for more than a century. Newton made his great discovery in the realm of natural forces at twenty-five, and by his generalization brought a revolution in philosophy. Bacon had started on his own lines of thought while only twenty years of age. Mozart, great among the greatest of musicians, was not



thirty-seven when he died. Pitt was a prime minister of Great Britain and one of the foremost men of Europe at twenty-five. Alexander Hamilton was a leading spirit in Congress and the brightest-minded statesman of America at twenty-six. Charlemagne was master of France and Germany at thirty. Napoleon was only twenty-seven when he showed superiority over the veteran general of Europe on the plains of Italy.

Thus in religion, in philosophy, in art, in statesmanship and in war, young men have attained efficiency and supremacy. Energy and enthusiasm, so characteristic of youth, when wedded to ability and consecration to some great purpose must lead on to success.

The great event in every young man's life is his awakening. There comes a time when he is aroused from the dreamy carelessness of boyhood by the opening possibilities of life. If then he drops into indifference and begins life in an easy, shiftless way, he fritters away his chances. If he comes to a deep earnest purpose to be his best and to do his best, he arrives early at the highest rank among equals in business, profession, or trade. Enthusiasm leads him to attempt the seemingly impossible. Energy will achieve the marvelous. Effort will seize transcendent leadership in the chosen sphere. These forces in youth look forward while age looks backward. They make youth radically venturesome, while age becomes conservatively cautious. Youth may make mistakes, but is doing something. Age less active may be less mistaken. It is well for enthusiasm and energy to be guarded by experience but not to be paralyzed by fear.

"Days should speak, and multitude of years should teach wisdom; but there is a spirit in man: and the inspiration of the Almighty giveth them understanding." It is not the great that are wise, nor the aged that understand judgment.

Put into one scale some hardships, self-denials and conflicts—and at the end of them Heaven. Put into the other scale self-indulgence and a sinful life—and at the end hell! Weigh the two? Weigh them for eternity? And while you are watching the scales the loving Saviour will whisper in your ear the solemn question, "What shall it profit you to gain the whole world and lose your own soul? What shall a man give in exchange for his soul?"—*Dr. Cuyler.*

## OUR BOYS AND GIRLS.

### SUNDAY STUDIES.

We gather again in our corner by the window. Here are those who were here before and many more are to be added to our family to-day. Bertie may act as master of ceremonies, assisted by Cousin Mina, and bring in the new comers. While these are getting their answers ready we welcome Hanna Baker, of Pennsville, N. J., again this month. Now Master Bert will introduce his two boy friends, Willie G. Johnston, of Glencross, Canada, and Milton Staples, of Lyons, Canada. We are pleased that our boys have such good answers to the studies. Here comes Mina leading in a Canada cousin, Miss Permillia Nesbitt, of Kerfoot, Man. These are followed by Nellie Howes, of Grand Rapids, Mich.; Vina Tomlinson, of Henry, Ill.; and Caddie Keyes, of Astor, Iowa. Listen! Caddie has a word of testimony. "I belong to the M. E. Church and am a Christian, saved and sanctified. Bless the Lord!" We are happy for these words for Jesus. Here are Nellie Nevitt, of Freedom, Md., and Flora E. Bromley, of Greene, R. I. And here are a pair of New York friends: Ada Park, of Erie, Clara Gray, of Red Creek. Last of all, Miss Mattie De Font, "a minister's daughter and a lover of God's Word." She may tell you the next time where she lives.

How often have we thought of God sending the rain "on the just and on the unjust" alike because of His great love for man? (Matt. 5: 45). Paul says, He sends the rain as a witness "that He did good . . . filling our hearts with food and gladness." (Acts 14: 17). "Elijah prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, (James 5: 17-18)." By the prophet Hosea the people were told to "break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness," (Hos. 10: 12).

Now that the April showers have passed and we are permitted to walk out into the fields with their carpet of grass, to see the trees with buds and blossoms and know that the Summer time is coming, we will turn to the Bible and learn some things it says about these beauties of the Spring time.

1. What did God say must be like the light of the morning and like the tender grass?
2. What does Isaiah say the bud and garden are like?
3. What three things were on the rod of Aaron at the same time?
4. How did Jesus say we may know that Summer is here, and what warning is given?

Send answer to these by letter or on postal card to Mrs. L. H. Baker, Warren, O.





"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. 134: 1.

*"Within Thy house, O Lord our God,  
In majesty appear;  
Make this a place of Thine abode,  
And shed Thy blessings here."*

**EVENING TEXT:** "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

What a fearless man He must be, who is filled with Divine power, infinite love and healthy mental discipline?

### SPIRITUAL DYNAMITE.

BY REV. I. SIMMONS, D.D.

**T**HE last tender prophecy and promise of Jesus to His disciples ought to ring in the Church with increasing force till He comes again. Thus He spoke: "But ye shall receive power when the Holy Ghost is come upon you (R. V.), and ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." In the absence of the accounts of these men as given in the Gospels, we should deem they were strangers to the Holy Ghost and His wonder-working power; but it was the Holy Ghost that led them to leave all earthly considerations and follow Christ, though cherishing erroneous notions of His kingdom. After the crucifixion when Jesus appeared to them in His resurrection body, He said, "Peace be unto you; as the Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost." And yet there was a coming of the Holy Ghost to be expected, and to which He alluded when on the last great day of the feast He stood and cried, "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified."

Furthermore these men had some *power* before these last words of their Lord were spoken. In addition to their number, seventy others were appointed by Him, to go forth and proclaim, "The kingdom of God is come nigh unto you." It was a successful mission and they "returned with joy, saying, Lord, even the devils are subject unto us through thy name." Surely the Holy Ghost had been with them.

And they had been witnesses also. Andrew was a witness when he found his brother Simon and told him, "We have found the Messiah." Philip was a witness when he found Nathanael and told him, "We have found Him, of whom Moses in the law and the prophets, did write, Jesus of Nazareth, the Son of Joseph." But here was a power promised for which they were to wait. Here was to be a coming of the Holy Ghost of a marked character. Henceforth the word *witness* was to have a stronger signification. *Power* was to have a more full and distinct meaning. The differences of applied power are as great in the spiritual as in the material world. There is the gentle zephyr that would scarcely stir the down on a humming bird's breast, and there is the roaring cyclone that prostrates the strongest structures of human contrivance. There is the gentle calm of the ocean, and there are the wild waves dashing with giant fury against the rocks. There is its gunpowder, and there is the dynamite with about eight times its disruptive force. The Greek word *dunamis* gives us the meaning we want. There are delicate spiritual experiences of the Holy Ghost power upon the soul, and there are dynamite experiences and dynamite results. If the Pentecost teaches the modern Church anything, it is that spiritual *dunamis* is received by the special coming of the Holy Ghost. It is not growth, nor genius, nor education; it is such an impartation of the Divine nature to man, that any duty he is divinely called upon to perform, he has omnipotent resources for its complete performance. "I can do all things through Christ which strengtheneth me," says Paul. It is to be feared, if one may venture the criticism in the presence of the prevailing satisfaction with things as they exist, that Methodism is in danger of losing its dynamite power. Where are the shouts of triumph in religious services? Too rarely heard outside the Missions and the Salvation Army. Are

we substituting intellectualism and mistaken views of propriety for the simplicity which is the congenial atmosphere of spiritual power? Better the plain church, the unpaid choir, the old hymns, the shouts, the praises, the sobs of the penitent and the cries for mercy, with "the very same power they had on Pentecost," than magnificence, and cold decorousness with hosannas languishing on our tongues, and the altar fires all but gone out. Let us return to the dynamite of the New Testament and of the Fathers! Banish the banquets and bazaar, the entertainments, suppers and unspiritual gatherings "to promote social life," and "put on the Lord Jesus Christ," and walk in all holiness in all manner of doing, and the days of *dunamis* are still at hand.

### JESUS MY GOD AND MY ALL.

"O Jesus! Jesus! dearest Lord!  
Forgive me if I say  
For very love Thy sacred name  
A thousand times a day.

"I love Thee so, I know not how  
My transports to control;  
Thy love is like a burning fire  
Within my very soul.

"O wonderful! that Thou should'st let  
So vile a heart as mine  
Love Thee with such a love as this,  
And make so free with Thine.

"The craft of this wise world of ours  
Poor wisdom seems to me;  
Ah, dearest Jesus! I have grown  
Childish with love of Thee!

"For Thou to me art all in all,  
My honor and my wealth,  
My heart's desire, my body's strength,  
My soul's eternal health.

"Burn, burn, O love! within my heart.  
Burn fiercely night and day,  
'Till all the dross of earthly loves  
Is burned, and burned away.

"O light in darkness, joy in grief,  
O Heaven begun on earth!  
Jesus! my love! my treasure! who  
Can tell what Thou art worth?

"O Jesus! Jesus! sweetest Lord!  
What art Thou not to me?—  
Each hour brings joys before unknown,  
Each day new liberty.

"What limit is there to Thee, Love?  
Thy flight where wilt thou stay?  
On! on! our Lord is sweeter far  
To-day than yesterday.

"O Love of Jesus! blessed love!  
So will it ever be;  
Time cannot hold Thy wondrous growth,  
No, nor eternity." —Faber.

### PRACTICAL THOUGHTS.

"We need wealth, we need influence, we need faith, love, hope, zeal, consistency; but first of all, and most of all, we need the vivifying, transforming, out-bursting influences of the Holy Ghost. Without them we may be Sampsons indeed, but Sampsons shorn of our strength—cheerless and sightless, subject to the jibes and jeers of a scoffing world. With it we may lay hold upon the central posts of the temple of idolatry and iniquity, and it shall fall beneath our power! Let this sentiment once be embodied in the practical desires of the Church, and who can estimate its glorious results?

"It would breathe into the services of the sanctuary a fresher unction and a mightier energy; it would sweep in resurrection power all through the valley of dry bones, and they would come bone to his bone, till from the four winds would come the breath which should breathe upon the slain and they should live. It would transform every Church member into a faithful Caleb or a believing Joshua, to sustain the uplifted hands of God's own legates, as they command the hosts of Israel to battle and to victory! \* \* \* Let the ministry claim it, and baptized heralds shall go forth burning with love as pure and quenchless as the ethereal fires of heaven, inspired with zeal as fervent as the galvanic flame, and emitting an effulgence as clear and stainless as the sun-born beams of day. Let the membership find it, and inflamed with its divinity, millions of circles of light and influence shall burst upon the night-bound earth, and with concentrated rays shall illumine its darkest cavern, till from every human habitation shall go pealing up the blue concave the mighty doxology of humanity redeemed, the nations regenerated, and Messiah's final triumphant song."—*Platt's Gift of Power*.

"GRAND and overwhelming as your pardon was, it was but the beginning. Wonderful and exhilarating as the cleansing appeared, 'there is very much land to be possessed beyond that.' If it be true that 'Tongue can never express the sweet comfort and peace of a soul in its earliest love,' much more is it impossible to explore and describe the infinite heights that stretch upward to the throne of God.

"But the apostle says it is not only inexpressible, but it challenges the grandest flight of human thought—as far beyond thought as beyond speech, apparently 'exceeding abundantly above' thought; the limit, like the end of the beautiful rainbow, can never be reached by man. \* \* \*

"God is not only able to do all of this, but He is waiting to surprise you with the 'exceeding abundance' of His giving and doing."





"And this is His commandment: That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—I. John 3: 23.

*"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."*

## THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

(REPORTED BY JENNIE V. HUGHES.)

**N**OTWITHSTANDING the fact of the day being a damp and sunless one, the spacious parlors in the home of Mrs. Palmer were well filled and at 2.30 the meeting was opened with the Doxology.

Rev. George Hughes gave out No. 461 in our Hymnal,

"I thirst, thou wounded Lamb of God—  
To wash me in Thy cleansing blood:  
To dwell within Thy wounds; then pain  
Is sweet, and life or death is gain."

After the singing of this hymn, a number of requests for prayer were presented, some written, others given verbally, and Rev. Dr. Lowrey led in a prayer which seemed to bring all present very near the throne of grace.

Bro. Hughes.—I did not know until a few minutes ago, of Sister Palmer being unable to be with us to-day. I am always disappointed, and it is a sorrow to me, when our dear Sister is not here in her place to take The Book and read to us the wonderful things of God. For weeks she has been here, however, without interruption, and I feel like praising the Lord for permitting her to meet with us to counsel us in spiritual things. Now, under these circumstances, the question always comes to my mind, what portion of God's Holy Word shall we take? My thoughts have turned to the 53d chapter of Isaiah—a chapter concerning Jesus. The greatest need of every child of Adam is Jesus. In this chapter we

have a picture of Jesus—of His loveliness, His sorrow, and lastly His redemption for us.

The prophet begins by inquiring, "Who hath believed our report?" It seems strange that such a question has to be asked:

But "He came unto His own and His own received Him not!"

"When we shall see Him, there is no beauty that we should desire Him." That is the way He appeared to His own. The prophet writes as if giving actual history. "He is despised and rejected of men." What must the angels, looking down from heaven have thought of the Lord leaving His throne in glory, and taking upon Himself the form of a man, coming down here and having such a reception? Nevertheless He has "borne our griefs and carried our sorrows; and with His stripes we are healed." What a sentence! I can never read of the stripes laid on my Saviour, the Immaculate One, without sorrow filling my heart. Yet here we read that those stripes had healing in them. "He openeth not His mouth." You see it is all written in the present tense as if the prophet saw it all. "The pleasure of the Lord shall prosper in His hand," the wicked rejected, turned away from Him, yet in the high courts of Heaven, His Father was pleased with Him. Bless the Lord for those tears, groans and stripes! "He shall see of the travail of His soul and shall be satisfied." It is coming, brethren, although it may look dark at times. The counsel of the Lord on high standeth sure—God lives and Jesus Christ lives. I thought I would just read this chapter and let others speak but I have given these few remarks throughout it and now we are to sit in the presence of Jesus for an hour. Suppose He was really sitting there in Sister Palmer's chair and we could recognize Him, who would be the first to speak of His love?

*Singing*—"Happy day, when Jesus washed my sins away."

**Kept by His Love.**

Mrs. Ross Taylor.—I felt after Bro. Hughes spoke of Jesus being in the chair, that I must be the first one to speak of how He has kept me in His love the past few weeks. I remember when our trial came, and I looked at the trouble, that it seemed as if Jesus just came right before me and in looking at Him I ceased to look at the great sorrow. I believe Jesus is here. "Where two or three are gathered together" He is with them. I thank



God for keeping me. While I love my children that are gone, yet I love my Saviour more and I thank Him for His grace under all circumstances.

*Singing*—"Trusting Jesus that is all."

#### Jesus Precious.

*A Sister*.—I have been feeling it my duty of late, to testify, as never before. Jesus is so precious to me, and He cleanses and keeps, not only in a meeting but everywhere. My Heavenly Father has kept me and cheers and comforts, and does satisfy. O, I am such a debtor to grace and I give Him all the glory!

*Singing*—"The half has never yet been told."

#### Can Never Tell the Half.

*A French Brother*.—I thank the Lord to-day for all His goodness to me, but I can never tell the half of it. But I have been with Jesus. I know I have. He is so good! He is no respecter of persons. I have been praying for my two dear sons—one of whom has married a Roman Catholic and of course you know how she is likely to feel toward my religion. But they are now visiting me and somehow we are having such a harmonious time together and they let me pray with them. I do hope that God will show them that I have something that they have not.

#### Ten Years Ago.

*A Brother*.—I was in the wilderness for years, then the Lord cleansed my heart from all sin and there is no doubt of it to-day, although that was ten years ago. I have been thinking while sitting here, of those veterans of the cross who have held up the banner of holiness for so many years—and, brethren, it has not been all in vain, for everywhere the people are getting the experience. I am glad when you get this experience, you do not get a mythical thing but something real. I have received it. Glory to God!

*Singing*—"Glory to God, I'm at the fountain drinking."

*A Sister*.—I know Jesus is with us. Glory be to His name. He can cause us to know Him and then we can give to others.

#### His Soul Travail.

*Brother Hebron*.—Praise God I am here and have heard the Word read. I have been thinking of these words, "He shall see of the travail of his soul and shall be satisfied." We

often sing "I'm satisfied with Jesus here," but the question is whether Jesus is satisfied with me. I am glad He comes to individuals, convicts them of sin, shows them His way of redemption, bruises us and then by His stripes we are healed. I remember two years after I was converted, I felt the need of something more. At a camp-meeting I heard a powerful sermon on the text "Holiness becometh thine house, O Lord, forever." As the preacher showed me one thing after another that must be done away with, I said "Yes, Lord!" and when the sermon was over the work was done. I had always been opposed to enthusiasm but, on meeting a brother friend coming out, I commenced shouting "Glory to God!" I am glad to-day because the Lord *does* see the travail of His soul and is satisfied.

#### Living in God.

*A Brother*.—I believe what God has done for these brothers, He will do for us. If we live in God the power will be in us. I am glad God has given me the real power of Pentecost. Glory to God for a wonderful salvation that saves to the uttermost!

*Singing*—"O this uttermost salvation."

(During the singing of this hymn, great power came down and was felt throughout the room and shouts of "Glory" went up from many hearts and lips).

#### Riches Divine.

*Bro. Crane*.—Hallelujah! Wall Street! Where is Wall Street to-day? We are paupers, yet having all things. You can not put it into words. A child of the King, not a King! He was rich yet became poor that we might become rich. Hallelujah! An infidel told me he thought I had it. I do not know whether I have it or it has me. You would not believe I was brought up a Presbyterian, but when the Holy Ghost puts the shout in you, it will have to come out. I tell you, you do not have to tell people you are happy and saved—they know it.

#### Jesus is Mine.

*Bro. Morehouse*.—(About leaving the room). I just want to say this is the greatest chapter in the Old Testament—such a marvelous description of Jesus. He is mine and fully saves.

#### Meant For Me.

*Sister Alney*.—(From Mrs. Osborne's Missionary Training Home in Brooklyn.) This

is the first time I have had the privilege of being here in this meeting, and the words that have been spoken were meant for me. I thank God for answering prayer. Sometimes when I have not known where our next meal at school was to come from, God has always provided. Our Father is rich. He keeps me free from worry, and I *can* trust Him, but I want to get where He can trust me.

Kept by the Lord.

*A Brother.*—I can truly say that for the last thirteen years the Lord has kept me from pride: For a long time I doubted whether I could be saved from sin, but when I received full salvation I was clear of all such baggage of opposition to sanctification. I am walking in the light and I love Him because He first loved me.

How He Does It.

*Dr. Lowrey.*—In the lesson we read that "by His stripes we are healed." Now in a couple of verses we are told *how* He does it. If you look in Hosea, 6th chapter, you will find these words: "Come and let us return unto the Lord: for he hath torn, and He will heal us; He hath smitten and He will bind us up." He comes and tears—which are ordinary afflictions, or conviction of sin—and then He will heal. God is not vindictive. He comes and breaks us down, and smashes our conscience all to pieces—then He heals. He has smitten but He will bind up, for *He is a trained nurse*. After He has broken us all up, "after two days He will revive us." Sometimes it takes a little time, because He means to put us through. It is hard, but we will have to stand it, for He will have a tried people. The second day He will revive us and the "third day raise us up." We may go bowed down, thinking we are never to have any joy, but the third day, He will raise us up—then we shall live in His sight. What though God's scrutiny is upon you! He will raise up and straighten you up. And then to think that these once sinful nations can now give Him pleasure. The next verse says, "Then shall we know if we follow on to know the Lord; his going forth is prepared as the morning." Now that is to follow sanctification—that is to come after to those who are raised up and follow on. A sanctified person is like a velocipede—it must go on or it will fall over. We are sanctified to-day, and think we can stop now—but take care! We are only put on the

track and *must* go on—"follow on." The Lord does not save hap-hazardly. It is all pre-arranged, just as He prepares a natural morning. First, we see a streak of light, the first sign of day—then a streak of red—then we see a semicircle of light and it grows until lastly comes out the sun in his glory. Just so it is with religion. It is a continual growth. It was so with me, until now entire sunshine is mine. The way is all prepared, then He comes as "the latter and former rain." Not a shower but rain. It makes vegetation and brings forth fruit. He *does* heal our diseases—our sins, bodies and circumstances. Bless the Lord!

*Singing*—"Loving Kindness."

*Mrs. Counselor.*—Praise the Lord for this wonderful exposition Dr. Lowrey has just given us, and I can truly say I know this Sun of Righteousness has arisen with healing in His wings. I know He had to break me all to pieces, to bruise me on all sides, and I now thank Him for it. He does feed me on His Word; I have been thinking how, when He came unto His own and they received Him not, how, in consequence, we, the wild olive have been grafted in, in place of the true olive—the Jew. I can say from the depths of my heart, "Thou art worthy, O Lord, to be praised!"

*Singing*—"Blessed be the Name of the Lord."

The Double Cure.

*Bro. Hopple.*—I was once opposed to Holiness and did all I could to hinder its growth, but I do not now. I am glad I went in for the *double cure*. I am glad that when Jesus started out to give salvation, He gave us a conscious experience, satisfactory both to Him and ourselves. He never does a thing half-way. I rejoice that He fully saves me—He took temper and pride all out of me and revealed to me Jesus. Glory be to God, I am saved.

Truly Saved.

*A Brother.*—I can truly say I am one of those who have been saved by this experimental religion. He saves from the power of sin. I am a Rescue worker in Wilkesbarre, Penna., and I thank God He has given me this work to do for Him. I rejoice that I enjoy a full and free salvation.

*Singing*—"I've Jesus with me all the time."

*Sister Prindle.*—I am exceedingly grateful for the privilege of being here. My soul has



been basking in the sunlight of God's love, at all times. In the midst of difficulties when trials seem too great, just then, not only *by* me but *in* me, I feel Jesus' presence. I know of His wondrous keeping power in the work in the slums. I am so thankful for this meeting. Every portion of the earth, I believe, has felt the power of the Palmer meetings. I do pray that as these veterans leave us that their mantle may fall on those who are younger.

#### Abiding in Christ.

*Deaconess.*—I am abiding in Christ. Years ago I used to read in the GUIDE of the higher life before I had attained to it, and wanted to attend these meetings, but this is my first opportunity. Jesus saves, and He is all and in all to me.

#### Perfect Rest.

*Bro. Ross Taylor.*—I can say that though I have the storms and tempests I have perfect rest and quietness that passeth all understanding.

#### An Amazing Chapter.

*Dr. Roche.*—This is a most amazing chapter, full of ponderous facts. We look here upon our blessed Jesus, as led to the slaughter. When I see Him thus in agony—in travail of soul, and know that the result satisfied Him, there seems to be such a weight in those mighty words. The fact that such an Almighty Saviour went through all the suffering as recorded in this chapter, all for me—a worm, a mote in the sunshine, it is not only wonderful but it is staggering. If He had travail of soul shall I not have it? Was greatness ever gained without it? If we would be great in goodness, we too must have it. People who know nothing of striving to enter in at the "Strait Gate"—why should we care for their opposition? There was travail of soul in Fletcher when, after fasting three days and nights, he cried out, "Nothing but lack of faith in God keeps me from experiencing holiness of heart. Am I an infidel that I cannot believe?" And then he took hold of God and struggled until he received it, and there is no soul who obtains this grace without travail. I thank God I had to strive to get in. I bless His holy name. I sought first the kingdom of God and it cost me a struggle. I was not like some who say they will be thankful if they only get inside the gate, I wanted all God had for me. In some cases it seems as if God

has to break every bone in our bodies, before He can get us where He can heal us: Out of seeming evil much good is gained. It was so with our dear Brother here (Ross Taylor) and his wife—good has come out of it already to their own souls and to many others.

#### Filled With His Love.

*Deaconess.*—I have been content to listen and have been greatly blessed by attending this meeting. I want to say that through many years the good Lord has been with me richly, and my heart is filled with His love. Pray for us in our home in Milwaukee.

*Deaconess.*—Am glad I too can testify of the wonderful love of Jesus, and I now can sing,

"In God I have found a retreat,  
Where I can securely abide,  
No refuge, no rest so complete,  
And here I intend to reside."

A great number of those present who had not spoken, now arose and gave short testimonies. The meeting closed with prayer and the benediction by Rev. A. McLean.

#### TESTIMONIES BY LETTER.

*Fannie A. McKusick, Baring, Maine,* writes: "The Lord is still holding me here. I was seventy-eight years old last Christmas. Surely God is good and His mercy is over all. I mean to praise Him while He lends me breath, for I shall soon be done with the things here and will praise Him after death. To me, who have been deaf forty-two years, it will seem grand to hear them praising Him who died that I might live. The GUIDE has been a blessing. It has led me in the way of holiness, and I prize it next to my Bible. I mean to take it as long as I have means to pay for it."

*M. A. Shade, Pennsylvania.*—"I know that Jesus sweetly saves me; now glory to His name! I love Him with all my heart, I am filled with His praise. My prayer is that He will make me a soul-winner. O, my heart goes out after the unsaved. I love the GUIDE, have taken it for eighteen years, and I hope I shall have the privilege of taking it so long as I live. My soul is happy—praise the Lord!"

*A. E. Irons, Cassville.*—"I think I have known what the text means, 'God is our refuge and strength,' etc., ever since I was a child. But within the past few weeks it has come to me with fresh inspiration and power. It is blessed to know that God Himself is our refuge."



## THE EDITOR'S STUDY.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness — No Wrath — No Strife—No  
Malice, Enmity, or Evil-Speaking—  
Love, Love—only Love.

THE INVOCATION.—“Now the Lord of peace himself give you peace always by all means. The Lord be with you all.” II Thess. 3: 16.

### CHRIST LIFTED UP.

IT is according to the design of Jehovah, in the redemptive scheme, that Christ, the “Beloved of the Father,” shall be *lifted up* before the world, as the only Saviour of mankind. And, declarative of this design Jesus said :

“And I, if I be lifted up from the earth, will draw all men unto me. John 12: 32.

In the context we have some of the remarkable sayings of Christ in view of His anticipated lifting up on the cross, for this was the meaning of His being “*lifted up*.” In the 33rd verse it is written, “This he said, signifying what death he should die.” The eye of Jesus was ever on Calvary, throughout His earthly ministry, because that was the fulfilment of His purpose in coming into the world “to redeem us from all iniquity.”

At the time to which the passage above quoted relates, He said, “Now is my soul troubled.” The Calvary pangs were coming upon Him. He knew the awful travail of soul through which He must pass, in His lifting up on the cross. His immaculate nature, for a moment, shrank from the fiery ordeal, as was the case in Gethsemane. But it was only for a moment. He quickly assumed the position which indicated perfect submission to His Father’s will. “And what shall I say? Father, save me from this hour: but for

this cause came I unto this hour.” Shall I fail to fulfil the high behest of heaven? Nay! Then lifting His eyes to His Father’s throne, prayed, “Father, glorify Thy name.” And there was an instant response on the part of the Father. “Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.” Observe! It was the Father’s glory that He sought—not His own—“glorify Thy name,” He prayed.

“The people, that stood by, and heard it, said that it thundered; others said, An angel spake to Him.” It was a real communication from heaven, not inaudible to the people around Him, but its true significance they did not understand. Jesus, however, understood it, perfectly—it was a *love-message* from His Father and, doubtless, it filled His soul with rapture. And He proclaims that the day of triumph was at hand. “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.” This prophecy announced the Satanic downfall in the earth, when He should be seen “falling as lightning from heaven.”

Now, Christ, in being lifted up on the cross, reached the point of His deepest humiliation. Nature herself, shrank from the contemplation, hiding her face in darkness, and the very rocks shuddered at the appalling catastrophe. But that deep humiliation was the exaltation of mankind—The lifting up of the Redeemer on the shameful tree, “besmeared with dust and sweat and blood,” was the lifting up of man to the riches of salvation on earth, and to the throne and crown of immortality. And these saving processes, these upliftings of humanity, have been, progressing ever since, the lifting up of the Saviour on the cross.

Further, this lifting up of Christ on the cross has introduced a new element of attraction—the *drawing power*—Such is the effect when men turn their eyes to Calvary—they realize a marvelous, almost resistless attraction. And then the blessed Holy Spirit has been revealed, full of love and tenderness and pity, wooing the hearts of men. So the drawings of love are of world-wide extent and the number of the saved increased.

## THE CHARM OF SALVATION.

"SALVATION!" exclaims Faber. "What music there is in that word, music that never tires, but is always new, that always rouses, yet always rests us! It holds in itself all that our hearts would say. It is sweet vigor to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angelic ears are ravished by it up in heaven, and our Eternal Father Himself listens to it with adorable complacency. It is sweet even to Him out of whose mind is the music of a thousand worlds. To be saved! What is it to be saved in the fullest and utmost meaning? Who can tell? 'Eye hath not seen nor ear heard.' It is a rescue, and from such a shipwreck! It is a rest, and in such an unimaginable home! It is to lie down for ever in the bosom of God in an endless rapture of insatiable contentment."

This is a very pleasant and attractive picture of *salvation* given by this eminent writer. One of the most delightful ideas connected with salvation is rest, sweet rest, rest in Christ. Sin is a tempestuous thing, a tumultuous thing, and to be saved from it is rest, soul-rest, divine-rest.

Another very significant view of salvation as given by the apostle, and accordant with Faber's glowing description is, that "our life is hid with Christ in God." That is a mysterious and yet glorious utterance—the soul's life taken from earthly connections and put in these divine connections. Our life hidden, beyond the view of men or devils; "hidden with Christ in God"—hidden, in its secret springs, and yet manifested to men, in beauty, strength and glory. This seems to be very much in harmony with Faber when he represents it as "lying down in the bosom of God in an endless rapture."

It would undoubtedly help our conceptions of salvation, if we should regard it as a *Divine Personality*, revealing in the soul Christ in His personality, formed within us; and the Holy Ghost as a divine personality, indwelling—"The Executive of the Godhead"—to fulfil the glorious purposes of redemption. If we get the *divinity* of salvation into our thoughts and realizations, we shall be filled with joy. I realize its full strength.

## USING WHAT WE HAVE.

THOMAS FULLER says:

"Lord, my voice by nature is harsh and untunable, and it is vain to lavish any art to better it. Can my singing of psalms be pleasing to Thine ears which is unpleasant to my own? Yet, though I cannot chant with the nightingale, or chirp with the blackbird, I had rather chatter with the swallow, yea, rather croak with the raven than be altogether silent. Hadst Thou given me a better voice, I would have praised Thee with a better voice; now, what my music wants in sweetness, let it have in sense—singing praises with my understanding. Yea, Lord, create in me a new heart, therein to make melody, and I will be contented with my old voice until, in Thy due time, being admitted unto the choir of heaven, I have another, more harmonious, bestowed upon me."

This is the right principle, in harmony with Bible teaching. We are to use the gifts that we have for the Lord, whether many or few, feeble or strong. We must not be discouraged because of the littleness of our gift, or be envious of those who possess larger ones. This is the encouragement to all Christian service: "It is accepted of a man according to that which he hath and not according to that which he hath not." Whether we possess one, two, or five talents, our Master's instruction is the same: "Occupy till I come." The "chatter of the swallow and the croak of the raven" are as acceptable to God as "The chant of the nightingale."

The great thing for us is to have the "new heart" for which Fuller prayed—the pure heart, the heart of love, and if our offerings of praise or any other offerings to God, flow out of such a heart, He will well approve, and give us tokens of His acceptance. God looketh at the heart, and the humblest service prompted by a heart of love He will not disdain.

And our heart should be filled with this pure love, the perfect love of God. Then out of this heart will flow that which will redound to the glory of God and the good of our fellowmen. This renewal of the heart in righteousness and true holiness is the work of the Holy Spirit which He is ready to accomplish for all who seek Him.

### "INSTANT IN PRAYER."

WE have this incident recorded of the devoted Mr. Hervey :

"Mr. Hervey's man-servant slept in the room immediately above that of Mr. Hervey. One night, long after the whole family had retired to rest, he awoke, hearing the groans of Mr. Hervey in the room beneath, who seemed to be in great distress. He went downstairs and opened the door of his employer's room, but instead of finding him in bed, as he expected, he saw him prostrate on the floor, engaged in earnest and importunate prayer to his God. Disturbed by this unseasonable appearance, Mr. Hervey, with his usual mildness, said, John, you should not have entered the room unless I had rung the bell."

This is one of many examples of earnest prayer which are found in the annals of our holy Christianity. Prayer claims all seasons for its own—day and night. Pleading with God in the night season has not been an unfrequent exercise of the saints. And the night achievements of prayer and faith at the foot of the throne have been illustrious and multiplied—it will take eternity to read the volumes containing the records of those achievements.

We earnestly desire that this spirit of earnest, importunate prayer shall be increased. And we believe if many should rise from their beds in the stillness of the night, when others are in slumber, and the world's activities are hushed, and enter into communion with God, "lifting up holy hands without wrath or doubting," great results would follow.

This is something more than the perfunctory offering of prayer at the bedside, night and morning, attended by little if any perceptible results—but it is a Jacob-like wrestling, and a stern resolve, "I will not let Thee go except Thou bless me." There were "groans" connected with Hervey's night pleadings. And the "groans" need to get upon many Christians—looking at their own spiritual poverty—the worldliness of their families—the spiritual dearth in their Churches—and the pervading wickedness in the communities where they live. O for prayer with intermingling "groans!" We hope the Holy Spirit will breathe it into many hearts throughout the land.

### THE GREATEST MIRACLE.

A CERTAIN writer gives us this expressive paragraph :

"The greatest miracle that I know of is that of my conversion. I was dead and I live; I was blind and I see; I was a slave and I am free; I was an enemy of God and I love Him, Prayer, the Bible, the society of Christians—these were to me a source of profound *ennui*; whilst now it is the pleasures of the world that are a weariness to me, and piety is the source of all my joy. Behold the miracle! and if God has been able to work that one, there are none of which He is not capable."

This is certainly a marvelous change that is wrought in the conversion of a soul, worthy to be designated a miracle. But this is only the beginning of the Christian life, "there is more to follow," much more. Justification is a glorious state, not to be minified, but to be highly exalted. It is the foundation of the great spiritual superstructure which is to be upraised according to the New Testament pattern. It is a superstructure of true holiness, excluding all sin and depravity, and filled with divine light and love and power—brightly displaying the love and power of the Divine Architect. From first to last it is a miracle of grace proceeding from the Eternal Father, through His Son Jesus Christ, by the power of the Holy Ghost.

If we are filled with admiration and delight in contemplation of salvation in its beginning, its first stage, our admiration and delight must be immeasurably heightened, as we see the temple of God, in fair proportions and predestined splendor, arising upon the deep and strong foundations which have been laid and upon which it rests. The first and the second definite work demand praise.

It is the plain duty of all who have been made experimentally acquainted with these gracious operations to testify thereto definitely and joyously. It is testimony that arrests attention, impresses the heart and draws men to the feet of Jesus. Therefore Christians should embrace every favorable opportunity to make known the power of the Divine Saviour, and thereby be instrumental in leading others to know the wonders of His grace and power. They are Christ's representatives here on earth, and as such they must be instant in season and out of season, if by any means they may save some.



## WORLDLY DISPLAY.

A CERTAIN writer, with much truth and propriety, says: "There is a dreadful ambition abroad for being 'genteel.' We keep up appearances, too often at the expense of honesty; and, though we may not be rich, yet we must seem to be so. We must be 'respectable,' though only in the meanest sense—in mere vulgar outward show. We have not the courage to go patiently onward in the condition of life in which it has pleased God to call us; but must needs live in some fashionable state to which we ridiculously please to call ourselves, and all to satisfy the vanity of that unsubstantial genteel world of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheatre; in the midst of which all noble self-denying resolve is trodden down, and many fine natures are inevitably crushed to death. What waste, what misery, what bankruptcy, come from all this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results show themselves in a thousand ways—in the rank frauds committed by men who dare to be dishonest, but do not care to seem poor, and in the desperate dashes at fortune, in which the pity, is not so much for those who fail, as for the hundreds of innocent families who are so often involved in their ruin."

The above is a true picture of the aspects of modern society. There is a general struggle to be rich, and being rich, to make a display in the flesh, so as to dazzle the eye of those with whom they mingle. And the worst feature of this worldly display, which we have to contemplate, is that this spirit has affected the Church to a large extent. Many professing Christians consider it essential to fill their place in "society"—and rather than fail to do it would rather be out of the world. Now, the remedy for all this is to supplant worldly mindedness by spiritual mindedness. This will lead to moderation, and to avoid making "a fair shew in the flesh" to please God rather than men, and to esteem His favor better than the smiles of the rich and the great. It will give contentment with our earthly lot, and as to the great things of this world we shall hear a voice, saying, "Seek them not."

## LOVED ONES GONE BEFORE.

MRS. MARY ARMIN BEAN, widow of Mr. Thomas Bean, of Norwood, N. Y., entered her heavenly home, August 15th, 1894, in her 75th year. She chose Christ as her Friend and Saviour in early life. In the years following she was fully devoted to His service and glory. She was deeply interested in the subject of Bible Holiness, the Bible and the GUIDE TO HOLINESS were her constant companions. She lived a beautiful life of self-denial, quiet and unassuming, loving Christ with all her heart. The summons of departure came suddenly, but she was ready, and has gone to join the redeemed ones in that world that knows no sorrow. She lived a long life of true devotion, and the memory of this is a rich legacy to surviving friends.

M. A. B.

MRS. JANE M. TUPPER was born in the City of Lansingburgh, N. Y., October 7th, 1805. She was the only sister of the late Commodore Tupper of Troy, and of Captains C. H., G. O., and W. W. Tupper of that city. She married Mr. Isaac Manchester in 1822 and lived in Syracuse. On the death of her husband she returned to Troy, where she remained till she was married to Mr. Thos. Sherwood of Brookville, Ontario, on November 12th, 1848. She was a member of the Baptist Church till her coming here, when she united with the Methodist Church, in whose fellowship she spent the last forty-six years of her life. Her "gifts made room for her," so she was made a leader of a class, and by her wise counsels and saintly character she proved a "mother in Israel" to many. Growing infirmities narrowed of late the sphere of her activities, but deepened and sweetened the current of her life. All who came in contact with her caught the aroma of the Rose of Sharon.

When quoting some of the promises to her as she neared the end, she said, "Yes, I have trusted these promises for more than seventy years." Her departure was a real translation. Calm and beautiful in spirit she awaited the call of her Master. It came, and she was not, for God took her. The end came on the 46th anniversary of her wedding day, and she went to be the bride of the King. She was eighty-nine years and more with the Church on Earth, but the ages will be unnumbered with the Church Above. For many years she was an agent and student of the GUIDE TO HOLINESS, and a faithful exponent of its doctrines in her life. May her venerable husband, who mourns her loss, and all who knew her, meet her above. That will be a happy reunion, to be enjoyed forever. It is to be hoped that all the family connections will be there.

## OUR COUNCIL CHAMBER.

**HOLY ASPIRATIONS.**—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3: 1.

*"Ye faithful souls who Jesus know,  
If risen indeed with Him ye are,  
Superior to the joys below,  
His resurrection's power declare."*

**STANDING PERFECT IN ALL GOD'S WILL IS POSSIBLE, PLEASURABLE AND PROFITABLE.**

1. *It is possible.* "Ye may stand perfect and fully assured in all the will of God. It is our privilege if we fulfil the conditions. Then 'He may stablish your hearts unblameable in holiness.' Dr. Durbin said, 'Ought' is the strongest word in the English language; but 'ought' is not stronger than love, and not as strong, when it comes helping and cheering us on to be, and do, and suffer as we ought. Dr. Hodgson, in his famous speech at the Philadelphia Convention, said, 'I do not propose to stand at the gate of holiness as the watch dog of orthodoxy, but I propose to go in with the rest to enjoy my privilege.' There may be times of providential perplexity when we cry, 'Neither know we what to do: but our eyes are upon Thee.' God quickly responds, 'I will guide thee with Mine eye.' Some are guided by words or by the whip, but others so well understand the look of the loved one's eye, and are so eager to anticipate his every wish, that they can be guided by a look.

2. *It is pleasurable.* "Even in our most agonizing Gethsemanes, while pleading that any cup of suffering and sorrow, for ourselves or for others, may pass away from our lips, yet in sweetest harmony with the Father's will, we may stand ready to drink it to its very dregs. Christ said, 'Lo, I come to do Thy will in the body that thou hast prepared for me.' In reference to this death, in the Psalms, He is represented as saying, 'Lo, I delight to do Thy will, O God!' Fenelon said, 'I adore Thy will, O God, without knowing what it may be.' The martyrs glorified God in the fires and shouted at the death-stake.

3. *It is profitable.* "Christ said, 'My judgment is just, because I seek not mine own will, but the will of Him that sent me.' The only perfect judgment is that which has an eye single to the glory of God. Anything else, or anything less, has in it the bias of self-interest. Again, Christ said, 'My meat is to do the will of Him that sent Me.' So our meat, our sustenance, our health, our strength, our energy, our life, is in doing God's will."—*The Double Cure.*

## QUESTIONS ANSWERED.

(We shall be gratified to have our readers, during this year, send us questions on points which may be troubling their minds, and we will endeavor to help them in their difficulties.)

*Question 1.*—A Brother in Indiana asks us to give an interpretation of Rom. 6: 4. "Therefore we are buried with him by baptism into death," etc.

*Answer.*—Baptism is a sign and seal of an inward and spiritual grace. "By this act," an eminent Bible authority says, "we are sealed with the seal of heaven, and as it were formally entered and articulated, to all the *benefits* and all the *obligations* of Christian discipleship in general, and of His death in particular." It is the *outward sign and seal* of our death unto sin, and our life unto righteousness in Christ, by the power of the Holy Ghost.

*Question 2.*—A Sister asked us some time ago if it is right for Christian workers, ministers or others, to accept of money, obtained by questionable methods, for services.

*Answer.*—We think Ephes. 5: 11 will answer this question thoroughly. If we are not to have fellowship with the *works* of darkness, certainly we should not partake of the proceeds of the works.

*Question 3.*—A Sister in Illinois some time ago inquired what is the best way to conduct a holiness meeting. She had suitable rooms and desired to know whether there should be a band organized, etc.

*Answer.*—We think as little of form as possible should be observed. There need not be a particular organization, unless specially desired. A suitable leader should be selected, and this should be carefully and prayerfully done. As to the order of services, The Tuesday Meeting in New York is a good model. 1st, Sing the long meter doxology. 2d, Follow with an appropriate hymn, none better than those contained in the Methodist Hymnal. 3, Reading of written requests for prayer, and an invitation to those present desiring a clean heart, by some one appointed for the purpose, followed by prayer. 4th, Reading of the Scriptures and comments thereon. It is better, as a rule, for the leader to do this. 5th, Endeavor to bring those desiring full salvation to a decision, with special prayer for them. 6th, An appropriate closing hymn, doxology and benediction. *The Tuesday Meeting* has been conducted in this way for over sixty years, with unparalleled success.

The meetings still continue from week to week, Mrs. Palmer usually leading. Great interest prevails. People connected with different denominations attend and prove the blessedness of Christian unity, and many are brought out into the light.



## THE CLOSET HOUR.

MOTTO FOR THE MONTH.—“Walk in wisdom toward them that are without, redeeming the time.”—Col. 4: 8.

*“Kept peaceful in the midst of strife,  
Forgiving and forgiven,  
O may we lead the pilgrim's life,  
And follow Thee to heaven.”*

## DAILY BIBLE CALENDAR.—MAY.

1. Ephes. 6: 11; Rom. 16: 20; Ephes. 6: 18; Psa. 22: 23
2. I John 2: 24; I John 3: 8; II Cor. 13: 7; Psa. 146: 10
3. Exodus 14: 13; Exod. 14: 14; II Tim. 4: 22; Jonah. 2: 9.
4. I Peter, 5: 8-9; Ephes. 6: 16; Psa. 20: 1; Psa. 63: 5.
5. Ephes. 4: 30; John 14: 16; Psa. 51: 12; I Peter 4: 14.
6. Ephes. 5: 17; Prov. 3: 17; Ruth 2: 12; Psa. 67: 5.
7. Matt. 12: 50; John 14: 21; Luke 21: 36; Psa. 99: 5.
8. Heb. 10: 22; I John 3: 24; Luke 17: 5; Psa. 134: 2.
9. Heb. 12: 13; I Peter 5: 4; Psa. 66: 19; Ephes. 1: 3.
10. I Chron. 28: 8; I Kings 2: 3; Job 33: 26; Psa. 103: 17
11. Mal. 3: 10; Joel 2: 26; Psa. 92: 5; Exod. 15: 11.
12. Matt. 10: 16; Psa. 139: 10; Job 40: 4; Isa. 12: 1.
13. Phil. 2: 5; John 12: 24; Col. 1: 3; I Peter 5: 11.
14. Luke 12: 32; Luke 12: 32; Judges 5: 31; Psa. 86: 12
15. Deut. 27: 10; Prov. 3: 4; Psa. 30: 7; Psa. 9: 14.
16. Zech. 8: 9; I Thess. 5: 24; Luke 18: 1; Rev. 4: 11.
17. II Chron. 15: 7; II Chron. 16: 9; Psa. 109: 4; Psa. 79: 13.
18. Hab. 2: 3; Deut. 2: 7; Deut. 4: 22; Isa. 51: 3.
19. Rev. 3: 2; Psa. 31: 24; Psa. 7: 1; Psa. 40: 4.
20. John 15: 9; John 8: 32; Psa. 69: 13; Psa. 116: 5.
21. Isa. 35: 3; Isa. 41: 13; Deut. 26: 7; Rev. 15: 4.
22. Exod. 34: 14; II Tim. 2: 12; II Kings 19: 19; Prov. 3: 33.
23. I Sam. 12: 20; Num. 10: 29; Psa. 138: 7; Psa. 116: 7
24. I Thess. 4: 1; II Chron. 32: 8; Psa. 5: 8; Psa. 71: 14.
25. John 12: 16; Job. 36: 11; I Chron. 29: 12; Psa. 36: 7.
26. Prov. 3: 3; Job. 17: 9; Psa. 61: 2; Heb. 13: 15.
27. Psa. 96: 2; Heb. 9: 12: 12; Psa. 25: 4; II Cor. 9: 15.
28. I Chron. 16: 12; Psa. 92: 14; Psa. 71: 18; Rev. 19: 5.
29. Lev. 20: 8; Gen. 24: 40; Psa. 3: 4; Psa. 108: 4.
30. I Tim. 6: 17; I John 5: 10; II Chron. 20: 12; Psa. 138: 1.
31. I Thess. 5: 11; Prov. 22: 11; John 21: 17; Psa. 35: 18.

## OUR PRAYER UNION.

We designate as the day for special prayer on the part of *The Union* this month,

TUESDAY, MAY 12th,

The Scripture for the day is the 4th chapter of Hebrews, and the hymn No. 605 in the Methodist Hymnal. Let the day be faithfully improved and the Lord's blessing will certainly be received.

## SPECIAL REQUEST:

That the religious journals of our country may have a richer endowment of spiritual power.

## REQUESTS BY LETTER:

*New Jersey.*—That a sister may be wholly sanctified—That a minister prejudiced against holiness may have his eyes opened.

That a family in perplexity may be divinely directed.  
*Pennsylvania.*—That God may graciously interpose to relieve of difficulties. For a backslidden brother.

## TOPICS FOR CLOSET STUDY.

JOHN'S TESTIMONY OF JESUS.—John 1: 29 to 31. Note 1. Its specificness. 2. Its disclaimer concerning himself. 3. His “record” concerning the descent of the Spirit upon Christ in the form of a dove. 4. His acknowledgment of Christ's Messiahship.

PERSONAL EFFORTS FOR SOULS.—John's testimony concerning Christ.—John 1: 35. 2. Its effect upon two of his disciples. 3. Christ's notice of them, and their response, 37-39 vs. 4. Result of the interview, 40-42 vs. Gather some lessons from the narrative.

DEFILING THE TEMPLE.—Read John 2: 13-17. Note 1. The defilers, 14 v. 2. Christ's treatment of them, 15 v. 3. His stern rebuke of the guilty merchandisers. 4. The truth remembered by the disciples, v. 17. Consider the relation of this incident to the modern profanations of God's house, and the action demanded.

## BIBLE TRUTH ILLUSTRATED.

“BE like your Father which is in heaven” (St. Matt. xviii. 14). A little girl, seeing the servant throw the crumbs into the fire, said, “Don't you know that God takes care of the sparrows?” “If God takes care of them,” was the careless reply, “we need not trouble ourselves about them.” “But,” said the child, “I had rather be like God and help Him take care of the little birds.” She took what was left of the crumbs and threw them out of the window. Several birds flew eagerly to the spot, and all the winter through she regularly fed a number of the little creatures with the crumbs she collected from the table. God cares for the sparrows. God cares for the children. “It is not the will of your Father, . . . that one of these little ones should perish.” Are you like Him?—A. C. M., in *S. S. Lesson Illustrator*.

“HE took with Him Peter and John and James, and went up into the mountain to pray” (St. Luke ix: 28). There is a blessing in social prayer beyond all that can be gained in private prayer. Friends can come closer to each other, as they come near to God in prayer together. They can help each other up toward Heaven, as they kneel side by side with common needs and common aspirations. They can understand one another better, as together they open their hearts toward God, and disclose to Him their innermost selves. But what must it have been for those three friends to have had the living, loving Jesus with them in prayer? Jesus says, “Where two or three are gathered together in my name, there am I in the midst of them.”—*S. S. Times*.



## MONTHLY REVIEW.

## THE HOME FIELD.

Since our last issue there have been revival movements in the Churches, in different parts of the country. But they have not been so numerous and powerful as we long to see. The fact is the Church of Christ should be in a revival spirit continually, and there should be soul-saving progressing all the time, not periodically, but at all seasons of the year with positive aggressiveness. Such is the picture of the Pentecostal Church given in the Acts. "The Lord added to the Church daily such as should be saved." If the modern Church were so distinguished she would be covered with glory, and the triumphs of the cross would be marvelous and wide-spread. Another Convention for Holiness has been held in the St. Bartholomew's Mission, New York, and the 17th Street Church, with gracious saving results.

Our space is so limited that we can only give a few glances over the field. Dr. Palmer used to say, "*Look after the hundreds!*" revivals where about one hundred conversions were reported. The weekly papers survey the field more widely. We gather the following from various sources:

**REVIVALS.**—Ervington Circuit, Ohio, P. S. Butts, pastor, revivals at three points, aggregating 88; Perryville, N. Ohio, M. A. Castle, pastor, several places, 153 conversions; Blanchester, Ohio, J. H. McNary, pastor, aided by J. H. Talbott, evangelist, 200 conversions; Camden, West Va., J. W. Engle, pastor, 150 conversions for the year.

*Colorado, Colorado Springs.*—About 50 saved under the labors of Sister M. J. Reed. *Illinois, Lexington.*—Wm. Wroe, pastor, under the labors of Mr. Williams, some sanctified, 30 converted. *Kentucky, Mt. Carmel.*—72 converted, several sanctified, under the labors of A. P. Jones and E. S. Fogg. *Michigan, Algonae.*—Under the labors of J. J. F. Emerick, 100 conversions, 40 seeking perfect love. *Kentucky, Perryville.*—E. H. Godbey, pastor, converted or sanctified, 73. *Indiana, Callin.*—J. T. Hatfield has been working, 150 converted or sanctified. *Texas, Denton.*—Dr. Carradine has 65 sanctifications in eleven days and a number converted. *Missouri, Avalon.*—J. D. Mendenhall, pastor, 100 converted, under the labors of Anna Romack and Anna McCulloch.

*Rhode Island.*—Seth O. Rees (Friend) is in charge of Missions in Providence. He says, "It is a year since the Master called us to the pastorate of a Mission Church and two missions in this city. What a glorious year! Hundreds of drunkards, gamblers, harlots and common sinners, as well as bankers, merchants, mechanics, Church members have been graciously saved." *Ohio.*—Dunkirk. J. W. Hill reports 100 converted, and ten or fifteen sanctified. *Indiana.*—Francisco. Bro. Jno. Phillips reports 100 converted and 25 wholly sanctified, under the labors of Bro. C. W. Ruth, evangelist. *Missouri.*—Wellston. Bros. Hart and Magan have been working—105 converted, 53 wholly sanctified. *Iowa.*—Keswick. A union effort of the Churches, over 65 professed to find Christ.

## THE FOREIGN FIELD.

Bishop Goodsell writes: "I am among those who expect to win this world for Christ. I have no sympathy with those who look merely to the heralding of Christ everywhere, and then expect His second coming to set up His kingdom by an act of power in the new heavens and the new earth. This is not the *parousia* I look for. I believe that the winning of hearts to Him in a life of love and sacrifice, the penetration of international and commercial relations by His Spirit, the assimilation of all natural forces to the sustentation and development of His kingdom, will bring His millennial reign. Even the dark forces of greed and war are unconsciously driving His chariot wheels."

*Korea.*—Bishop Niude, on February 4, had an audience with the King of Korea, and the king said to him: "There are many Americans in Korea. We are glad they are here. Thank the American people. We shall be glad to receive more teachers." It is also reported that three days after the interview a representative of the foreign department of the Korean government asked the superintendent of the Methodist Episcopal Mission in Seoul to receive two hundred students into its mission school.

*Japan.*—The Japanese government has authorized the employment of native Christians as army chaplains. Some of these are at the army headquarters at Hiroshima, Japan, and others are with the army in China. Among these is Y. Honda, President of the Anglo-Japanese College of the Methodist Episcopal Church, located at Tokyo, and a member of the Japanese Conference.

A Church building is greatly needed in Yokohama, Japan. Rev. J. G. Cleveland, Presiding Elder of the Yokohama District, writes an urgent letter respecting it. Dr. A. B. Leonard writes of it as follows: "There is no spot of which I have knowledge in all eastern Asia where we so greatly need a Church edifice as in Yokohama, the gateway and seaport of the empire of Japan. I have gathered about \$1,000 for this church, but \$3,000 more are needed. The hall now occupied will accommodate about one hundred and fifty people, while we need accommodations for at least eight hundred. We cannot grow and become a power for Christianity in that great city without a new Church edifice. Who will help and help now? Send to Rev. Dr. A. B. Leonard, 150 Fifth Avenue, New York."

*India and China.*—Bishop Mallalieu writes to Dr. M. S. Terry, of Garrett Biblical Institute: "For the last few years, especially since my visits to our missions in Europe, Mexico, and Asia, I have felt the supreme need of increasing our missionary force in all our foreign fields. With one hundred picked men in India we might expect twenty-five millions of Methodists in the next twenty-five years in that wonderful land. With the same number of picked men in China we might with good reason hope for fifty millions of Methodists in fifty years in that vast empire."

## EDITORIAL BRIEFS.

**THE MONTH OF FLOWERS.** The April showers have been falling upon the gardens in all directions, and their healthful influence appears in "May Flowers." We hope it is so with our readers spiritually, that the showers of heaven have been falling upon their hearts, and the flowers are appearing in variety, beauty and fragrance.

**CONVENTIONS FOR HOLINESS.**—This is a pleasant month for such convocations. Let them be held. Since Conference we have arranged for one to be held in Trenton, N. J., in the Hamilton Avenue M. E. Church. Rev. E. R. Brunyate, pastor. It will begin Thursday Eve, May 5th, and take in the following Sabbath. Let the friends who are able to attend, do so, and let it be remembered in prayer by those who cannot be there.

"He that believeth on the Son of God hath the witness in himself."—I John 5: 10.

God does not work in nature or grace, without witnessing there. It is so especially in regard to the believer. The Spirit witnesses to his personal consciousness.

**OUR BEAUTIFUL NEW BOOK.**—The new book, just issued from our press, "*Love, The Law of Universal Life*;" or, Paul's Eulogium on Charity," by Rev. J. T. Wightman, D.D., of Baltimore, is a gem. It would be well if we could send out a thousand this month. Price. 35 cents.

**A GOOD WORK.**—Our sister, Sarah M. McClelland, of this State, writes: "I am glad of this privilege of sending in my testimony in regard to the GUIDE. I love it daily, and it has proved a great blessing to me all along the journey, during the last forty years. It was first introduced to me by Rev. E. Thomas, of blessed memory, and I shall never cease to be thankful that he called my attention to the precious GUIDE. Its pages are full of real truth. To me it is spiritual food, and it helps me to live a better Christian life."

**RETURNING TO ENGLAND.**—Our dear brother, Rev. Isaac Naylor, who has been in California for a time, and has had his health greatly recruited, will soon, have returned to England, and, after a short visit to his friends there, will come back to this country, to engage in evangelistic work as God shall direct. We trust our friends will pray that the Lord will direct his steps, and open his way to greater usefulness than ever.

**THE CONFERENCES.**—Favorable accounts have reached us concerning some of the Conferences, spiritually. Dr. Keen had an interesting series of Pentecostal services in the Philadelphia Conference. In the New Jersey Conference, Pentecostal services were held by the Conference Committee, aided by Rev. D. O. Ernsberger, of India.

"I cried unto the Lord with my voice, and He heard me out of His holy hill."—Psa. 3: 4. So the Psalmist testifies, and so will you if you follow his course.

**EVERYBODY ASTIR.**—May is a month of great activity. Agriculturists, merchants, and all classes are busy. The *spring* of this beautiful month is upon all classes. Why not have it so in the spiritual world? Let there be a stir in Zion. We heard Dr. Talmage preach a sermon on "*Christian Exploits*," recently. He said every one might do one or more of these exploits: 1. Save a man. 2. Save a woman. 3. Save a child. O that all the Lord's people were *soul savers*!"

**A HELPFUL MESSENGER.**—Mrs. Edwin Clothier, of Illinois, writes: "I have been a reader of the GUIDE for 1894. My class leader brought it to my home, made sad by the death of our only child, a little over six years old. I desire to say, it has been a great help to me in my lonely hours, and my greatest desire is to seek after this higher Christian life. I am only a beginner, and yet there is great peace and joy in my heart for having been drawn so much nearer to my dear Saviour. Just to think! This GUIDE for the last year has gone into *three homes*. After I finish reading it, I take it to the home of my sister, where there is an invalid aunt, 84 years old. She has enjoyed it, and watched eagerly for its coming."

We hope many readers will imitate the example of our sister, lending their copy of the GUIDE to others—or subscribe for extra copies for this purpose.

**HAND TO HAND.**—We need more hand to hand work on the line of holiness. Those who are in the experience, our sisters especially, should make calls on their fellow-members for the express purpose of telling their own experience, how they came out into the blessed life of holiness. This will have a double effect. 1. Strengthen their own faith and *courage*. 2. Favorably impress others, leading them into the same blessed experience. *Try it*. Who will devote an afternoon each week this month, to this out-door, hand-to-hand work? *Who?* Let us hear from those who do this, concerning results.

Comfort yourselves together, and edify one another, even as also ye do.—I Thess. 5: 11.

*Be mutual comforters and helpers.*

**OUR INDIA MISSION.**—Keep up contributions for the Gulbarga Mission, which we call "*Our India Mission*." Contributions are for the support of the second missionary, who has gone out to reinforce Rev. D. O. Ernsberger. The interest is very promising indeed—natives coming to Christ.

**A BLESSING.**—Bro. T. W. Stephens, of Kansas, writes: "The GUIDE has been a blessing to me. I have been in the habit of reading it and then giving it to others to read. In that way several families read it. I have a class of over eighty members and probationers in the M. E. Church, but some are, I fear, in a backslidden state. Please remember us in your prayers. O for an outpouring of God's Spirit here."

## Our Choral Service.

"I will bless the Lord at all times: His praise shall continually be in my mouth."

Psa. 34: 1.

### No. 77. BEAR THE TORCH OF THE LORD.

WM. H. GARDNER.

CHAS. H. GABRIEL.

1. There are lands now full of dark-ness—They know not of the light  
 2. Who will go to tell the sto-ry To lands a-cross the sea?  
 3. Who will wear the crown of glo-ry, A palm of vic-t'ry win?

That for all the world is shin-ing, To make each path-way bright.  
 Who will bear the bless-ed tid-ings, And set the cap-tives free?  
 Who will hast-en to the hea-then, To save them from all sin?

#### CHORUS.

Bear the torch of the Lord thro' the dark-ness, Let the  
 thro' the dark-ness,

light of God shine in;..... Tell them all of our dear lov-ing  
 Let the light of God shine in;

Sav-ior, Who has come to re-deem them from sin.  
 lov-ing Sav-ior,

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This is a Selection from "SONGS OF THE PENTECOST," the new International Song Book.  
 Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$3.00; not prepaid. Per hundred, \$25.00; not prepaid.





JUNE, 1895.

THE PEARL TEXT. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1. John 2: 28.

"Remember, come! I open wide  
My heart to Thee: here, Lord, abide!  
Let me Thy inner presence feel,  
Thy grace and love in me reveal!"

"So come, my Sovereign enter in,  
Let new and nobler life begin;  
The Holy Spirit guide us on,  
Until the glorious crown be won!"

#### GOSPEL PARAGRAPHS.

"By the remission of their sins."—Luke 1: 77.

This is the initial point in the salvation of God, as revealed to the individual heart—the remission of sins. Man is guilty on account of transgressing the Divine law. He needs forgiveness, and when the penitent sues for it, God in His great mercy confers it. The blood of Jesus is applied to the guilty conscience, and there is peace; peace unspeakable. The Spirit witnesses it.

"The tender mercy of our God."—78 vs.

"Through the tender mercy of our God" that is the sole spring, necessarily, of salvation *for sinners*. "Not by works of righteousness which we have done, but according to His mercy He saved us." Titus 3: 5. This excludes all human boasting "not by works of righteousness." And it secures all the glory to God. If we have been saved, let us give praise to Him continually for His abundant mercy and grace. Are you subjects of this grace, fully, now? If not, seek to know this in Gospel fulness.

"The day-spring from on high."—78 vs.

The whole sentence reads: "Whereby the day-spring (*sun-rising* in the margin) from on high hath visited us." Referring either to Christ Himself, as the "Sun of righteousness," arising on a dark world, or, the light which He sheds. Christ is the light of the world, to chase away its darkness, and to give the knowledge of salvation. The whole world shall be filled with His glory.

"To give light."—79 vs.

The whole sentence reads: "To give light to them that sit in darkness in the shadow of death, to guide our feet into the way of peace." This is the lofty purpose of Christ's advent into the world. Man's natural condition is abject indeed, he "sits in darkness and in the shadow of death." But the bright rays of the "Sun of righteousness" dispel his darkness and, under the illuminating beams his feet are guided into "the way of peace." This is a great salvation and should be universally accepted.



"The law of Thy mouth is better unto me than thousands of gold and silver."

—Psa. 119: 72.

*"Jesus, Thy servants bless,  
Who, sent by Thee, proclaim  
The peace, and joy, and righteousness  
Experienced in Thy name."*

## PULPIT BRIEFS.

BY REV. W. G. PASCOE.

(OF STOKE-ON-TRENT, ENGLAND.)

For ye know the grace of our Lord, Jesus Christ, that, though he was rich, yet for our sakes, He became poor, that ye through His poverty might be rich."—II. Cor. 8: 9.



AUL is writing to the Corinthians about the grace of giving. Not a popular subject.

There was great need that the Church at Corinth should be stirred to give liberally. In Jerusalem many of the saints had been stripped of their possessions. Paul shewed intimate knowledge of human nature. Many are only disposed to give when others have done so. He tells them that the Churches of Macedonia, when they heard of their brethren's distress, not only gave, but gave largely, even beyond their means. But as a climax to his argument, he told of the wonderful liberality of Christ. "Ye know the grace."

It is a wondrous theme, the condescension and benevolence of Christ. The incarnation and substitution by death of the Saviour for poor lost sinners. A common theme! Yes, thank God, common, but not commonplace. It is heaven's grandest message to a lost world. It is the central theme of every faithful minister of Christ. Central! It is the all-in-

all of such a ministry. As all roads lead to the metropolis, so all texts lead to the Cross, and he is a poor preacher who cannot or who does not point out that way.

1. *Christ was rich.* To explain all, is a task no mortal can complete. We but touch the fringe. But look at two or three of the threads.

(a). He was rich in *nature*. "Jesus Christ" is but the historical name of our Lord. His name when He became our brother man, not His name in past eternity. Then He was the Word—the uttered thought of God. John 1: 1. He was rich in all the attributes which are the exclusive right and possession of the eternal God. The fulness of the Godhead dwelt in Him.

(b). He was rich in *power*. You must climb in thought, up into the eternal past, when no man or angel had been called into existence, when there was neither time, nor space, nor matter. Then our Lord was Jehovah's fellow. It was He who made all history. Sir C. Lyell estimates that two hundred millions of years are required to account for the geologic changes that we can trace on this earth. Think of the utterly innumerable millions of years required for the production of the universe! But before all this, your Lord dwelt in the bosom of the Father. The heavens, earth, all creation called into being by Him. Col. 1: 16-17.

We need say nothing as to the method of creation. One mode is as possible as another to the Almighty. He is creation's spring from which all things flow; He is creation's ocean into which all things run. "In Him all things consist."

(c). He was rich in *possessions*. All things belong to Him by Divine right. The poor little paltry claimants who on earth assert Divine right, excite only ridicule. The Creator and Upholder of all must be Lord of all. Solomon had vast possessions, when a whole nation was impoverished to keep up his magnificence "A greater than Solomon is here."

"A million of money for an inch of time," one is reported to have exclaimed amid the agonies of death. But time belongs to Jesus, with all the wealth of all the worlds that in time have been called into existence. His possessions! From the dazzling throne of the Eternal, with all its surroundings of indescribable splendor, to the tiniest mote that floats in a summer's sunbeam. Lord of the Universe, we cannot tell Thy riches! We never shall be able to tell. No, not even when lifted by Thy grace to sit with Thee on Thy throne.

2. *Christ became poor.* A tremendous change if with difficulty grasped. The Lord of glory becomes the Son of Man.

He became *poor*. This fact, more than all others, touches my heart. The most distressing poverty is that of those who have lost wealth. There are many who have never known anything but poverty, and their lot is often distressing enough. But there are other poor who draw forth your utmost compassion. They once enjoyed wealth with all its refinement and luxury, but they have lost all. The keen pang of destitution they know as no others can possibly do, and thus near the poverty of Christ.

He became poor. Then it was voluntary. "He emptied himself."

I think this gives us the clue to the reality of the poverty of Jesus. Was He not absolute Lord of all? The property that I buy I can sell again. But can God part with absolute ownership? To whom could He give or sell it?

Christ in becoming man did not divest Himself of a single right. There is only one way of His becoming poor. He might lay aside His riches and refuse to avail Himself of them. And this is what He did. The devil in the Wilderness told Him to use His power and satisfy His hunger. But Christ would draw upon no Divine resource for His own benefit.

He became poor in *nature*. He took upon Himself the flesh of sinful man.

He was born a weak babe, had to be fed; ignorant, and had to be instructed.

He became poor in *circumstances*—birth, home, and occupation. And in His public life, the foxes had holes, He had no regular resting place. Hungry, thirsty, weary, it was hard.

He became poor. A deeper depth. One of His chosen disciples betrayed Him, sold Him for the price of a slave. Ah, never mind loss of all, so long as we have the smile of our Heavenly Father! But O, the awful depths of Christ's poverty; even this was denied Him. The broken-hearted Saviour! "My God, My God, why hast Thou forsaken me?" He was "the Man of sorrows!" what a name!

2. *Christ became poor that we might become rich.* How do we count riches? Here is a millionaire. A speculation may lose it all. But if you enrich a man's character, if you make him morally and spiritually good, you have granted to him, imperishable riches. O, how rich in goodness, holiness, purity of heart and life He wants us to be!

4. *Ye know the grace of Christ.* To know, is to become thoroughly acquainted, to feel the power, to experience the blessed effects of Christ's grace.

Do you know it?

#### SUFFICIENT GRACE.

"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Matt. 6: 34.

"As thy days, so shall thy strength be."—Dent. 33: 25.

"How many linger on life's way,  
Forecasting vain their future sorrow;  
He who gives needed strength to-day,  
Will give it for that unknown morrow."

"Sufficient is My grace for thee;"  
By this the cure for care's corroding;  
"As is thy day thy strength shall be,"  
May well dispose of dark forebodings,

"GET the pattern of your life from God, and then go about your work, and be yourself."—Phillips Brooks.



## EXEGESIS.

BY REV. J. H. TIMBRELL.

(Author of "*Through a Glass Darkly*.")*Unrighteousness and Sin.*—VI.

HE forgiveness of sin is the sovereign act of God, through the mediation of the Son. The fact of forgiveness, is attested to us by the Holy Spirit, "He beareth witness with our spirit." He also regenerates the heart. We are born of the Spirit. He has no office in respect to the sins that are past, save to convict us of their turpitude, and of the judgment to follow. It is His work to restore to the soul the lost likeness of God. The heart and all its affections must be changed. This He effects, not only regenerating, but strengthening us with might, in the inner man, in conjunction with the exercise of the pardoning mercy of God; to the extent that, "old things pass away, and all things become new." Hence we see the reason for the use of the final clause of verse 9; it is a recognition of the office of the Spirit as following that of the Father, in the forgiveness of sin.

Our Saviour said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." That there is a vast difference between the state of heart of the little child and the sinner who is simply pardoned need not be argued. He not only has the legacy of inbred sin in common with the child, but he also has in addition, a large incubus of acquired depravity, always a variable quantity, the result of his own transgressions, which has seared conscience, hardened the heart, blinded the eyes, and debased the soul.

Every sin committed strikes its roots into character. Iniquity added to iniquity sinks the soul deeper and deeper into the mire. Guilt changes from scarlet to crimson, and adds corresponding grossness

and pollution to the soul. Consequently it is apparent, that pardon alone will not restore the soul to that state of innocence upon which the loving eyes of Christ could look and say, "Of such is the kingdom of heaven." There must of necessity be, and there is, as the word plainly states, a *washing* in regeneration, which precedes the Father's work of the "renewing of the Holy Ghost." This *washing*, and the cleansing of verse 9 are identical. Not a ritualistic or symbolic washing of the laves, but real, cleansing the soul from all *anomias*, or lawlessness, going deeper than the mere adjustment of right relations with the law of God. It undoubtedly holds the idea of bringing each and every centre, out of which antagonism to the Divine will might spring, under the power of grace; so that not only the wrong attitude is corrected, but that state of heart engendered by transgression is cleansed away; so changing the affections that we love the things we once hated, and hate the things we once loved. It may be said to be sanctification begun, because it is in reality a cleansing, from the condition of lawlessness, while it strengthens the moral faculties with the might of a new-born life. It may not be possible for us, with our present understanding, to clearly express its more abstruse phases, or define its limitations, yet the great fact itself may stand out in the clear.

If we are pressed to explain how acquired depravity differs from original sin, it may not be possible to give a categorical answer, nor is it essential to the discussion. All lawlessness is sin, and the wages of sin is death. The difference of our personal relation, to the two states gives us the ground for the position taken; that they may be subject to a separate cleansing by the Spirit, and upon distinct lines of operation. If it be asked, how the soul may be cleansed from original or inbred sin, partially, thus leaving a residuum, the answer is not easy. For, upon the same principle

that a part of our original corruption may be cleansed away, it seems evident that the whole could as easily be; and no satisfactory reason is discoverable for such a division, were it a metaphysical or spiritual possibility; when complete cleansing of the soul from all sin is the one great desideratum. But upon the supposition that the washing in connection with regeneration has respect only to the fact and results of actual transgression, a fact emphasized in the experience of every sinner seeking to be saved, for he is never troubled about Adam's guilt, but his own. That this cleansing is just, and only, what it is said to be, from all *anomia*, or lawlessness, *adekias* or unjustness; then an intelligent reason does appear, for the existence of that residual impurity, which all the creeds throughout the ages have recognized in the regenerate soul.

In conversion the sinner becomes *as a little child*, a saved subject of the kingdom of heaven. Yet with the principle of inbred sin remaining in its entirety, only that it is relatively weakened by that new-born and glorious life, and spiritual presence, which enables the soul to triumph over sin, and to walk lovingly and obediently in the light as God is in the light, to as full and complete a deliverance from inborn impurity as from acquired obliquity.

Again, the fact that acquired depravity is unquestionably added to inbred sin, gives ground for holding that it may be capable of a distinct and separate method of removal, thus leaving the soul in reality "*as a little child.*"

Jesus said to the disciples, "Now ye are clean through the word which I have spoken unto you." John xv: 3. Attention is called to the fact that He uses the expression of verse 10, *word*, which is associated with this cleansing from all lawlessness. They were clean through the word, His word was in them; yet He immediately goes to prayer, in behalf of their sanctification, using the expres-

sion associated with cleansing from all sin in verse 7, *truth*, "Sanctify them through Thy truth, Thy word is truth," thus showing harmony with the conception of these two paragraphs, that the cleansing which they had at that time received, was distinct from that sanctifying power for which He prays, and which was so mightily poured upon them on the day of Pentecost, "purifying," as Peter affirms, "their hearts by faith." Faith has been made an essential factor in saving a soul from sin. This gives us another reason for this double cleansing. St. Paul says, "*Therefore, being justified by faith*, we have peace with God, through our Lord Jesus Christ, by whom also *we have access by faith*, into this grace, wherein we stand and rejoice in the hope of the glory of God." Rom. v: 1. Our transgressions, guilt, and personal vileness, resulting from our acts, are matters of personal knowledge, and consciousness, and as such, may become subjects for the exercise of faith for deliverance, while inbred sin, which is also subject to faith in its removal, remains for the time being, below the horizon of consciousness; a matter for which we have no accountability, until the Holy Spirit convicts us of it, and brings it before us for our action in reference to it. He convicts of "sin, righteousness, and a judgment to come," and the attitude we assume under His Divine illumination will determine whether our victory shall be complete or that, as a possible resultant of our disobedience to His expressed will, we may forfeit even our standing in righteousness before God.

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As a father in a garden stoops down to kiss a child, the shadow of his body falls upon it. So many of the dark misfortunes of our life are not God going away from us, but our Heavenly Father stooping down to give us the kiss of His infinite and everlasting love — *T. De Witt Talmage.*

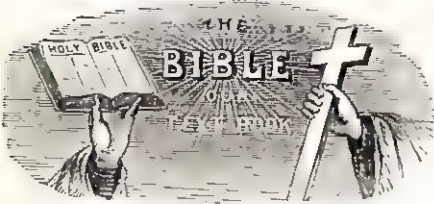
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You help a man in promotion as you strengthen his faith. You injure him in proportion as you weaken it. — *J. Kilburn.*



# THE ABUNDANT LIFE IN JESUS

## IN GOSPEL PORTRAITURE.



"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

### PAPERS ON PRACTICAL HOLINESS.

BY REV. CHARLES W. L. CHRISTIEN.

#### VI. *Christ in Little Things.*

**I**F religion is to be seen anywhere it is to be seen everywhere. Just as the leaven is to influence each particle in the mass, and the nerve-force is to penetrate to every portion of the living organism, and the life itself is all over the frame that lives, so the principles and affections of holiness are to have play throughout the entire life of the believer.

But, as a matter of fact, our life is made up mostly of little things. It is not often that the great and the heroic, the startling and the tragic occur. A long illness, a shattering loss, a splendid legacy, a sudden reversal of life's plans, these will always remain among the rarities of individual experience. Most of the days are ordinary, possibly we are tempted to say commonplace and prosaic. Certainly then, events often appear unworthy of record, and could a record be written we should never have patience sufficient to read it.

Yet it would be a vast mistake to sup-

pose that days seemingly so uneventful leave no impress on the heart and life. Not seldom in these neutral days great events have their rise and ripening. A sentence casually falling on the ear has sunk deep down and borne years of fruitage. A few pages in a book carelessly taken up have awakened dormant forces and changed the color of a career. Two have met as strangers and a life-long friendship has resulted, telling for good or ill upon the eternal destinies of both. The small event has been the switch turning the cars on to another track. The difference between eventful and uneventful days is often more imaginary than real.

Now in the little things of life, piety has as grand a sphere for manifesting its power and loveliness as anywhere beside. Biology is continually proclaiming the value of the study of the minuter forms of life, and showing their tremendous power in the world. The advances of modern science have been made very much along this line. And so, "The daily round, the common task," form a sphere for the display of all the principle and affections of entire devotion to God. It does not require a large and lofty arena on which to act out noble principles. The grandest convictions and the divinest love can be seen in the most trivial of actions, as the force of gravity can dominate the atom as well as the thundering cataract or the mountain range. It might have seemed a trifling thing to throw a few grains of incense upon the altar of Diana, but the Christian maiden knew that to do so would be an act of idolatrous worship, and consequently of treachery to the Christ who had saved her. And better to go to the lions in the amphitheatre than commit the sin. The whole question of faithfulness or apostasy was involved. So in a thousand things that crowd our everyday existence. An action is either good or bad according to the motive from which it springs, and there



is a right and holy and an unholy way of doing all, from the least to the greatest.

The very perfection of religion is seen in entire consecration to God in little things. The perfection of a painting is not in any one of its features but in the whole, light, color, shade, perspective, all. But that means a perfection in detail, every stroke of the pencil a working out of the dominant idea in the mind of the artist. And this is what the New Testament teaches respecting the holy life, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

And thus to carry the best motives into every trifling act lends a glorious dignity to life. It makes the whole existence one long act of devotion, one unbroken song of loyalty and love, one continued proof of the reality and all-pervasive power of the Christian life. It makes all our life sacred, every act a religious act. And by linking everything to the throne of God turns littleness into greatness, and brings vast issues out of trivial events. Happy is that life in which the name of Christ is legibly written upon all its details.

**THE HOUSE OF GOD.**—The house of God and the gate of Heaven are related; Jacob mentions them together, and mentions them in their proper order—this the house of God—this is the gate of Heaven. The one precedes the other—the one affords us the earnest and foretaste of the other. Philip Henry was accustomed to say at the close of his Sabbath day's exercises, "Well, if this be not Heaven, it is the way to it." Those who call the Sabbath a delight, the holy of the Lord, will enjoy an eternal Sabbath. They who can now say, "I have loved the habitation of Thy house, and the place where Thine honor dwelleth," shall serve Him day and night in His temple above, never more to go out. That will be grand indeed.—*Sel.*

"BLESSED are they that dwell in Thy house: they will be still praising Thee."—Psa. 84: 4.

### A STRANGE REQUIREMENT.

After Jesus had cursed the barren fig-tree, "in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter, calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God." The strange requirement is, "HAVE FAITH IN GOD." Strange, that it should be necessary to say this to mortals. If man were in his normal condition it would be the most natural thing in the world to believe God. But here we see how sin has stricken our faculties. Jesus desired His disciples to have a lively faith in exercise, and they would see greater marvels than the withering of the fig-tree—even the removal of mountains opposing the progress of His kingdom.

### THE NATURE OF CHARITY.

BY REV. J. T. WIGHTMAN, D.D.

(From our new book: "*Love, the Law of Universal Life.*")



**P**AUL'S analysis of charity gives two qualities, "Charity suffereth" and "Charity rejoiceth." Suffering Charity he still further reduces to two elements, "Charity suffereth long and is kind." Charity is patient and forgiving.

No one can love his fellow man without putting patience to the tension of suffering. He can propose to himself no kind act, nor cherish a good thought, nor even speak to an enemy without a debate with himself, or a struggle with temptation, or without meeting a current of latent selfishness. The very swing of judgment to and fro in weighing nice points of right and wrong puts the mind on a tentative balance of anxiety. Good is "*begotten* in hope." The struggle of charity is not embittered with envy, nor inflamed with pride, nor stung with malice. Charity is not supercilious, nor arrogant, nor grasping. Patience is silent love. Patience grapples with stubborn habits, prays for grace to mollify the thorn, wrestles with fiery passions and subtle temperament, and so persistently the hero of faith snatches a blessing from

the struggle. Charity weeps to soften her own anguish and to purify the fountain of her own sympathy. She thinks no evil, cherishes no wrong, nor is she suspicious, or over sensitive. Stoicism is not charity. Tears do not petrify the heart, but flow like oil and wine into the gaping wounds of humanity. "Charity suffereth." Not under the lash of justice. The God of love does not punish Himself for blessing His own children, or for healing their sorrows, or for extirpating their vices, much less would He permit the sacred form of Charity to be thrown upon the rock by the Evil One and tortured into kindness. Charity is not unwilling to love man. The struggle of her love is in stretching the mantle of patience over all men, and in sending her sympathy downward to the outcast. Gethsemane was love in agony to love the lost. Suffering is inseparable from love. The essence of suffering is not physical pain, it is in the mind. Suffering is the struggle of the will to adjust itself to circumstances, either to the will of God, or to the environment of life. When the mind reaches the point of submission, the struggle ends. Suffering then subsides into calm contentment. "Thy will be done." Only love submits. Evil never surrenders even to itself, or to its surroundings, or to God. It declares eternal war. It is stubborn as death. Sin by its own nature evolves an everlasting struggle in opposition to goodness. The suffering of charity is of a different character. It is not in rebellion, but in stretching patience to the utmost extent of love. Charity endures hardness in the spirit of a good soldier. The flames of persecution serve only to temper her nerves for grander victories. She is "tried by fire" and grows in the flames stronger to do the will of God. Sometimes she puts a holy restraint even on the fulness of her love until the divine embankment strains with forbearance. The most perfect example of loving endurance is seen in

Jesus, who stood silent as God before Herod. Charity suffers to be patient, but not because she is impotent. "I delight to do thy will O God." Sin nailed Patience to the cross, but Patience kept herself there. Patience permitted her wounds to trickle with sympathetic blood. Patience endured the thorns. Patience kept back legions of angels from vindicating outraged love. Patience perfected her work on the cross. Patience is charity. Evil has no patience. We suffer in love if patient with ourselves, if patient with our family, if patient with the Church, if patient with providence, if patient with our fellow men—with the ignorant, the envious, the malicious; we suffer if patiently longing for heaven—nay, we suffer in patience waiting for God. It puts one on his metal of holy restraint to maintain a golden silence when traduced for good deeds, or never to throw back a wounding retaliation, nor shoot a poisoned arrow of slander, nor detract from merit, nor "render evil for evil." Charity bridles the tongue, extracts the deadly poison, quenches anger "set on fire of hell." The silence of God Himself puts His patience to the tension of "*long suffering*." His silence is eloquent with patience. Justice, with a finger of lightning, could write on every midnight sky sentence against every creature, and assize every day in the annals of time. Yet, for eighteen hundred years God has not spoken to man. He is waiting the return of the prodigal. His silence is charity. His sympathy has been quietly hunting every nook and corner of the heart to recover His lost love.

"And is kind." Charity loves to forgive. It is true, the hardest work of charity is to love an enemy, but she is liberal in spirit, and at the cost of anguish to herself she is ready to pardon, or to exercise complacency, or to respect the rights of the offender. Charity, however, must not be mistaken for maudlin sentiment, amiable credulity, senile weakness, or a timid spirit that gives way to



all opposition. There are occasions when her words of fire must pierce with holy indignation the disguise of hypocrisy, and at all times she must boldly speak "the truth as it is in Jesus." She "resists sin unto blood," yet, loving the sinner. "First pure, then peaceable, gentle, easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy." The spirit of patience is the soul of meekness. It is honorable to suffer in this temper. The Son of God chose rather to gather the olive leaves of Gethsemane for His chaplet than wear the laurels of Olympus. Suffering did not detract from His honor, nor curtail His liberality toward His enemies. His royal bounty was distributed from the cross in crowns of Paradise, as from the throne of glory, and there He interceded for His persecutors with sacerdotal fervor as before the mercy seat in heaven.

Charity dies to forgive. Charity could have no clemency unless willing to die for another. It would spoil the sweetness of her temper did she hesitate to suffer for man, Her blood is a libation of love. Charity suffers because she loves. She could not suffer with joy unless she loved. It is her nature to love and suffer. The Son of God would have ceased to be the friend of man had He cast aside His suffering nature. The act would have involved the abdication of His love and the suppression of His sympathy toward the outcast. "He pleased not himself." Love made him a willing sacrifice. He took bread, blessed it, and brake it cheerfully. "This is my body." He made a Eucharist of His broken body. Mysterious love! "For the joy set before him he endured the cross." This is the heroism of charity, the courage of God! His death was not extorted. It was His deliberate choice, His cheerful gift. The most chivalrous martyr the world has admired wept over Jerusalem. Alexander shed tears because fresh fields of slaughter did not open before his ambi-

tion. The Son of God wept over the sin of man. Tears are generous over the fallen. Jesus put Himself in sympathy with sorrow. Pity ennobled His manliness. It is Christlike to love a suffering world. Humanity is lying at the pool waiting charity to trouble the waters and start healing tides toward every land. The world is athirst for sympathy. No hero is more sublime than he who "endures hardness" in fighting the battles of his fellow man. The glorious mission of charity is to suffer for another, to suffer in stretching her mantle of healing blood over a world of wretchedness.

"Where love her arms have opened wide  
And man for man has calmly died,  
We see the same white wings outspread  
That hovered o'er the Master's head."

"The world is dying for love." Hearts are aching for forgiveness. Wounds are pleading for sympathy. Wicked men are longing for kind words. The heathen are crying for Christ. Charity coming from the sepulcher of her Lord begs us to love something and to open our hearts to the cry of human sorrow. How beautiful is the grace of charity! He sends God to the heathen, who dispatches a missionary to preach the Gospel. He lays heaven on the cold heart of pauperism by a kind word. He changes a brothel into a beautiful home by rescuing the fallen. Happy the man whose sympathy is aglow with the celestial fire, and from whose lips flow flames to warm and gladden the world in its chill and throes of coming dissolution. Happy the man who seizes opportunities of laying his hand on the ponderous wheels of social vice that are crushing both the bodies and souls of men at every revolution, not only to rescue the victims, but to lift these engines of death from the highways of civilization, and stay the causes of the world's wretchedness. Charity loves the lives of all within the commonwealth of God. Charity is the missionary of heaven. She gives heaven for the asking to the broken hearted.




## NOT OFFENDED.

Jesus said, "And blessed is he, whosoever shall not be offended in Me."—Luke 7: 23. There were those who were offended in Him. "He came unto His own, and His own received Him not." Though He was "the chiefest among ten thousand and the one altogether lovely," yet He was to them as a "root out of dry ground, having no form nor loveliness." How strange. And this OFFENSE has not ceased. Many turn away from Him. But those who are not offended in Him, but receive Him joyfully, bidding Him welcome to their hearts, they are "BLESSED" indeed.

## THE INFINITE DIFFERENCE.

REV. JOHN PARKER.

HAT I have I owe." This is the utterance of a man whose conscience is under the pressure of obligation to pay his debt to humanity.

"I am a debtor," said the chosen apostle of the Lord Jesus, and how anxious he was to pay it. The Greeks and barbarians, whose claim he acknowledged had done nothing to put on him this obligation. They had hindered him in every possible way, and persecuted him with the intention of his death; yet his life was under the constant pressure of obligation to pay. How different had been the results on the world's civilization had this man said and so acted, "What I have I own." The change of only one letter in the statement of the principle that governed his life might; possibly would, have changed the character of one-half the New Testament, and hindered, to our time, the world's recovery. His record, aye his very name would have been blotted out with the century in which he lived. God has no use for the record of self-centered men except as a warning. I personally knew two men within the city of New York, the governing principle of whose lives was as diverse as the above. I was the pastor of one of these; a poor, plodding, but very humble and devout man, who had been saved by

the grace of God from a life of crime and intemperance. He came to me and said, "Pastor, all I have I owe to poor, homeless, friendless, Christless men and women. I must pay the debt. I will give up my situation, will go into Water Street, and within a rickety building offered to me will begin a Helping Hand." I gave him a little money to help to put the building in suitable condition. He trusted God for bread, and began his work. Twenty-three years have passed,—a meeting has been held in that building every night since. Many thousands of wrecked and wretched men and women have been saved there, and through the influence of this man's work other missions of a similar kind have been started in many of the towns and cities of our land. It is fair to presume that more than one hundred thousand persons have been brought to Christ through these missions. The leader of one of these, now in New York, was converted there; and he tells us that nearly twenty thousand drunkards have sought the recovering grace of God in the meetings he is leading. The good man who started this work has now been in heaven about ten years. He paid his debt, and was discharged, and will be crowned by the King, in the day when thrones and crowns are distributed by Him.

"What I have I own," was the determining principle of the other man's life. Sagacious, persistent, unscrupulous, and utterly consumed by his one purpose, he lived within that same twenty-three years in the same city. I saw him about the time my poor friend began his Water Street work—he was not poor, but by no means rich. Eager, secular, with quick motion and nervous strain, a face of set purpose, his brain and heart and every muscle and nerve under the pressure of his one governing principle, "What I have and all I can get is my own." I could not then, of course, anticipate the results, but I well remember as I looked in that face, how I was thrown back upon

myself, and shrank from the touch of his hand. He also is dead. It is stated that he left seventy million dollars, but he left nothing else. The grace of God recovered the first of these from a most depressing life and put him among the princes of both worlds. Having seen his King and Saviour in a prison cell, he was changed into the same image, and became a consecrated man. The other had no depressing conditions in early life to overcome, but he was early possessed by the one passion, and yielded devotion to only one person, "Myself." He became a desecrated man. It is questionable if he ever led one soul from sin to holiness or ever contributed in any degree, intentionally, to the elevation of his fellowman for either world. The works of these two men are following them to the judgment, and will continue to gather and multiply results till the end of time. O, who can estimate the uncalendered difference between "All I have I owe" and "All I have I own." How much it will mean to each of us to have made of life an opportunity, an obligation, a consecration. Whatever a holy life does not mean, it means these three, either of these left out and that life is less than holy, it is in such degree a failure. The first of these lives will be gratefully remembered until the end of time,—but much more afterwards. But what of the second of these lives?

ROBERT BRUCE.—The moment before he died, having eaten an egg at breakfast, said to his daughter, "I think I am yet hungry, you may bring me another egg;" but having mused awhile, he said, "Hold, daughter, hold, my Master calls me!" With these words his sight failed him; on which he called for the Bible and said, "Turn to the eighth chapter of the Romans, and set my finger on the words, 'I am persuaded that neither death nor life,'" etc.; when this was done, he said, "Now, is my finger upon them?" Being told that it was, he added, "Now God be with you, my dear children; I have breakfasted with you, and shall sup with my Lord Jesus Christ this night," and then expired.

#### RISING FROM THE DEAD.

"And he that was dead sat up and began to speak. And He delivered him to his mother."—Luke 7: 15. This was an act of Divine power, raising this young man from the dead. He was the only son of his mother, and she a widow. The case excited the compassion of Jesus. When He saw the mother weeping, He said unto her "WEEP NOT." And He came and touched the bier, and said, "Young man, I say unto thee, Arise." "And He that was dead sat up." It was only the work of a moment. The voice of the Master penetrated the dull ear of death, and the prisoner was released. Parents, have you children dead in trespasses and sin? Invoke the aid of Jesus. He can bring dead souls to life as well as bodies.

#### THE EPISTLE TO THE EPHESIANS. (*Illustrated.*)

BY REV. JAMES HARRIS, (CANADA).

"FOR THIS CAUSE."—Ephes. 3: 14-21.

**H**E who comes to God, into the most holy place, must come with a cause, and be able to say, "For this cause." What lawyer would venture to go before the Supreme Court of his country and have no cause to plead. Or who would venture to seek admission into the presence chamber of the chief magistrate of a great country and be without a cause for coming.

It was during the progress of the great rebellion that a timid and retiring girl resolved one night that ere the morning light she would start off from her New England home and take the earliest train for the distant city of Washington and interview President Lincoln. Leaving a note upon the table to tell her heart-broken parents where she had gone, she started, taking with her a letter just received from her brave soldier brother, then under sentence of death for being found asleep on sentry. He had stated in that letter how he had intended to be faithful, but a comrade had been taken sick, and he had watched night after night at his bedside. When it was his comrade's



turn to go on sentry, he had himself taken his place, and at last when it came to his own turn to go on sentry, tired nature had overcome his power of resistance and he had fallen asleep. Aided on her route by sympathizing conductors and engineers, she reached the city on the day appointed for her brother's execution, and speedily found her way to the White House and was admitted into the presence of Lincoln. "FOR THIS CAUSE," a brother's forgiveness, she pleaded as only a sister could plead. But the tender-hearted President told her that stern duty demanded that her brother must die. It was then she took from her bosom the letter all stained with tears and crumpled, and handed it to him. Through blinding tears he read of the heroic boy's struggle to do his duty faithfully to his young companion and of his loyalty to his country, his heart was deeply touched. A message of pardon was flashed across the wires, commanding that the young soldier should be immediately sent on to Washington. He came; a furlough was granted to him, and with the sister who loved him so, and Lincoln's blessing, and a Nation's sympathetic tears, he returned to gladden the home of his youth.

"For this cause," all night long Jacob pleaded with the wrestling angel, until the day was breaking, that God would bless him and change a brother's heart, and keep alive from the threatening host the children with their mothers and the numerous flocks and herds, and God heard him and blessed him there.

"For this cause," Moses entered into the tabernacle when the cloudy pillar descended, and stood at the door of the tabernacle and the Lord talked with Moses (Exod. 33: 9), that God would spare the guilty congregation and not cut them off in his wrath.

"For this cause," our Saviour prayed his sacrificial prayer, not for the world, but for those whom God had given him out of the world that they might be sanc-

tified through the truth, that they all may be one, as thou Father art in Me, and I in Thee, that they also may be one in Us. that the world may believe that thou hast sent Me (Jno. 17: 21; "FOR THIS CAUSE," He wept in Gethsemane and expired on Calvary, and rising from the dead, has never ceased to intercede at God's right hand. And "FOR THIS CAUSE," St. Paul bowed his knees to the God and Father of our Lord Jesus Christ, that not only the Church at Ephesus, but the Gentile Church throughout the world should come into the unity of the faith and the knowledge of the Son of God unto a perfect man; unto the measure of the stature of the fulness of Christ (Ch. 4: 13). And in order to do this, that each individual should enter fully into the experience described in the following verses, so as to be filled with all the fulness of God.

O, let us learn the value of being able to say when we draw near to God, "For this cause I bow my knees." Are we prayerless and unburdened? Let this be the cause of our wrestling prayer, that the salvation of souls, and the wants of the Church of Christ, may become a burden.

Is our personal experience unsatisfactory? Are we battling with doubts and fears, and feel the rising of unholy passions and tempers? Let this be our burden, and "for this cause let us bow our knees unto the Father of our Lord Jesus Christ."

While so many remain unsaved in our Protestant homes; while the dark mists of superstition envelope and overshadow so large a portion of Christendom, Roman Catholic and Oriental. Let us come to God "For this cause," that He would lift those mists and scatter the fogs, which for so many centuries have hidden Christ from the view of the priests and people alike of these Churches. While the Jew yet retains his inveterate prejudice against the Man of Calvary, and the Mahomedan yet worships the



prophet and scorns the name of Christ; while the infidel yet endeavors to invent new arguments against the Christian faith, and the heathen world remains to so great an extent unenlightened by the truth of the gospel; while intemperance and licentiousness still hold high carnival even in Christian lands, bidding defiance to laws divine and human, can the Christian be without "*a cause*" for coming into the presence chamber of the Most High God, and tarrying there in pleading supplication, saying, "For this cause I bow my knees unto the God and Father of our Lord Jesus Christ." Such causes as we have for prayer should not only bring us near to God, but keep us there on bended knee until the heavenly shekinah surrounds us and the "Voice comes to our inmost consciousness, I have heard thy supplications and I will avenge My own elect which cry unto Me day and night."

I once visited a tube factory, and the iron sheets were brought to a white heat and rolled and welded, and cut and hammered and tested until the great tubes of iron rang like a silver bell, and were strong and fit to conduct the pure water, without any taste of the vessel through which it flowed. So He may burn and hammer and test you, and when He gets through, you too may ring like a bell, and the everlasting gospel that shall flow through you will be sweet and living water to the thirsty soul. O beloved, you are tired to-day of this self-love. You are crying out now in your soul, "How can I be rid of it?" Go down! down! The strata of believing atmosphere lies at the very bottom. You cannot "grow" the self-life out, nor can you get rid of it by bearing crosses. I would have you remember that it was not when Jesus bore the cross that He died, but when the cross bore Him He yielded up His life. You must be crucified—must die. There is a life you must really lose. O give it up now, and yield yourself for this crucifixion and you may now receive Holy Ghost baptism. Many would be glad to die to self if they could die in an orderly way and look nice afterwards. I once saw a preacher asking the Lord, in very precise terms, with head erect and on only one knee, that he might "die to self"; but nothing happened, and I told him afterwards that real dying out was never so pretty as that.—*Sel.*

## TESTIMONY OF A MISSIONARY.

MRS. LOUISE M. WOODHOUSE (SOUTH AFRICA).

(Continued.)

I WENT home with my mind much exercised. I thought, if this blessing is for Christians, I should have surely heard of it, and Christians would not live without it. Then doubt crept in, and I said, How does such an experience agree with God's Word, which says, "There is none that doeth good; no, not one"—and, "If we say we have no sin we deceive ourselves," etc. I then resolved to search God's Word in reference to this subject; so with the help of a concordance, I found all the verses I could, containing the words *holy, sanctify*, with the references from those verses. I soon discovered the Bible had been a sealed book to me on this subject. I felt like one who had dug up hidden treasures, and was soon convinced from God's Word alone, that the blood of Jesus Christ could cleanse, even here, from *all sin*. I saw also that it was to be received by faith, for I read, "Purifying their hearts by *faith*." I thought, if by faith I need not wait till I was more advanced in the Christian life, and I pleaded with God to bestow this blessing upon me, but still I could not claim it. I fasted, and wept, and prayed, and thought when God gave me the blessing I should be overpowered in some miraculous way, and so I struggled and wrestled to win it. One summer evening, while on a visit to my cousin in the country, I was alone in my room at the twilight hour. I remember sitting by the open window, all nature seemed hushed and at rest, and I said, "O why cannot I find the *rest* I am longing for?" The words came to my mind with wonderful sweetness: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written." I said, "O Lord, wilt Thou not *now* give me the white stone and the new name?" While praying, a beautiful sense of assurance stole into my soul, and I said, "It is mine, It is mine!" I was very happy for a few days, but soon temptation to doubt the reality of the blessing assailed me, and I lost the sweet sense of assurance. About this time dear Mrs. Phœbe Palmer's *Way of Holiness* fell into my hands, and was a great help to me. It seemed at times, I was

trusting for full cleansing—and then again could not claim it. And so my experience seemed to have as many rises and falls as before. After some months of this state of mind my health, which was delicate, gave way, and the doctor recommended a sea voyage and as some friends were going to America, it was decided I should go with them. I well remember the last Sunday before I left England. I went to a Methodist church in Liverpool, and while on my knees I prayed that the Lord would send me to some one in the New World who could explain the way of faith to me more perfectly. The Lord graciously answered that prayer. I had only been a week in Cincinnati when I heard there was a weekly meeting for Holiness at St. Paul's Church. I had never heard of such meetings in England; of course I went, and as one and another gave testimony to their walk in the light, my heart burned within me; it was all made so plain. I saw my consecration had not been complete, and I had to surrender my will and offer myself for foreign Mission work. I saw also how I must cease from all self-effort and just trust Jesus to do what He had promised to do. The counsels of Bro. Montgomery, now in glory, were very helpful to me; and at the second meeting I attended I abandoned all and simply trusted. I did not have ecstatic joy such as I had expected, but God's "hush" seemed to fill my soul and a stillness indescribable. I went home and gave expression to my joy in the hymn:

"Precious Saviour, Thou hast saved me,  
Thine and only Thine I am."

I sent this hymn to the *Advocate*—shortly after Dora Boole set music to it, and by that means God has been pleased to use it. I went a week or two after this to a camp-meeting where Dr. and Mrs. Phoebe Palmer were present. Never did I so long to see the Queen of England as I did those saints of God. They were leaving the camp-ground the morning after I arrived there, but some friends kindly introduced me, and for half an hour they talked with me in their tent; surely to this day the influence of dear Dr. Palmer's benediction rests upon me. I had risen to take leave, I think I see now that saintly face, with the soft, white hair falling on the shoulders as he took my hand, and raising the other over my head, asked God to baptize me for usefulness in His service, and

enable me always to testify of the power of Jesus' blood to cleanse from all sin. I went forth from their presence, feeling as if over me an angel had shaken his wings.

Shortly after I went to the Urbana camp-meeting, where I met Bros. Inskip, Macdonald, Wood and many others. O what days of power were those! Brother Alfred Cookman had just gone sweeping through the gates "washed in the blood of the Lamb," but as he went through, methinks those gates must have been wider open than usual, and were not quite closed when we gathered there in Urbana, for heaven and earth appeared to meet, and the glory rested on all. I returned to Cincinnati and offered myself for foreign Mission work, was accepted and it was decided I should go to China with Mr. and Mrs. Baldwin, who were then in Cincinnati—returned missionaries from China. Just at the last it was found that the certificate of health in my case had been forgotten, so I went to a doctor in Covington to get it; to my surprise, after asking me several questions, he said he could not give me the needed certificate. Mrs. Bishop Clark thought the Covington doctor might be mistaken, so gave me a note to Dr. Davison of Cincinnati. After examining me he said, "Do you very much want to go to China?" I said I had found it hard at first to think of going, but God had made me willing, and now I was glad to go. He said, "There is plenty of work for you here, my child." He gave me a note to Mrs. Clark, which I learned afterwards, stated that he could not conscientiously give me a certificate of health, so the door was closed to China. Then I found I had so associated the work with my future that I had to resign my will again, and be willing to stay or glad to go with Jesus *anywhere*. Some months after that Bro. B. M. Adams came into my home at Hempstead with a magazine in his hand, saying, "Well, sister, the Lord did not send you to China, but He has sent your hymn," and he read how a Chinese congregation was singing in China.

I felt it was just lovely for the Lord to give me such a surprise, and I thanked Him out of a full heart. At that time I was married to a good man, one who followed the Lord fully. And here I will pass over the days of early widowhood when my soul entered its Gethsemane. Suffice it to say the promises of God's word were my stay in the days of my affliction.



My brother, visiting America, persuaded me to return with him to South Africa. I felt the hand of the Lord was in it, and with my baby daughter I left the dear land of my adoption in 1880. I found everything very different in South Africa. I at once united myself with the Methodist Church, but the Churches there at that time were in a cold, dead state. I found the only testimony meeting was the class-meeting, where women met by themselves; sometimes no one would speak; now and then some one would utter a few stereotyped phrases. I told them of the meetings we had in America, and how I was sure the same power might be experienced here if they would seek the baptism of the Holy Ghost. I think they looked upon me as somewhat of a radical. And right here I was made the subject of a specious temptation, though I did not think it was temptation at the time. It came to me in this way. "It is no use for you to witness to a full salvation here, it will not be understood, and may do more harm than good, better *live* it, and let the power be felt by your life." I am ashamed to say, I yielded to this suggestion, and before long lost the witness of sanctification, though I never lost the assurance that I was a child of God. I cannot say I walked in darkness, but I lost the sweet sense of being in close touch with Jesus; this I often grieved over. About two years ago some very important Church work had been assigned me, and I made a renewal of complete consecration to the Lord. I felt I needed power for effectual service. I surrounded myself anew to *be* anything or *do* anything. I did not not do this for any increased joy or peace it might bring into my own soul, for I realized these I did not deserve on account of past failures in the grace given unto me; but I was persuaded, I must be wholly the Lord's that I might win souls. In 1892, Thomas Cook, an evangelist, came to the Colony, his labors were worderfully blest wherever he went. There had not been such manifestations of God's power since the time Rev. William Taylor was here many years ago. Souls were saved and Christians helped into a fuller life. Our Church in Grahamstown had a week of special prayer previous to his coming to hold a Mission in our city. Many believed that during the week we should see grand results. O how our greatest expectations were exceeded! I had not seen anything like it since I left America, sinners

crowded into the "Inquiry Room," and the "power of the Lord was present to heal." The afternoon meetings were for Holiness, and the doctrine of *full* salvation was clearly explained and urged upon believers as a present privilege. At the second Holiness meeting they sang my hymn.

"Precious Saviour, Thou hast saved me."

With the singing of that hymn came memories of the past, of the time I wrote it, when by simple faith I claimed the blessing as mine. I knelt in my pew and claimed again a full, a complete salvation. I promised the Lord I would, by His grace, never shun to testify of the power of Jesus' blood to cleanse me, *even me* from all sin. How shall I describe the wave of salvation that rolled over my soul! Even in the former days I had never experienced anything like it. I asked not for His *gifts* but for the *Giver*. He has come and brought His gifts with Him. He has treated me like a spoiled child, for ever since that time "the *joy* of the Lord has been my strength" and my "*peace* flows as a river." Life has become one beautiful transformation scene.

"The Saviour comes and talks with me,  
And sweet communion here have we,  
He gently leads me by the hand,  
For this is heaven's border-land."

My work for Jesus is the greatest joy of my life, it is so delightful to be *free to serve*. I trusted Jesus for cleansing, and the blood cleanseth, goes on cleansing moment by moment and I am now just

"Living beneath the shade of the cross,  
Counting the jewels of earth but dross,  
Cleansed in the blood that flows from His side,  
Enjoying a *full* salvation."

THE WRONG SIDE OF FIFTY.—Mr. Venn, in one of his excursions to preach for the Countess of Huntingdon, while riding on the road, fell into company with a person who had the appearance of a clergyman. After riding together for some time, conversing on different subjects, the stranger, looking in his face, said, "Sir, I think you are on the wrong side of fifty?" "On the wrong side of fifty!" answered Mr. Venn. "No, Sir, I am on the right side of fifty." "Surely," the clergyman replied, "you must be turned fifty?" "Yes, Sir," added Mr. Venn, "but I am on the right side of fifty, for every year I live I am nearer my crown of glory."



### "AN OBJECT LESSON."

At the Tuesday Meeting, April 23, 1895.

BY REV. JOHN PARKER.

**I**T is safe to presume that all readers of the **GUIDE** are persons who either enjoy the perfect love of God, or are diligently seeking it. I shall not err, therefore, I think, in giving you the following interesting reminiscences:

Yesterday, the 23d of April, was the 89th anniversary of the birth of that eminently devout and useful servant of God, Mrs. Sarah A. Lankford Palmer, of New York City. It was also made the occasion for a public, grateful commemoration of the 60th anniversary of the Tuesday Afternoon Holiness Meeting. The two events are so closely related that one record will probably suffice. For, to this saint of God is due the honor of originating the Tuesday Holiness Meeting, known to the past two generations of devout men and women of all Evangelical Churches, as the Tuesday Meeting for the promotion of Bible Holiness. It was held at the home of Dr. and Mrs. Palmer, for many years at 54 Livingston Street, then at St. Mark's Place, then and until now, at 316 East 15th Street, New York. Concerning this meeting and its honored leaders, several facts are worthy of grateful recognition.

Every Tuesday at 2.30 P. M., during the past sixty years, this meeting has been held. Until their translation it was regularly conducted by Dr. and Mrs. Phoebe Palmer, assisted from time to time, or when they were absent in evangelistic labors, by Dr. Nathan Bangs, Rev. Henry Belden, Alfred Cookman and other distinguished men and women of God. Since the death of these—for all these are gone home—the meeting has been conducted by Mrs. Sarah A. Lankford Palmer—the eldest sister of Mrs. Phoebe Palmer—who is now the widow of Dr. Palmer. As she was the founder so she is permitted of God, "in age and feebleness extreme," to conduct it to the present time.

Yesterday, at the usual hour, she took her place as leader, with feeble step and voice, but with face radiant as a dweller in "Beulah Land." An expectant assembly of nearly two hundred were present. Among them Rev. Bishop Newman, with many pastors, evangelists and people from near and distant parts of the land. The interest was intense

when, after Mrs. Palmer opened the meeting, she exhorted the devout company to make as little reference as possible to herself, but that each one contribute to the great object of the meeting, the glory of God in the immediate and complete deliverance of believers from the bondage of the old nature. She said substantially, in few words, "Let us praise God together for the hour and the message He gives us to-day. At the beginning of my own life I was very diffident, afraid of my shadow almost, but God saved me and took it all away. I also began life in feeble health and have never been very robust, but, lo, I am spared beyond all my early associates in this blessed work. There are none left but myself of all the dear saints of God who began with me this work in the years between 1835 and 1845. But the work goes on; it is His work, not ours, and is therefore not dependent on the life of any of us. It is sure to live on by His grace, and I want you to praise Him because He has done and will surely do just what He has promised. I have recently been very sick, but very happy by day and night, in His loving communion. And I have thought, in view of the feeble action of my poor old heart, that probably some night I shall fall asleep and my poor heart will have grown so tired as to cease its work and I shall awake no more. The very thought of this has recently filled my midnights of wakefulness, with praise to Him who loves me, glory, glory, glory! my heart and lips are filled with praise in the prospect of life without decay.

"I began life also with a strong will." She might have added what was afterwards said by others, "with great good sense"—also, "I put my will in the hands of God. His will has been, and is now, the greatest pleasure of my life. My years have been many, but so have been His mercies toward me."

Then, as usual, she reverently took the book of God, saying, "Let us now hear what our Father will say to us," again exhorting the auditors to seek only how they might best help the seekers after personal holiness "into this grace wherein we stand."

With all due respect for her wishes, the people had on this occasion filled the house to praise God for her remarkable history. Dr. Asbury Lowrey—himself ripe for the sickle and white for the crown—with reverent step presumed to enter the sanctuary of her sainted life, leaving on its threshold fragrant words of esteem and tender, loving thanks—

giving to God. O, said he, what an object lesson is this! I am reminded, as I look on this remarkable woman, of the words often spoken by Bishop Hamlin: "*O, the satisfactions of holiness!*" What else could make a life so blissful at the age of eighty-nine? Bishop Newman said he owed more to Mrs. Palmer's influence and teaching for the quality and success of his spiritual life than to any other person. Some from other lands, many from our own land, spoke of their great obligations to the teachings and testimony of the Tuesday meeting. Frequent and very loving words were uttered concerning the writings and labors of her beloved sister, Mrs. Phoebe Palmer, whom some of us so long and gratefully remembered. The tide of godly enthusiasm rose to a great height and culminated after the usual two hours in a gathering for prayer around a circle of those who were eagerly seeking the full deliverance possible through His grace. It was another pentecostal hour.

This New York Tuesday Meeting, held during sixty years at the house of Dr. Palmer, is known throughout the Christian world as the visible parent of the great modern holiness movement. The suggestion and the inspiration for nearly all other meetings held for the promotion of the doctrine and experience of personal entire sanctification on this continent, and throughout other lands, came from this.

Its beginning was a spark or scintillation shot from the fires of Pentecost. It struck in 54 Rivington Street, New York, in 1835, to-day it girdles the world with fire. Apart from its saving influence, who dare say what the spiritual condition of the Church had been to-day? Even now the worldly drift in the Church is a matter of painful concern to all thoughtful and loyal believing people. For, despite the glorification of her members and her institutions, and while there were never so many holy people on the earth as to-day—the visible Church was probably never so worldly and compromising both in her pulpit and pew. When this meeting began sixty years ago, there was no holiness literature in any land except a few excellent biographies, and less than half a dozen small volumes on this subject. No weekly or monthly holiness periodicals, no holiness camp meetings, conventions or associations. And but a very limited fearless, loving, persistent protest and testimony on this subject in

the Churches. Surely God would have us linger gratefully by the "object lesson" seen yesterday; and cherish and support at any cost, the work in which He has invested so much. No facts in the spiritual history of the American Church have been more worthy of grateful commemoration than the facts made prominent in the meeting of yesterday. Even the latest and the most spiritual form of Modern Church activity, the Salvation Army, finds all its force and motive and enthusiasm in the experience and possibilities of this doctrine of personal entire sanctification through faith by the Holy Spirit now. Praise the Lord.

### SANCTIFIED.

BY FRANCES RIDLEY HAVERGAL

*Sanctified in Christ Jesus.*—I Cor. 1:2.

"Church of God, beloved and chosen, Church of Christ, for whom He died.

Claim thy gifts and praise the Giver!—'*Ye are washed and sanctified.*'

Sanctified by God the Father, and by Jesus Christ His Son,

And by God the Holy Spirit, Holy, Holy, Three in One.

"By His will He sanctifieth, by the Spirit's power within;

By the loving Hand that chasteneth fruits of righteousness to win;

By His truth, and by His promise, by the Word, His gift unpriced,

By His own blood, and by union with the risen life of Christ.

Holiness by faith in Jesus, not by effort of thine own,—

Sin's dominion crushed and broken by the power of grace alone,—

God's own holiness within thee, His own beauty on thy brow,—

This shall be thy pilgrim brightness, this thy blessed portion now.

"He will sanctify thee wholly; body, spirit, soul shall be

Blameless till thy Saviour's coming in His glorious majesty!

He hath perfected for ever those whom He hath sanctified;"

Spotless, glorious, and holy is the Church, His chosen Bride."





"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts 2: 39.

*"Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth."*

## MUSIC.

BY REV. L. H. BAKER.

THROUGH open doors and windows come floating strains of music, as instruments blend in harmony with voices in song, thus delighting the listeners as well as the performers. How many homes are made attractive and how many hearts are cheered by this ministry of music! It has its place as an important factor in bringing the individual and social life into touch with higher and better emotions.

1. *Music is the expression and vehicle of sympathy.*

No other art, no other mode of impression equals it in power to awaken a common feeling. Painting may fascinate the eye, reading may excite the imagination, oratory may appeal to the judgment and arouse the conscience but music makes a direct appeal to the emotions. It leaves logic behind in its race toward sympathy and action. A patriotic hymn does its work more quickly and surely than an argument for the constitution. Words, even of sympathy, seem empty until they float upon cadences of tone when they sing the heart throbs of consolation. A song of joy often lifts the weight of care and starts ripples of gladness over the fret and worry of anxious hearts.

In the depths of music there is a law of sympathy. Strike a note or chord on an instrument and the sound will start into audible vibration other sounds harmonious with itself. Hence it is that those who *feel* alike turn to music for expression. Voices that blend lead to blended hearts. Love, the deepest of all emotions, often is awakened

and developed through the mingled songs of two voices. Where love reigns the households that sing are the most sympathetic and harmonious in their order.

2. *Music, of the right kind, is refining.*

This is recognized by its association with schools public and private, great and small. It is cultivated as a part of the best education. It discloses its full power and works its mightiest results in the service of truth. There is no music worthy of the name in nations or races that are without nobility of thought. Bach and Haydn and Beethoven would be impossible in a nation that did not produce a Kant, a Schelling and a Schleiermacher. When a great truth is wedded to a fitting melody it sings its way into both mind and heart, thus touching both factors of a true refinement—pure thought and lofty sentiment. This is heart culture which is in an eminent degree the purpose of home life. As a means to this end music has a most important office. I was recently in the home of an iron worker, a puddler, and heard his fifteen year old daughter play "The Storm" on their piano. The whole family gathered about the instrument and sang. There was a marked contrast between that home and others around it. The music was a large factor in its refining and uplifting.

3. *Music is the expression of the highest religious emotions.*

Devotion, worship, holiness have flowered into song. The summits of Jewish history from Miriam to David are vocal with psalms. Families and tribes were consecrated to praise. "God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord with cymbals, psalteries and harps for the service of the house of God." What a noisy, merry, musical and happy home it must have been. But it was joined with others in the larger ministry of the house of God. All nature is vocal with praise. "The morning stars sang together." Bishop Warren says "sound is one of the forces of a sunbeam." Instruments have been constructed so delicate as to catch the music of a ray of light and translate it to the ear. What devout soul has not been brought into touch with the Infinite Father by the sounds that float about us. Through the eye He communicates His thought to us. Through the ear He touches our emotions and reveals to us the heart



throbs of His love. The world of sound is a revelation of God to the heart. All celestial revelation thrills with music. We behold a city lying foursquare, watered by a river of life and fed by a tree of life, and lighted by the glory of God. It is the city of mansions of the redeemed and the home of the pure. In it are heard the voices of harpers mingling with voice of great thunders, of many waters and of a great multitude. The song of Moses and The Lamb, of deliverance and victory, is heard with the universal ascription, "Hallelujah: for the Lord God Omnipotent reigneth." Let our homes and hearts thrill with the melodies of praise.

#### COMMENCEMENT.

During this month of June many of our young people conclude their studies in High School, College or University. The exercises of "commencing day" may mark an epoch in many lives. Toward this day as a finishing or ending they have been looking. Ought it not to be a day of commencing, as its name indicates? How many self denials have been practiced in the home, office and store, in shop or elsewhere by loved ones to allow these students to reach graduation. In return for all this how much of helpfulness may be rendered by the favored ones. What new plans and purposes may now lead forth from this commencement to a finished and perfected life.

The future rules the present. See around us each form of life presses on toward the end which is set before it. The processes of growth are not changed or ended until the goal is reached. Each stage is the commencement of another until that which is future is attained. Those who live in and for the present merely are never the great and successful. Every achievement is a commencement and a climax. It is begun in faith and issues into larger effort.

"Forgetting those things that are behind, and reaching forth to those things that are before, it presses toward the mark." Life becomes a larger schooling and discipline.

What of the future? That life which aspires to God's plan, will bring peace to conscience, will blossom into strong character, will attain the highest good and reach the truest end of man "to glorify God and enjoy Him forever." That is in true holiness.

#### OUR BOYS AND GIRLS.

##### SUNDAY STUDIES.

Our group of young students is increasing each month. We welcome to our corner by the window Master Lee R. Thompson of Gibbon, Neb., who brings answers to all the questions on snow, wind and rain. He says, "I guess we are neither just nor unjust in Western Nebraska where I live, as we had no rain of any account last year." While God withheld the rain, He sent to many who needed the food and clothing that kind hearts would give, thus making receivers and givers richer in love for their fellows.

Here are some new girl friends; Viola May Clinkenbeard of Reamsville, Kan.; Grace M. Criss of Okarche, Okla., and Grace Ditzler of Afton, Iowa. We welcome these friends of the West. Miss Nettie De Forest of South Canaan, Pa., is accompanied by Ethel Squier of Springville, Pa. We make our best bow to Miss Sadie Woodman of Somerville, Mass. Many of those who were introduced before have responded this month, and the very latest arrival is our little friend from the North, Permillia Nesbitt of Kerfoot, Manitoba.

The April showers have fallen "on the just and the unjust" in many places, and we trust God will also "give us fruitful seasons, filling our hearts with food and gladness."

June is the month of roses, so we will study the flowers. A little girl once said at Christmas time she did not want rubbers, but she wanted something she did not have to have. We must have the snow and the winds and the rain. We may have the flowers. If you will look in II Tim. 6:17, you will find why God gives us the flowers richly to enjoy. The land of Palestine was a land of flowers, and Jesus used them as object lessons. When we are worried about our clothing and we girls are afraid they may not be pretty, He tells us to look at the lily and says a rich man was not as well clothed as one of these. Who? Some of our art work is not as new fashioned as many people think, for flowers and fruit were used in embroidery long ago, and imitation of open flowers and lily work were used in wood carving, and overlaid by something. What?

Peter studied the flowers and wrote of the frailty of something as compared to them. So did James think and write of those who were like the flowers, and why?

In a famous song in the Bible Jesus is likened to two flowers, and we think of Him as being like them.

You will find five questions in this study, but you must hunt for them as you do for the ferns and violets in the shady nooks of the woods.



"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. 134: 1.

*"Within Thy house, O Lord our God,  
In majesty appear;  
Make this a place of Thine abode,  
And shed Thy blessings here."*

EVENING TEXT.—"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4: 18.

### LEVELING UPWARD.

BY REV. I. SIMMONS, D.D.

WHEN the Holy Spirit begins to turn a man toward everlasting life, the process is clearly defined. The case He has to deal with is a man. He has a will. He has the power of choice. He has a fixed life of habits. The trend of his nature is in a single direction with increasing momentum. In a word he has a character, a depraved character. The process of the Holy Spirit is therefore a leveling upward of his moral nature. By the consent of his will, and co-operation of his spiritual faculties, the Holy Spirit frees him from sinful bondage. The first law of progress is removal. There is a certain freedom in sin—a kind of liberty within confinement, as of a prisoner within an enclosure bounded by impassable walls, or one with a heavy clog upon his ankle, which permits a limited locomotion. A man unable to control his appetites may think he is free because he can select from the varieties of food and drink that may satisfy them, but in neither of these cases is there actually anything but bondage. The liberty is fictitious. To be free, the prison walls must not be set back to make a wider area of limitation, nor the clog be made conveniently lighter, nor the appetites lessened in their imperious demands, but the walls and the clog must be entirely removed, the appetites must be brought to obey rather than command. How this could be done has been the problem of the ages. Various have been the methods devised, but the Gospel plan has been the

only one that has succeeded. The only liberation from the thralldom of sin, is the cleansing of the moral nature. Therefore the Holy Spirit's gracious work, according to the Apostle Paul's statement of the case, is a thorough removing of all shackles and an enlistment of all the faculties of soul, body and spirit into the service of God. He puts it thus: "And now being made free from sin and become servants of God, ye have your fruit unto holiness, and the end everlasting life."

The word *servant* usually has something repelling about it, because it is so frequently associated with degradation, tyranny, abuse or injustice, but as a servant of God there are no such possibilities. This is a service of love. The nobler the nature, the purer the heart, the nearer perfect the freedom of the soul, the more cheerful the service. There is a yoke, but it is easy, there is a burden, but it is light. O, so easy, so light! What a delight it is to have passed up out of the dark depths of sinful servitude through the blood of Jesus, into the bright light of the service of God, and how much more the intensity of delight it is to have been brought into such relations by the same blood that the service of duty has become a service of love. O the sweet bondage of holiness! What a privilege God has given to the shackled slave of sin that he may change masters, and enter the service where angels serve with ready obedience and swift wing. A great lecturer, who decries the Bible, disturbs the faith of the weak, and encourages the descending steps of the unbelieving, has just lectured, in the city of the writer, on "Liberty for man, woman and child." What a liberty he proclaimed! It was sunless, starless, joyless. Such a liberty would soon bring back, if it were to become universal, all the slavery from which eighteen hundred years of Christian civilization have freed us. Blessed be the God and Father of our Lord Jesus Christ who has given us a better way. There is liberty in holiness of heart and life. There are no walls around the harvest fields of God. No workers of His in those fields toil with shackled limbs. "Whom the Son of Man has made free is free indeed." When a man pleases to do only that which is right, according to the illumination of the Holy Spirit through the Scriptures upon his soul, he has boundless liberty. All ways are open to him, all places offer him welcome. If he



were a slave of sin, his choice of ways and places would correspond, but as a servant of God, a friend of Jesus Christ, he chooses the path of righteousness, enjoys the fruit of holiness and in the end everlasting life. Glory to God for the blissful thralldom of a Divinely-given freedom !

### THE WILL OF GOD.

"I worship Thee, sweet will of God !  
And all thy ways adore,  
And every day I live, I seem  
To love thee more and more.

\* \* \* \*

I love to kiss each print where Thou  
Hast set Thine unseen feet ;  
I cannot fear Thee blessed will !  
Thine empire is so sweet.

\* \* \* \*

I know not what it is to doubt ;  
My heart is ever gay ;  
I run no risk, for come what will  
Thou always hast Thy way.

I have no cares, O blessed will !  
For all my cares are Thine ;  
I live in triumph, Lord ! for Thou  
Hast made Thy triumphs mine.

\* \* \* \*

Ride on, ride on triumphantly,  
Thou glorious will ! ride on ;  
Faith's pilgrim sons behind Thee take  
The road that Thou hast gone.

He always wins who sides with God,  
To him no chance is lost ;  
God's will is sweetest to him when  
It triumphs at his cost.

All that He blesses is our good,  
And unblest good is ill ;  
And all is right that seems most wrong,  
If it be His sweet will."

—FABER.

SANCTIFICATION is no dreary negative; it leaves no aching void; it is a well of water springing up to everlasting life. Thus, in Gal. v., 16-26, after the description of the works of the flesh, which the believer renounces, how blessed is the contrast drawn by the apostle of the free and spontaneous fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ! It is like the fruit tree yielding fruit after its kind, whose seed is in itself. Love stands first, as "the chiefest" of all graces; but the rest seem rather presented to us in that rich and luxurious profusion, the abundance of which is magnified by the absence of systematic arrangement. They who searched Canaan of old, we read, "cut down from the brook of Esheol a branch

with one cluster of grapes, and bare it between two upon a staff, and brought of the pomegranates and of the figs" to their brethren in the wilderness. This heavenly fruit may be to us, every day of our earthly pilgrimage, a foretaste of the promised land.

*Bickersteth.*

THE daughter of a celebrated physician was once attacked by a violent and dangerous fever; but she exhibited great resignation and tranquility. She said, she was ignorant of what might effect her cure; and if it were left to herself to prescribe, she might desire remedies which would be prejudicial. Shall I not gain every thing, she added, by abandoning myself entirely to my father? He desires my recovery; he knows, much better than I do, what is adapted to the restoration of my health; and having confidence, therefore, that everything will be done for me which can be done, I remain without solicitude either in reference to the means or the result. This was an instance of natural faith; believing without knowing; and entirely peaceful and tranquil, while trusting itself in the hands of another. Religious faith, in like manner, trusts itself in the hands of God; knowing nothing and enduring all things, in the full confidence that it will be well in the end.—*Upham.*

IN this age of faith in the natural, and disinclination to the supernatural, we want especially to meet the whole world with this *credo*, "I believe in the Holy Ghost." I expect to see saints as lovely as any that are written of in the Scriptures—because I believe in the Holy Ghost. I expect to see preachers as powerful to set forth Christ evidently crucified before the eyes of men, as powerful to pierce the conscience, to persuade, to convince, to convert, as any that ever shook the multitudes of Jerusalem, or Corinth, or Rome—because I believe in the Holy Ghost. I expect to see Churches, the members of which shall be severally endued with spiritual gifts, and every one moving in spiritual activity, animating and edifying one another, commending themselves to the conscience of the world by their good works, commending their Saviour to it by a heart-engaging testimony—because I believe in the Holy Ghost.

*William Arthur, in Tongue of Fire.*





"And this is His commandment: That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—I. John 3: 23.

*"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."*

## THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

(REPORTED BY JENNIE V. HUGHES.)

OWING largely to the fact of this being Mrs. Palmer's birthday (notice having been given the week previous), the parlors of 316 East 15th Street, began to fill up at an early hour.

Mrs. Guyndon, presiding at the organ, started several familiar hymns while the people were gathering. As an appropriate coincidence, the congregation were singing heartily, "All hail the power of Jesus' name," as Sister Palmer came into the room and took her accustomed seat.

After the Doxology, No. 523 in our Hymnal, was sung, beginning

"God of eternal truth and grace,  
Thy faithful promise seal:  
Thy word, Thy truth, to Abraham's race,  
In me, O Lord, fulfil."

Rev. G. Hughes read a number of requests for prayer, and expressed a desire that there should be a special baptism of the Holy Ghost upon all present—upon those who had not experienced full salvation, and those who had should have a fuller realization of the power of the Holy Ghost. Jesus said, "It shall be in you a well of water" signifying an overflowing state, springing up unto everlasting life. At this time an opportunity was given for those desiring this blessing to arise, and eleven responded, requesting the prayers of God's people in their behalf. As one after another arose, Sister Palmer remarked, "Well, does not the Lord want to give it to them?" And the response was, "Certainly."

After prayer by Rev. Dr. Lowrey, Sister Guyndon sang the "Home Land."

Bro. Hughes.—Our beloved Sister Palmer is desirous that there should be nothing said or done to-day to draw attention from the central object—Jesus. There have been, however, some congratulations from dear friends who would be here but cannot. I hold in my hand greetings on this dear Sister's 89th birthday, from Rev. Dr. E. H. Stokes, Dr. Simmons, Rev. D. O. Ernsberger, Rev. Wm. McDonald, and Commander Ballington Booth of the Salvation Army, which were read.

Singing—"What a wonderful Saviour is Jesus, my Jesus."

Rev. A. McLean.—The request of Sister Palmer is, that little reference be made to her case this afternoon. She has indicated this wish to me, and I hardly know what to do under the circumstances, but this idea has come to me spontaneously. I would suggest that all present who desire to congratulate Sister Palmer on this occasion, rise to their feet.

Every one present arose (of course), and joined heartily in singing the Doxology.

Mrs. Palmer.—My whole heart is filled with praise this afternoon. It seems so wonderful that I am permitted once more to meet with you. I did think a short time ago that the Lord was coming for me. My earthly physician says "he never saw anything like it." I have been thanking God for so many things. I was sickly from my birth, yet *always happy*. I have had so many different answers to prayer. One comes to my mind now. I was an extremely nervous, delicate child, but God changed this nature for me—for instance, I remember, I was very much afraid of a thunder-storm, until I was converted, when the Lord took it all away. About three weeks after my conversion, I was standing by the window, admiring the lightning. My sisters said, "Are you not afraid? Run to mother!" I said, "Afraid! Why, that is my Heavenly Father! My natural timidity was marvelously changed, and has continued all through my life. I could tell you many instances of severe test."

My intense desire is to understand and joyfully do all the will of God as laid out in His Book. I often think of that verse, "Eye hath not seen, nor ear heard; neither hath it entered into the heart of man, the things which God hath prepared for them that love

Him." I want to thank all the friends for these congratulations, I am almost overcome by them—but above all, God has congratulated me so sweetly. The Lord *is* good and I am just hoping from day to day to step into the chariot. O, it seems so beautiful to me! I say, "This tardy heart will stop soon" and I involuntarily say, "Glory!" Now let us get our thoughts on what our Father will say to us. Ephesians 3: 16, Paul says, (and I take it as an inspired prayer), What did he ask? "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." And then in the 18th verse: Is not that length and breadth quite high? O that we could comprehend it all, and *know* the "love of God" a "little stronger," that we might be filled with all the fulness of God. O that God may give us to-day a little clearer understanding! How blessedly the Word came to me, "Eye hath not seen," but "He *hath* revealed it unto us by His Spirit." Word cannot express the revelations He has made for us. One of my references here says, "Now the God of peace make you perfect in every good work." I can only say these truths are more and more clearly presented as I go on.

More than sixty years since husband and I were attending lectures on astronomy. I expressed a strong desire that the lecturer should make one point clearer than he had done. Dear husband, looking me in the face with much earnestness said, "Do you know that you cannot be perfected in *every* science, there is no philosopher who attempts it. He chooses his science and endeavors to perfect himself in that; but you want to understand all." I was amazed with his earnestness and replied, "If I can be perfected in only one, that shall be the science of salvation, full salvation as taught in the Holy Bible. I shall have a grand Teacher."

So many people spend their time in reading trash about this thing and that, but the science of the Bible satisfies. Let us be one with God; no matter what others may have, let us have *this* science perfectly. The Lord has led me along so sweetly all the way. Blessed, *Blessed*, be my Guide!

*Singing*—"O blessed fellowship Divine."

#### An Object Lesson.

*Dr. Lowrey.*—We are here in the presence of an object lesson. To me it is a thrilling

fact that the leader of our meeting has lived almost a century, and that most of the time, she has been an experienced Christian.

(The Doctor referred in detail to the picture of old age given in Ecclesiastes, making comments thereon).

Now I want to impress on our young people, the truth, which is brought out. Begin early and continue to the end. It is a great mistake to say that "A bad beginning makes a good ending." I hope that this anniversary will be sealed by the conversion and sanctification of some here.

*Singing*—"Blessed be the Name of the Lord."

#### Great Debtor.

*Rev. Geo. Hughes.*—I simply wish to say for myself that all I know or experience this day on the line of Christian Holiness, and all I have done with my pen or voice, is due largely to this dear family. Through Dr. and Mrs. Palmer and Mrs. Lankford Palmer, I was led into this experience. Praise the Lord!

#### Five Years Ago.

*A Brother.*—I am glad that five years ago I heard of this experience, sought and accepted it, and am fully saved to-day.

*A Brother.*—In Africa there is the Brother who led me to Christ, and here sits the Sister who led me back when I was slipping away.

*Singing*—"Glory to His Name."

#### In The Experience.

*A Brother.*—I have this experience to-day. May the Lord give us great power here at this time.

*A Sister.*—I feel this a great privilege to be here. I am a stranger to you, but not a stranger to the precious blood of Jesus. Over forty years ago I heard Brother and Sister Palmer in the old country, and now I want to praise God for His goodness to me. Your God is *my* God and *my* Father.

#### Praise to the Lord.

*Rev. W. G. Browning.*—I have a great desire to praise the Lord. I gave my heart to God when young and, praise God, over thirty years ago the Lord gave me a sweet assurance of His grace made perfect. I have been learning of late to trust the Lord more than ever.

*Singing*—"Trust and Obey."

*A Brother.*—Some years ago I saw the necessity of a clean heart, but found the heart



cleansing was only the preparation of the heart for the incoming of the Holy Ghost.

*A Brother.*—I thank God for a full and a free salvation.

**At Ocean Grove.**

*Col. Hadley.*—I came into this experience in the Tabernacle at Ocean Grove. O, I am hungry for holiness! I am glad you are in a place where you do not hear people saying, "That's a crank!" (Col. Hadley here spoke of the eager way in which the people heard of full salvation in the Holiness meetings held in his Mission).

**Cause for Thankfulness.**

*Sister Jennie Smith.*—No one here has as much to thank God for as I have. It is seventeen years to-night since I was healed. The first thing I ever had come to me on the subject of Holiness was the "GUIDE" sent me when in Iowa. I cannot take the time to tell it all now, but when we get to Heaven we will know all about these things. I have such wonderful trust in Jesus.

**Converted and Sanctified.**

*Dr. Collins.*—In 1862, in Iowa, I was converted, and three months afterward heard our Presiding Elder preach on holiness of heart. After three nights of seeking it, God poured His Spirit into my soul. I lost the power, but ten years ago I went home one night saying, "God must give me back the experience or I shall die." Bless God, I have a recent telegram from the skies that the blood cleanseth me from all sin.

**Fifty Years.**

*Rev. John Parker.*—There is only one other here beside myself, Mrs. Palmer, who was here fifty years ago—they are all "over there." I came from England a poor boy, came to this meeting and found Drs. Olin, Fisk, and others here, but I cannot see a face here identified with them. I have loved holiness since 1841, when Jesus gave me the dominion of perfect love, and I can say without boasting, I have been true to my experience and, praise God, I have preached over fifty years and hardly a week has passed during that time without a sermon on holiness. There are three things I have always had: (1). The experience of perfect love. (2). Liberty. (3). A sense of power over the world. These three facts I am perfectly conscious of.

**Victory All The Way.**

*Mrs. Ross Taylor.*—Bless God, He gives me victory as the days go by. Am conscious it will not be long before we will be over there singing Hallelujah. As long as I live I shall testify to the experience of full salvation.

*A Brother.*—Praise God for the "double cure."

*A Brother.*—Saved to the uttermost.

**A Baptist Testimony.**

*A Sister.*—I heard a Baptist minister preach on holiness, and I find when Baptists get it they can talk of it the same as any one else. Years before I obtained it, I had it in my head but it was not very satisfactory—I had to get it in my heart. I tried it when I was housekeeping and, when my home was broken up I found it was also a good thing to have when you are *not* housekeeping, and so it is good to have under all circumstances. I am just as satisfied as if in Heaven, for I have the same kind of experience they have in Glory Land. Hallelujah!

*Singing.*—"Hallelujah! Thine the glory."

**A Baptist Minister.**

*A Brother.*—I am the Baptist minister referred to. I am living in Canaan now.

**Happy Relationship.**

*Rev. Ross Taylor.*—I was thinking how glad I am that I am related to all these good people. I remember going to Bro. McDonald once and telling him I was perplexed. That, sometimes I thought I was sanctified and then again I was not sure. He replied, "Perfect love and doubt cannot exist in the same heart." I went home and prayed. This came to me, "If any man knocks" etc., and I said, "Lord, that means me." No great gush of feeling came, but a quiet assurance of the blood cleansing, and this experience has continued though storm has swept around me.

**Encouraging Words.**

*Bishop Newman.*—I want to make three remarks. (1). I am greatly indebted to this Sister. When a mere lad I knew of her, and she has filled my ideal of a holy woman. (2). I find everywhere I go that this experience is sought after and gladly received. (3). In all my addresses to young men at the Conferences, I make a practice of dwelling on these questions: "Do you expect to be made perfect in love in this life?" also, "Are you groaning after this experience?" So, do not



think the Church is losing its grip on these principles of our faith.

*Sister Palmer* here asked the Bishop, "Is there any reason why these persons who rose for prayers may not be filled also?" Bishop Newman replied, "There are two things they are to accept by faith: (1). Cleansing. (2). Filling."

*Sister Palmer*.—I have had so much enjoyment reading of the sacrificial feasts, and in it all I can see Christ. Now I want those dear ones who are really in earnest, to say, "I surrender," and if there is anything in the way, give it up, for if we *will* surrender, and if we *will* confess our sins, if we walk in the light, we know the blood of Jesus cleanseth us from all sin. A short path.

#### A Frequent Attendant.

*Dr. L. R. Dunn*.—I have attended these meetings at different times to my great comfort and edification. When a little boy I heard Brother and Sister Palmer talking on this subject of holiness in a little tent. I look upon our Sister as just standing on the border land of Glory. Last Sunday I had one of the richest blessings of my life, a fresh baptism of the Holy Ghost.

"While my heart it believed,  
What a joy I received,  
What a heaven in Jesus' Name."

*A Sister*.—It is twenty-two years two or three days ago since I yielded myself to God after living a frivolous life, and shortly after the Lord directed my steps to Sister Cooke's, and she directed me here, and the Lord gave me the Baptism of the Holy Ghost. The blessing was Christ Himself. Here is where my ways "were established, and I am realizing He is the Way, the Truth and the Life." We are only pure when washed in the blood of the Lamb. By-and-by we shall see Him.

#### Saved of the Lord.

*Rev. Philip Germond*, (Presiding Elder).—I never spoke at a meeting like this before in my life. The Lord did a wonderful thing for me when He came to me and saved me when a boy, seeking after Him for one solid week. He did a wonderful thing for me when He came to me, after I had been seeking this experience for a month. I had no one especially to adore but the Adorable Jesus, and I believe it is a great mistake sometimes that men are led into the Church and do not speak of this. I believe there are many who have

dedicated themselves to God from head to foot, yet never speak of it. I thank God I know Jesus and have taken Him for my justification, sanctification and all things.

#### A Second Blessing.

*Rev. A. McLean*.—There is a second blessing and I came to God for a distinct work of grace, and as sure as you live He gave it to me. How many Christians love darkness rather than light. I am out in the light to-day—basking in the sunlight of God.

The invitation being given several presented themselves for prayer and most of them entered into the light. The meeting closed with prayer and the Doxology.

#### TO MRS. SARAH A. L. PALMER.

On her 89th Birthday, April 23d, 1895.

BY MRS. L. FENNER BAKER.

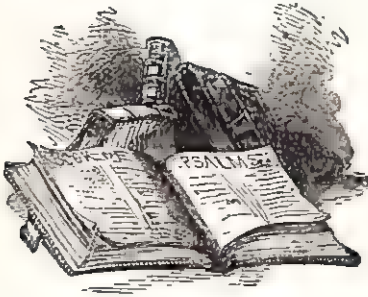
Another precious birthday more,  
Led by "the Father's" hand,  
To streams of peace! thro' faith's bright door,  
To Beulah's pasture land!  
O, daughter of the blessed King,  
Thou retest in His love,  
Each hour doth some new sweetness bring,  
Some token from above!

Strong in His strength, thy latest year  
Shines glorious in His light,  
Above earth's weariness and fear,  
Robed with thy Master's might;  
A triumph march—thy happy "times"  
Are hidden in His heart;  
And thou canst hear the heavenly chimes,  
As mortal days depart!

Beloved one! not mine to-day,  
To see thy gentle face,  
But as those love thee best who pray,  
I stand within my place,  
And lift my soul's desire to Him  
Whose love is best of all—  
That I may greet thee, when we hear,  
His waking, morning call.

Then shall dear faces shine from far,  
Whom long we've missed from sight,  
And glow beneath "The Morning Star"  
With Christ-reflected light!  
And all the things we cannot say,  
While years and time divide,  
We then may speak—in that "new day,"  
At our dear Master's side.

## THE EDITOR'S STUDY.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness — No Wrath — No Strife—No  
Malice, Enmity, or Evil-Speaking—  
Love, Love—only Love.

THE INVOCATION.—“Wherefore also we pray always for you that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power:

That the name of our Lord Jesus Christ may be glorified in you, and ye in Him according to the grace of our God and the Lord Jesus Christ.”—II Thess. 1: 11, 12.

### CHRIST LIFTED UP.—II.

IN the last number we addressed to our readers some thoughts on this important subject.

These thoughts had reference more particularly to the actual lifting up of the Lord Jesus Christ on Calvary, as “a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.” We also referred to the *attractive power* of the Cross, through the influence of the Holy Ghost, to win the hearts of men.

But there is another phase of the subject that may well be considered. Jesus is no longer in the world in bodily presence. After He had purged our sins by the sacrifice of Himself, He ascended up on high, and is now at the Father's right hand, making intercession for us, making His sacrifice on the Cross the all-availing plea on our behalf, and

“The Father hears Him pray;  
His dear anointed One;  
He cannot turn away  
The presence of His Son.”

Gifts for men, and especially to His elect ones, are freely and constantly distributed as the effects of His glorious intercession.

But His disciples here, in His absence, are His chosen representatives—they are His witnesses—to lift Him up higher and still higher before the eyes of the world, that multitudes may believe and be saved, and that the nations may yield homage to their rightful Sovereign. How is this to be done?

*First*—By giving Him the pre-eminence in the heart. That is, by letting Him reign supremely in the affections, so that there shall be no rival, but a swaying of His scepter over every power and faculty of the being. This supreme sovereignty, in its existence and potency, will be indicated by utter surrender, and adoration, the heart saying, “Whom have I in Heaven but Thee, and there is none upon the earth that I desire beside Thee”

*Secondly*—By oral testimony. Christians are Christ's witnesses. This is the first fruit of the Pentecostal gift, testimony. Jesus said to His disciples, “Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me.” And as soon as this promise was verified, when they were “filled with the Holy Ghost” “Peter, standing up with the eleven,” stood forth as a witness of His risen Lord, and Jerusalem was shaken by his testimony. And there is nothing, at this day, that so impresses the minds of men, as clear, forcible, unctuous testimony concerning the power of Christ to save to the uttermost. This being the case, Satan hates testimony and is putting forth all his skill to silence the witnesses. But they cannot be silent, especially those fully anointed of the Holy Ghost. If they were “to hold their peace, the very stones would cry out.”

*Thirdly*—By holy activities Christians are to be like their Lord, “who went about doing good.” Their love for their fellowmen is to be, “not in word only, but in deed and in truth,” they are “to maintain good works constantly,” they are “to do good unto all men, especially to those who are of the household of faith.” By these exercises their love will be practically demonstrated, and men “seeing their good works will glorify their Father who is in Heaven.” Therefore let all bearing the name of Christ demonstrate the reality of their faith by works corresponding therewith.

## IN THE "FOREST TEMPLE."

THIS is the first Summer month, bright, joyous, glorious—and it opens the Camp meeting season. The calendar, in part, appears in our "Editorial Briefs." Out-door worship has now become an established institution, and is widening the sphere of its operation each year. We believe we have in this, in part at least, a solution of the problem which has been engaging the thought of the Church: "*What is to be done to reach our great cities?*" The answer, we think is: Take the Gospel to the masses in the streets. Ministers must lay aside their dignity and cease waiting for the people to come to them, and go after them, into the streets, parks, and squares—attracting them by lively music, and then pouring in the Gospel in the power of the Spirit.

Then the regularly appointed Camp Meetings, by the seaside and in the mountains, these are interesting gatherings and present grand opportunities for declaring the glorious Gospel and winning thousands to the Cross. We trust the present Summer will witness the mightiest displays of saving power that have ever been witnessed. We would like it to be THE PENTECOSTAL SUMMER! remembered as such in all coming years.

We call special attention at this time to THE INTERNATIONAL CAMP MEETING, to be held at "*Mountain Lake Park,*" Md., now a far-famed resort, attractive and healthful, and more than all, noted for the Pentecostal effusions of the Holy Ghost. This year it will assume, more than heretofore, an *international* and *interdenominational* character. Honored representatives from various Churches will be there in the power of the Spirit, and that fire will come down upon the mountain, and the number of the saved be many. It will commence July 6, and continue ten days. For full particulars, address Rev. John Thompson, 921 Arch Street, Philadelphia, Pa.

The first National Camp Meeting is at Des Moines, Iowa, July 7th-17th; at Douglas, Mass., July 21st to August 11th. Other meetings we will notice hereafter. All who love the cause of God and earnestly desire its extension should be praying much for these meetings.

## AN IMPORTANT CHANGE.

FOR some time past it has been evident to our friends, as well as to ourselves, that we were over-burdened with work. Having in charge two publishing interests, one in New York and the other in Philadelphia, with the serious responsibilities involved was more than we could bear, especially in such a time of business depression as has been realized in our country. But notwithstanding all the difficulties of our position, we did not dare to throw off any part of the burden, unless a door was opened to enable us to do so. Both the GUIDE and THE STANDARD interest were very providentially placed in our hands, and a very remarkable history is connected with our assignment to each, which we cannot now disclose, and which many of our readers could not understand if we were to attempt it.

A providential door has now, by a very remarkable turn of events, been opened. We have therefore, disposed of the Proprietorship of THE CHRISTIAN STANDARD, and the publishing business connected therewith, to Rev. Isaac Naylor, widely known in this country, and across the Atlantic, as an earnest and successful Evangelist. Bro. Naylor is fully competent for the work, is a gifted writer, and will bring to his aid a corps of able writers. Our colleagues, Rev. Bros. Pepper and Thompson will still be identified with the work. Bro. Naylor contemplates, in connection with publishing, the inauguration of a series of Evangelistic movements, making Philadelphia the base of operations, which are calculated to extend the work of Holiness. He will settle with his family in Philadelphia in the Fall.

What then of ourself? This change will demand us to our original position, in care of the GUIDE. We regard it as a very sacred trust committed to our hands by the now sainted Dr. Palmer. We propose to devote to the "*Pioneer Magazine*" our best energies, putting into it all the life and power that is possible. And, we hope to have time to devote to the accomplishment of what we have had in mind some time, and which we desire to execute before we go hence, viz; the writing of an extended history of the MODERN REVIVAL OF HOLINESS. Will our friends everywhere give us their earnest prayers?



## OUR COUNCIL CHAMBER.

"Confess your faults one to another, and pray one for another, that ye may be healed."—James 5: 16.

*Sweetly may we all agree,  
Touched with softest sympathy;  
Kindly for each other care;  
Every member feel its share.  
Many are we now and one,  
We who Jesus have put on;  
Names, and sects, and parties fall:  
Thou, O Christ, art all in all.*

—Charles Wesley.

A GOOD CONSCIENCE.—Holy endeavor is necessary in order "to have *always*" this attitude of soul and conscience. We think this the more important because of the age in which we live. Surely no candid and intelligent observer will question that there is less of conscience to be seen manifested in the lives of men than formerly. This degeneracy is noticeable in the world—in business, in politics, in social life, and all about us. True, moral evil was once more open and unblushing in some ways than now, but its concealment beneath the devil's drapery of morality does not deceive the wise. It is an age of ease and luxury; and inventions and contrivances are so much within reach of the people as to make life easy, and the flesh grows wanton and insolent, and exacting and self-indulgent. In such a state of things it can hardly be otherwise than that the moral texture of men should be feeble and effeminate, and lie open to the embrace of temptation. The villainies of "rings" and "trusts," and individuals all proclaim it. But this is not all. The Church has rebounded from the Puritanic zeal and righteousness of former days to such an extent that the term Christian has lost much of its significance. It seems to be the devil's masterpiece, to cover a dead formalism, that is destitute of conscience, with a cloak of profession. A decent round of duties in the "form of godliness," but really "*hating the power*" of God and His truth. An ill-disguised contempt for the word of God has followed the widespread denial of verbal inspiration. The doctrines of a conditional immortality and "eternal hope" combine to destroy all concern about the loss of the soul. The great doctrines of the Bible are ridiculed as old-fashioned Puritanism.

It is opportune for us at this time to admit our share of responsibility for this degeneracy, and do our part to remedy the evil. And that is, first of all, to "exercise ourselves to have *always*" our own conscience void of offense.—*Old Corn.*

## QUESTIONS ANSWERED.

(We shall be gratified to have our readers, during this year, send us questions on points that may be troubling their minds, and we will endeavor to help them in their difficulties.)

*Question.*—A Brother in Colorado asks us to explain Jude 23. "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

*Answer.*—We need much wisdom in dealing with the unsaved, studying their character and temperament. Some we need to treat with great tenderness and compassion—others have to be pulled, as it were, out of the fire—they must be aroused by presenting before them the terrors of the law—they require severe handling. And we must keep ourselves undefiled, "hating even the garment spotted by the flesh." "A proverbial phrase," it is said, avoiding the most remote contact with sin, and hating that which borders on it, the garments as to lepers and others were considered undefiled. So the very garment of sinners, metaphorically—i. e., anything brought into contact with their pollution, is to be avoided.

*Question 2.*—A Brother desires to know if a Christian can live a wholly sanctified life and not have stated times for fasting.

*Answer.*—Fasting, undoubtedly, has its uses in promoting the Christian life. Christ gave His sanction to it in saying, "This kind goeth not out but by prayer and fasting." And our Methodist Discipline enjoins upon ministers to recommend fasting, or abstinence, both by precept and example. This rule is in many instances honored more in the *breach* than in the observance. If it were followed more it would be healthful in its influence. The most eminent saints have found it conducive to their growth in grace.

FEAR AND LOVE.—"Fear and love are necessary to constitute that frame of mind wherein the essence of piety or true godliness doth consist. Fear is necessary to keep God in our eyes; it is the office of Love to enthrone Him in our hearts. Fear cautions or avoids whatever may offend; Love yields a prompt and liberal service. Fear regards God as a witness and a judge; Love cleaves to Him as a friend and a Father. Fear makes us watchful and circumspect. Love renders us active and resolute. In short, Fear and Love go hand-in-hand, and mutually assist each other. Love keeps Fear from being servile and distrustful; and Fear keeps Love from being forward and secure: and both spring from one root, viz., Faith in God as being possessed of infinite perfection, and related to us as our Creator and Governor, our Redeemer and Judge."—*Cope.*

## THE CLOSET HOUR.

MOTTO FOR THE MONTH.—“Beloved, if God so loved us, we ought also to love one another.”—I John 4: 11.

*“Giver of peace and unity,  
Send down Thy mild, Pacific Dore;  
We all shall then in one agree,  
And breathe the spirit of Thy love.”*

## DAILY BIBLE CALENDAR.—JUNE.

1. Matt. 9: 22; John 13: 7; Neh. 9: 32; Psa. 117: 1.
2. II Tim. 2: 15; Deut. 33: 12; Psa. 13: 3; Luke 24: 53.
3. I Kings 18: 21; Nah. 1: 7; Psa. 139: 23; Rev. 19: 1.
4. Prov. 4: 26; Prov. 4: 18; Psa. 129: 5; Deut. 10: 21.
5. Heb. 1: 6; Psa. 31: 7; Psa. 34: 17; Psa. 66: 1.
6. Rom. 6: 13; Gal. 3: 29; Psa. 59: 1; Psa. 22: 25.
7. I John 3: 18; I John 3: 19; Psa. 109: 1; Psa. 147: 5.
8. Zeph. 3: 16; Dan. 12: 3; Psa. 67: 1; Isa. 6: 3.
9. Jude 3; II Chron. 20: 20; Psa. 60: 11; Psa. 97: 1.
10. I Cor. 2: 5; Isa. 57: 2; I Kings. 8: 57; Deut. 16: 11.
11. I Tim. 5: 22; II Sam. 22: 27; Jer. 12: 1; I Kings 8: 56.
12. Jas. 4: 15; Prov. 2: 8; Psa. 12: 7; Ephes. 5: 19.
13. Luke 8: 39; Mal. 3: 16; Psa. 40: 9; Rev. 11: 17.
14. Col. 3: 15; Job 23: 14; Luke 2: 29; Psa. 81: 1.
15. Isa. 7: 9; Heb. 11: 6; Mark 9: 24; Psa. 31: 7.
16. John 20: 27; Prov. 1: 33; Psa. 109: 26; Psa. 147: 5.
17. Deut. 28: 58; Psa. 91: 4; Psa. 119: 67; Micah 7: 7.
18. Hab. 2: 20; Psa. 111: 5; Phil. 1: 4; Psa. 104: 31.
19. Heb. 10: 21; Psa. 94: 14; Deut. 33: 11; Isa. 52: 9.
20. Deut. 32: 3; Psa. 37: 28; 123: 3; II Sam. 7: 26.
21. John 13: 19; Exod. 12: 13; Psa. 51: 2; Rev. 1: 5, 6.
22. I Thess. 5: 18; Phil. 4: 7; Psa. 55: 17; Psa. 57: 5.
23. Phil. 4: 5; Prov. 15: 16; Psa. 31: 3; Zech. 2: 10.
24. Col. 4: 2; Rom. 10: 13; Jer. 18: 20; Psa. 134: 1.
25. I Thess. 4: 18; I Thess. 4: 14; Psa. 71: 16; Psa. 144: 14.
26. Rom. 15: 16; Rom. 8: 16; Psa. 51: 11; Hab. 3: 18.
27. Psa. 105: 3; Psa. 87: 7; I Chron. 17: 19; Psa. 30: 1.
28. Titus 1: 9; John 8: 36; Psa. 119: 18; Psa. 145: 10.
29. Isa. 31: 16; Matt. 24: 35; Psa. 71: 19; Luke 2: 14.
30. I Thess. 2: 12; Luke 18: 27; Matt. 6: 13; Psa. 32: 11.

## OUR PRAYER UNION.

We have set apart as a day for special prayer this month, by “*The Union*,”

TUESDAY, JUNE 11th,

The Scripture for the day is 7th chapter of 1st Corinthians, and the hymn to be read or sung, No. 502 in the Methodist Hymnal. Let the day be faithfully improved and our expectation from God, and Him only.

## SPECIAL REQUEST:

That the Camp-meetings this Summer may be of unparalleled interest and power.

## REQUESTS BY LETTER:

*New York*.—For a minister who is in great darkness.

*Pennsylvania*.—For one who is called to special work for God.

*England*.—For an unhappy brother going astray from God.

## TOPICS FOR BIBLE STUDY.

THE WOMAN OF CANAAN.—Matt. 15: 21, 28. Her appeal to Christ, 22 v. 2. The request of the disciples, 23 v. 3. Christ's response to her plea, 23, 25, 26 vs. 4. The woman's further appeal, 27 v. 5. Christ's answer, 28 v. Note the lessons derivable from this beautiful narrative.

JOHN'S DISCIPLES VISIT JESUS.—Matt. 11: 16. Note 1. John in prison. 2. His inquiry sent by his disciple. 3. The response of Jesus. Consider specially the last sentence in this response, 5 v. 4. The declaration of sixth verse, “Offenses,” it is said elsewhere “must needs come,” but that Christ should be “a rock of offense” is a strange thing indeed. Enter in your note book the lessons of this narrative, and especially some of the reasons why they are “blessed” who are “not offended in Jesus.”

THE TESTIMONY OF JESUS CONCERNING JOHN.—Matt. 11: 7-15. 1. The questions propounded concerning John, 7-9 vs. The testimony of Jesus concerning John, 10-11 vs. 3. The fulness of Gospel privilege as now revealed, 12-14 vs. 4. The injunction of 15 v. Make up an estimate of the character of John the Baptist for record in your note book.

ANSWER TO PRAYER.—John, xiv: 13. Dr. Paton says: “One day, while toiling away at my house (Tanna Island), the war chief and his brother, and a large party of armed men, surrounded the plot where I was working. They all had muskets besides their own native weapons. They watched me for some time in silence, and then every man leveled a musket at my head. Escape was impossible. Speech would only have increased my danger. My eyesight came and went for a few minutes. I prayed to my Lord Jesus either Himself to protect me, or to take me home to His glory. I tried to keep working on at my task as if no one was near me. In that moment, as never before, the words came to me, ‘Whatsoever ye shall ask in My name, I will do it,’ and I knew that I was safe. Retiring a little from their first position, no word having been spoken, they took up the same attitude farther off, and seemed to be urging one another to fire the first shot. But my dear Lord restrained them once more, and they withdrew, leaving me with a new reason for trusting Him with all that concerned me for time and eternity.”—*Sel.*

GOD does not delay our prayers because He has no mind to give, but that by enlarging our desires He may give us more largely.—*Anselm.*



## MONTHLY REVIEW.

## THE HOME FIELD.

"The Revival Season" as it is called, is past, and the Churches, in the main, resume the usual routine, putting on their "Spring attire." This means the laying aside the "revival weapons," until the fall or winter season comes again. For the summer there is to a large extent the cessation of aggressive movements, and in some cases the Churches will be closed altogether, while the pastors have a vacation at the seaside, in the mountains, or across the Atlantic. And the more fortunate of the congregation will do likewise. The redeeming feature is that at Camp Meetings and at the Watering places in popular services the Gospel has a hearing, and many souls are saved.

It is our pleasure to note some excellent revivals which have been chronicled by contemporaries since our last issue :

*The Independent*, says, "Depend upon it, if we are to see hereafter thorough revivals of religion, we must direct our attention to the Church, and endeavor to secure a proper spiritual condition there. We would not say that special meetings ought not to be held with the Churches until they are in a proper spiritual condition ; but we would, if special meetings are to be held, begin at the house of God with the word and purge out the "old leaven," and burn out the "wood, hay and stubble." God knows the Churches need to be converted to Christ. When the former condition is seen in the Churches, then will the latter result come about among the unsaved.

**REVIVALS.** — *New Jersey.* — Mellville First Church, W. P. Davis, pastor, 300 have professed conversion, under the labors of Thomas Harrison, Evangelist. *Pennsylvania, Grove City.* — J. A. Parsons, pastor, over 450 converted. *Michigan, Detroit.* — Simpson Church, S. W. Horner, pastor, 55 accessions. *Iowa, Prairie City.* — A. M. Shea, pastor, 180 accessions. *Michigan, Saginaw.* — Dr. Munhall's services it is reported, had stirred the whole city. On a certain Sabbath, 280 persons professed faith in Christ, and 325 rose for prayer. *Tennessee.* — Under the labors of Dr. Carradine, five preachers and 125 others wholly sanctified. *Kentucky, Gradyville.* — J. J. Smith, Evangelist, had a wonderful revival, 90 converted, reclaimed, or sanctified. *Connecticut, Danbury.* — Dr. I. Simmons, pastor, 105 accessions. *New York, L. I., Setauket.* — Sisters Frost and Simpson, Evangelists, working, 90 saved. *Ohio, Port Jefferson.* — C. L. Chapman, pastor, 35 sanctified, some converted and reclaimed. Evangelist Needham has been having crowded and powerful meetings in Boston; *Pennsylvania, Irwin,* Evangelist J. L. Glasscock has had a blessed meeting in this place, quite a number converted and sanctified, *New York, Brooklyn,* Mrs. Nellie Worsley, has been working, scores converted and sanctified nightly.

## THE FOREIGN FIELD.

A Scotch minister declares that Scotland could easily spare 1200 clergymen and \$1,000,000 a year, and yet be perfectly well cared for in spiritual things. That may all be very true ; and yet it too often happens with ministers, as with other men, that those who can "easily be spared" are of no great value anywhere under the sun. At least, may they never be sent to the foreign field.

There are 10 women of the English Baptist Society at work in Calcutta zenanas, with 9 schools under their care, and an average attendance of about 500 scholars. In addition to these there are 7 other schools in the villages that lie to the south of the city, with 220 scholars, giving a total of 16 schools and about 720 scholars.

The Free Church of Scotland has 5 stations for Jewish work—3 in Europe and 2 in Palestine. Fifty-eight Christian agents, among them 5 ordained missionaries, 2 licensed preachers, and 3 medical men are employed. About 1000 children attend their schools daily.

*Africa.*—The world is likely soon to look to this continent for its supply of gold. For several years the output of California has scarcely risen above \$12,000,000 annually, but in Africa the amount has grown from less than \$10,000,000 in 1890, to upward of \$22,000,000 in 1892, and to nearly \$30,000,000 last year.

*India.*—Mr. Hazen writes from South India : "Last year our women at their weekly prayer-meeting asked for 100 additions to the number in our station, and the Lord gave 200. Encouraged by that we have all taken hold and asked for 300 this year, and we have got them. We asked for 15 souls in Manamadura village, and we have got them. Of their own accord and without any stimulus from us they have maintained a daily prayer-meeting here for three weeks from this ingathering."

*China.*—The North China Mission of the American Board reaches 410 cities, towns, and villages. The working force is composed of 37 missionaries and 76 native helpers, among whom are 3 ordained native pastors. The Gospel is regularly preached at 43 places. There are 27 day schools in the mission, with an aggregate of 454 pupils. The total number of young people under instruction is 1510. At the various dispensaries and at the Williams Hospital in Pang-Chuang the medical work has been carried on.

*Japan.*—Rev. Henry B. Schwartz, presiding elder, Hiroaki, Japan, says: "We are reaping the first fruits of treaty revision in a very great improvement in the passport system. As you do not know, we have not been allowed to travel in Japan except with a passport. In these passports the proposed route of travel had to be exactly laid down, and in those parts of the empire where the passport regulations were strictly enforced, no deviation from the described route was allowed. Now we can get passports for a year's time, on which we can travel anywhere at any time in the whole empire; and, best of all, the 'scientific' and 'health' clauses are entirely omitted from the application blanks."

The signs in all parts of the "Foreign Field" are full of promise.



## EDITORIAL BRIEFS.

"Know therefore that the Lord Thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations."—Deut. 7: 9.

### CONGRATULATORY.

Mrs. Palmer's 89th Birthday, has awakened very much interest. It was very appropriately commemorated in the *Tuesday Meeting*, a full account of which is given in that department. Rev. John Parker, who has been a life-long friend, and intimately acquainted with the work of the dear Dr. Palmer and his beloved Phoebe, and his honored surviving companion, Mrs. Sarah A. Lankford Palmer, who is spared to see such an advanced period of life, gives us a very excellent article. It was surprising how Mrs. Palmer was sustained in the meeting referred to. It was protracted more than half an hour longer than usual, and she did not appear to be unusually exhausted. It is the Lord's doing, and marvelous in our eyes. All the readers of the *GUIDE* will unite in the congratulations showered upon this beloved servant of Jesus, and in the prayers offered that her life may still be extended, if it be her Father's will, that she may continue to stand forth in the midst of His people a witness of the cleansing efficacy of the Redeemer's blood. She is calmly awaiting her Father's home-call, saying with Wesley—

"What a rapturous song,  
When the glorified throng,  
In the spirit of harmony join;  
Join all the glad choirs,  
Hearts, voices, and lyres.  
And the burden is, 'Mercy Divine!'"

"Make a joyful noise unto God, all ye lands."—Psa. 66: 1. He is a great God, the only true God.

RETURNED AGAIN.—Bishop Taylor, the Bishop of Africa, is again with us. He will be around among the Camp Meetings, and the people will rejoice to see him.

OCEAN GROVE.—The great auditorium, tabernacle and temple will soon be thrown open for another season's campaign, it is to be hoped, the most glorious one ever conducted. Pray for it.

Rev. Dr. S. A. Keen is engaged to be at the Pitman Grove and Mount Tabor Camp Meetings this summer. We will refer more particularly to these gatherings in our next.

GOING TO INDIA.—Our son-in-law, Rev. D. O. Ernsberger and family expect to return to India this month. The signs of promise are so inspiring in his field at Gulbarga, that he cannot remain here longer. We invoke the prayers of our friends for them on their journey. And we hope to receive further contributions for the support of the second missionary, now on the ground.

### CAMP MEETING CALENDAR.

June 7-17.—Des Moines, Ia., (National).

June 14-24.—Silver Lake, Vt., (H. N. Brown, M. D. Collins).

June 25 to July 5.—Barnes City, Ia.

June 27 to July 7.—Taintor, Ia. (G. L. Miller).

July 6 to July 15.—Mountain Lake Park, Md.

SALVATION IN THE STREETS.—We must take the Gospel into the streets. Those who live in our great cities, who are burning with desire to do something for Jesus, and cannot go to the Camp Meetings, should get up *street meetings*. Get permission from the authorities, engage bands of singers, vocal or instrumental, or both—lift up the banner, and make proclamation of the fact that *Jesus saves sinners*, all sorts of sinners. Take the Gospel thus to the masses.

CUT SHORT.—We had such an abundance of excellent matter for the first part of this number, and much that was interesting about Mrs. Palmer's Birthday, that our Editorial communications are cut short. But the matter furnished in place thereof, will fully compensate.

A NOTABLE EVENT.—When this number reaches our readers, a notable event will have occurred in New York, the dedication of the new hall of the Salvation Army on Fourteenth Street. It will be a great center of light and power.

"Let me not be ashamed, O Lord."—Psa. 31: 17. He will not, if you trust Him.

MISS A. B. LEONARD has returned from India as far as England. She was realizing advantage from the change at last accounts. Her address at present is "Star Hall," Manchester, England.

AMONG THE FRIENDS.—A week of Special Services, according to the annual custom, were held lately at the residence of Mrs. Farnum (Friend) Arch Street, Philadelphia. They were conducted by Dr. Dougan Clarke, aided by Rev. J. H. Smith, and others. They were very precious meetings and believers entered into Canaan.

ANOTHER VETERAN CROWNED.—Our dear Sister Searles, who has for many years been an attendant at *The Tuesday Meeting*, and who has given very rich testimonies there, has gone home to obtain her crown. She closed her earthly life triumphantly. We shall have more to say of her hereafter.

DO SOMETHING FOR JESUS, this month, by bringing some one to His feet, either as a penitent sinner seeking pardon, or a believer pleading for entire purity.

STILL GLORIFYING GOD IN THE FIRES. Our beloved Sister, Bella Cooke, is still undergoing furnace work, fitting her for the heavenly inheritance, and she is glorifying God and the fires. She still occupies her quiet home, 492 Second Avenue, New York, where she always gladly receives her friends and their messages of love by mail.

## Our Choral Service.

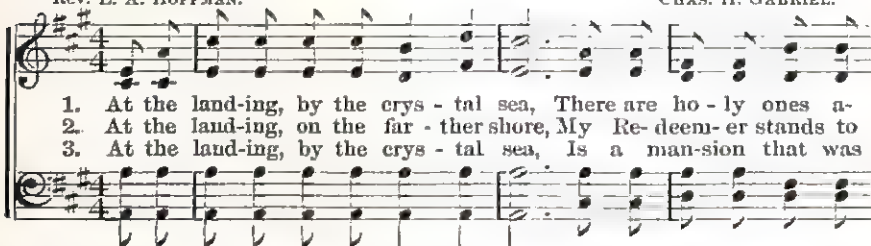
"I will bless the Lord at all times: His praise shall continually be in my mouth."

Psa. 34: 1.

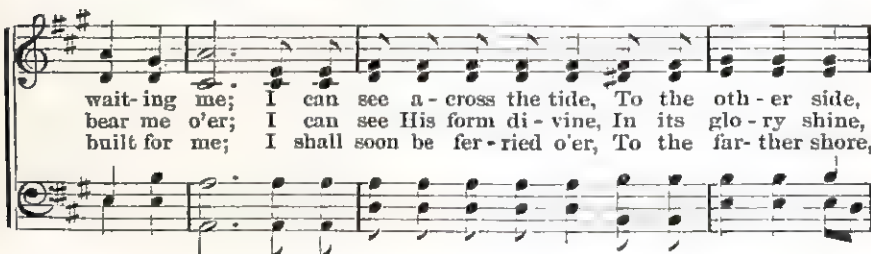
### No. 49. AT THE LANDING.

Rev. E. A. HOFFMAN.

CHAS. H. GABRIEL.

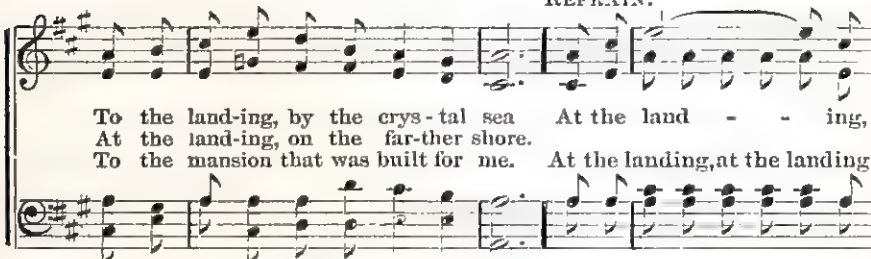


1. At the land-ing, by the crys - tal sea, There are ho - ly ones a -  
 2. At the land-ing, on the far - ther shore, My Re - deem - er stands to  
 3. At the land-ing, by the crys - tal sea, Is a man-sion that was



wait-ing me; I can see a - cross the tide, To the oth - er side,  
 bear me o'er; I can see His form di - vine, In its glo - ry shine,  
 built for me; I shall soon be fer - ried o'er, To the far - ther shore,

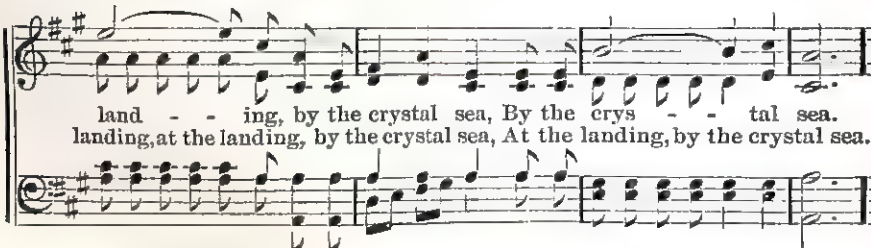
#### REFRAIN.



To the land-ing, by the crys - tal sea At the land - - ing,  
 At the land-ing, on the far - ther shore.  
 To the man-sion that was built for me. At the landing, at the landing,



by the crys - tal sea, At the land - ing, at the land - ing; At the



land - - ing, by the crystal sea, By the crys - - tal sea.  
 landing, at the landing, by the crystal sea, At the landing, by the crystal sea.

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Consecrated to the Episcopacy, 1883. Residence, Omaha, Nebraska.

# GUIDE TO HOLINESS

AND

## REVIVAL MISCELLANY.

*"HE WILL LEAD YOU UNTO ALL TRUTH."*

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VOLUME XCVI.

FROM JULY, 1895, TO DECEMBER, 1895.

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"BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS  
PERFECT." Matt. v: 48.

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JULY, 1895.

THE PEARL TEXT. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8: 14.

"Spirit of life, and light, and love,  
Thy heavenly influence give;  
Quicken our souls, our guilt remove,  
That we in Christ may live."

"To our benighted minds reveal  
The glories of His grace,  
And bring us where no clouds conceal  
The brightness of His face."

### GOSPEL PARAGRAPHS.

"I beseech you, therefore, brethren."

—Rom. 12: 1.

Paul, in this chapter, makes an earnest and affectionate appeal to Christians at Rome, to consecrate themselves fully to the Lord. They were already children of God, but his appeal is for higher and fuller Christian experiences, to which they were called. His appeal is grounded on the mercies of God as realized in their regeneration and as shown in the abundance of Gospel provision yet to be realized.

"That ye present your bodies."—v. 1.

This term "bodies" signifies "*yourselves*," their entire being. God has a claim upon the whole by reason of His creative, providential and redemptive relations. How is this presentation to be made? "A living sacrifice," as those who are alive from the dead—"holy" that is wholly, without reservation—"acceptable to God," as fulfilling His command, and presented through an acceptable redeemer, *Christ*—and our reasonable service—strong considerations truly.

"And be not conformed to this world."

—v. 2.

Justified persons have renounced the world—its maxims, customs, and examples. And this nonconformity is to be steadily maintained, in the fear of God. If we would be truly holy, these worldly connections must be entirely severed—"its honors, wealth, and pleasures mean." The temptations and allurements at this point are very great, but we must resist them, remembering that true religion is to be "*unspotted from the world*."

"Be ye transformed."—v. 2.

This is the work of the Holy Spirit—He is the *Transformer*—and He puts forth His power in "renewing the mind"—and the work is very thorough and complete if we give willing consent to His gracious operations. So complete that we shall "prove what is that good, and acceptable, and perfect will of God." God's perfect will for us is "inward and outward holiness," and we prove this by the renewing of the Holy Ghost, when we are fully consecrated and waiting for it.





"The law of Thy mouth is better unto me than thousands of gold and silver."

—Psa. 119: 72.

"Jesus, Thy servants bless,  
Who, sent by Thee, proclaim  
The peace, and joy, and righteousness  
Experienced in Thy name."

### SERMON BRIEFS.

BY REV. W. GLUYAS PASCOE.

(OF STOKE-ON-TRENT, ENGLAND.)

*The rich young Ruler.*—Mark 10: 17-22.

**T**HERE are several points of exceptional interest in this story. There was a scene of excitement such as doubtless was often witnessed as the result of the wondrous teaching of Christ. He had just before called the little children to Him. So different from most teachers of that day. It was like the sweet breath of Spring sweeping over life. It was a new inspiration for those who witnessed the beautiful act. Then, this young man, lifted on the wave of popular excitement, ran to overtake Him. He had been deeply impressed with the sublime character of Christ. "Good Master, what shall I do?" etc. He was so open, so fearless, so earnest that the heart of Jesus went out to him. Alas, the price to be paid for eternal life was more than he had bargained for, and more than he was prepared to give!

#### 1. *A spirited coming to Christ.*

(a). He was a *young man*. Our sympathies are touched at once as we see one in all the glory of early manhood coming to the Saviour. Religion is essential to all, but never so important as when we are young. For religion is not something we assume to save us from hell. We

might as well take pills to avert an earthquake. Religion is the grand inspiration of all noble life, because it lifts life up into the smile of God. You will have foes to fight, hazards to run; but victory will be yours all the way if you give yourself to Christ whilst you are young.

(b). He was *rich*. It is often a hard thing for a rich man to come to Christ. With no earthly want or care, how hard to confess that he is a poor sinner in need of salvation. Rich and young! May we not fill the goblet of pleasure up to the very brim? Why should we seek religion? Awfully difficult to resist temptation and become a saint. But better be Lazarus than Dives. If your riches are the occasion of sinful indulgence, you will, at the day of final account, wish you had been a pauper and a Christian.

(c). He had *no fear* of what people might say. At any period of Christ's ministry it would have attracted attention for a young ruler to come to Christ. Exposed to criticism, etc. The Jews, though religious, not favorable to overmuch of it. It was *infra dig* for any man of position to follow the Nazarene. He would be turned from with contempt.

How different to-day! No one whose esteem you need value will ridicule you. The very worldling knows the value of an honest Christian.

(d). He was *very earnest* about the matter. He did not wait for secret consultation. He ran after Jesus in the highway. Impulsive, like a young man. Quite right. Let your noble impulses lead you to Christ.

(e). Then he was *most reverent*. He "kneeled" at Jesus' feet. He was indifferent to the scene created. Here was the "Good Master" who could throw light on the deepest problems of life. He knelt.

#### 2. *An interesting interview with Christ.*

"Good Master," etc. There was something lacking notwithstanding all his

possessions. There was the hunger of his soul. You know something of this. Is that conscious want indefinable? Nay. Your corn will not feed the *soul*, your clothes will not cover the *soul*, your money will not satisfy the *soul*. There is a heart-hunger that men in every rank of life feel. The young ruler interprets this want.

"Good Master." He had formed very high views of Christ. He had seen enough to know that He had the secret of eternal life and could tell him.

It is not improbable that he had a very confident opinion of his ability to do what was required. Thank God when you find you can do nothing; you find also that all is done for you. It is yours. "Lay hold on eternal life." It is almost startling, at first, to find how Christ received this young man. Would he not have added to the respectability of His following, etc.? But the Lord is not elated. He sees what no human eye can discover.

"Why callest thou Me good?" Dost thou understand that I am the Son of God? Then take heed to My reply, "Thou knowest the commandments: Do not kill," etc. I think we can see the flashing eye, and hear the glad outburst, "Master, all these things have I observed from my youth." Young and not a scapegrace. How his mother must have loved him!

And the heart of Jesus was touched. He loved him. I am afraid that young men of well-regulated lives often find great difficulty in coming to the Saviour, because of their morality. The prodigal, the Magdalen, the dying thief, needed mercy. But they have been chaste. Why, brother, can you for a moment think that God loves a life blasted by sin more than one that is moral? You must have a strange view of the character of God. The crushed rose may be bathed in pearly dew, and may glisten in the sunshine, but it can never exhibit the exquisite loveliness of the virgin

flower that no rough hand has touched.

And yet, if you, like the young ruler, will look deep enough, it may be that some undiscovered wickedness will come to light.

All the commandments kept and yet none kept. For, the commandments are not sums in arithmetic that you may work out correctly, though your hand shakes with palsy. True religion is keeping the commandments in spirit and in truth.

"Jesus loved him," and therefore told him, "One thing thou lackest." The lack of one thing was the lack of all. Morality will never save.

### 3. *A sorrowful departure from Christ.*

He went away. He would not pay the price. The world was to him of more value than eternal life.

Sorrowful at the thought of giving up wealth,  
Sorrowful at the thought of losing eternal life,  
Sorrowful at the discovery that he was not so good a man as he thought.

## THE PRAYER OF TRANSFIGURATION.

"And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering."—Luke 9:29 The times and seasons of our Lord's especial prayers are well worthy to be noticed. Christ prayed before (1) a sacred ordinance, Luke iii. 21, and sacred ordinances are best sanctified by prayer; (2) any unusually important business, Matt. ix. 38, and Luke vi. 12, 13; so do all true saints, Num. x. 35, Ezra. viii. 22, 23; (3) any peculiar honor or enjoyment, Luke ix. 28. Believers may delight to receive especial mercies, but unless they receive them with prayer, and enjoy them with prayer, they need not wonder if they are soon embittered to them; (4) any time of peculiar danger, for ourselves or our friends, Ps. cix. 1-4, Luke xxii. 31, 32; (5) approaching trouble or danger, Matt. xxvi. 36, Luke xxii. 39-44; (6) His death, Luke xxiii. 34, 46. Now, in all these things remember—(1) Christ has left us an example to follow, Phil. ii. 5; (2) Christ was heard in His prayers, Heb. v. 7, John xi. 41, 42. But how? Matt. xxvi. 42; (3) Christ is praying still, Rom. viii. 34.

THE man who does not find heaven in this world will stand a poor chance of ever finding it in any other.



## ENTIRE SANCTIFICATION A DISTINCT BLESSING.

BY REV. E. DAVIES.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved and blameless unto the coming of our Lord Jesus Christ."

"Faithful is He that calleth you, who also will do it."—1 Thess. 5. 23, 24.

### *The Bible Doctrine.*



HERE is a tendency in the human mind to shrink from a distinct work of grace after conversion. Many say they will grow in grace and seek for a closer nearness to God, but they see no need of such an ado about being entirely sanctified. They think they cannot live such a strictly pure life. They have some indulgencies that they would not give up. They fear the crucifixion of the flesh. They want some excuse for their daily shortcomings, and their discrepancies and sins. All this shows that they are not wholly saved, and do not want to be. A soul in dead earnest for entire sanctification cries out for it. The cry of his soul is for a *definite* work of grace. Like the poet, he prays:

"Come Holy Ghost all quickening fire,  
Come, and in me delight to rest,  
Drawn by the lure of strong desire,  
O come and consecrate my breast!  
The temple of my soul prepare,  
And fix Thy sacred presence there:

Eager for Thee I ask and pant;  
So strong the principle divine;  
Carries me out with sweet constraint,  
Till all my hallowed soul be Thine,  
Plunged in the Godhead's deepest sea,  
And lost in Thine immensity."

Like the Psalmist "His heart and his flesh crieth out for the living God." He hungers and thirsts after righteousness and says:

"I cannot rest till pure within,  
'Till I am wholly lost in Thee."

And again his soul exclaims:

"'Tis worse than death my God to love,  
And not my God alone."

Such a soul is not to be satisfied with getting a little nearer to God. He is in full stretch for heart purity, and nothing less than full deliverance from sin will satisfy him. And when this great fullness is obtained, he knows it. His own soul is a witness to it as the thirsty ox knows when he obtains the living water. He has the witness of his own spirit that his soul is fully satisfied with God, and his heart is made pure in God's sight. Then he has the witness of the Holy Ghost that his work is done. I know this by a blessed experience. While I was living near to God I became fully satisfied that I must have heart purity or I never could do the work that God called me to do, namely, to preach the Gospel; neither could I live right in God's sight without this clean heart. My soul became a furnace of desire. I fasted and prayed and waited before the Lord day and night, till one Friday night I resolved that I never would retire to rest till I was wholly sanctified. I prayed and consecrated my all to God. The last test question was: "If I would go to Africa if the Lord called me to this great field?" I responded: "Yes, Lord, anywhere and anything for Thee." About eleven o'clock there came into my soul such a hallowed bliss; such a fulness of love; such a consolidation of glory, that my whole being cried out: "Praise the Lord! Praise the Lord!" I did not make a noise. My soul was as quiet as love itself; perfect peace and love reigned in my soul. Then I had the blessed and direct testimony of the Holy Ghost that I was wholly sanctified. I retired to rest about midnight, my soul saying, "Praise the Lord!" as long as I was conscious, and these words were my first utterance in the morning, "Praise the Lord!" and it has been so ever since, only much more so. Now, neither earth nor hell can persuade me



that I did not receive a *distinct, separate* and all essential work of grace in my soul at that moment. There is no reasoning it out or blotting it out. Glory to God!

Bishop Peck says: "The idea that there is no definite blessing to be sought called entire sanctification, or perfect love, distinct from a love that is not perfect, is not true; and the man who sets up the idea that we are not to expect to be made perfect in love in this life, ought not to be a Methodist preacher; for this is our creed, our solemn, historical testimony. It is so identified with all our Church history, that it is quite impossible to expunge it. It has gone so deep into our literature, our glorious hymns, and our glowing experience, that it cannot be extirpated. This is the faith of our Church, brethren. This doctrine of holiness is the central idea of our religion, and you might as well tear out the heart and expect to preserve the system of circulation, as to take holiness out of our system and expect it to continue a vital power in the world. As well burn up your towns and leave your guide-boards standing that point to them as to do that."

Thank God for such a definite testimony! O that all our bishops and presiding elders would proclaim the same Bible Methodist doctrine and experience, and that all our Church papers would keep holiness definitely before the people. And that all our pastors would pant for heart purity, and never rest till they knew they have this fulness in their own souls, and then preach it to their people plainly, lovingly, *drawing* them and not *driving* them. Then they would see thousands of their flocks either sanctified or converted, and the rest of them would have no chance to backslide. If our pastors fail to obtain this fulness the blood of souls will be upon them. Many of their flocks will perish for whom Christ died. Holiness is the great need of our *class leaders*. One class leader filled with

the Holy Ghost would keep his class full all the time, and lead his members into the fountain.

"Turn the full stream of nature's tide; Let all our actions tend  
To Thee, their source; Thy love the guide, Thy glory be the end.  
Earth then a scale to heaven shall be. Sense shall point out the road;  
The creatures all shall tend to Thee. And all we taste be God."

### THE BLESSED HOPE.

BY REV. JOHN PARKER.

*Thou King of Saints.*

Thy bride, made spotless through Thy blood,  
Awaits Thy coming glory.  
The blessed hope of Thine advent; is bright  
Though old and hoary.

She waits with patience all Thy will,  
Though long delayed, she watches still.  
Men count Thy stay by weary days,  
But she is looking; filled with praise  
To Thee; who bought her back and gave  
The ring of peace, and robes of white;  
Her welcome to the realms of light.

The great white throne through rifted skies  
Will soon be here; Thy saints shall rise  
To meet and greet Thy glad return;  
When time is o'er, and earth shall burn;  
And skies dissolve, Thy saints ascend;  
The grave's dominion now shall end.  
Beneath, around, from sea and shore  
Earth yields her dead to die no more.  
The spotless bride is home at last;  
Her tears and fears and foes are past.

Thou bridegroom of the Church of God,  
Thou source of life, Thy precious blood  
Hath made it possible that I,  
Shall share the banquet of the sky.  
O banquet of eternal joy!  
O bliss Divine without alloy!  
I know no higher joy to be;  
I have no hope apart from Thee.

My heart, my love, my life are Thine  
O Christ, a place with Thee be mine!  
To this bless'd hope my life be given  
A saint on earth—and saved in heaven.

PURE LIPS.—Solomon says, "The lips of the righteous know what is acceptable"—acceptable to God. A pure heart will give pure lips.

# THE ABUNDANT LIFE IN JESUS IN GOSPEL PORTRAITURE.



"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

## "BUT YE ARE A CHOSEN GENERATION."

DOUGAN CLARK, M.D.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

"Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."—1 Pet., 2: 9, 10.

### *A Practical Exposition.*

**C**HOOSING signifies the exercise of the power of choice. It means to select by preference one or more objects out of a larger number that are presented. It means also to decide upon and to carry out one course of conduct in preference to another. And the Bible contains many proofs that God chooses His people, and also that His people choose Him.

The apostle in the fifth verse had shown us that every true believer is a "lively stone," and that collectively these stones are "built up a spiritual house." And in this he agrees with Paul, who assures the Ephesian Church that in Christ they "are builded together

for a habitation of God through the Spirit." And no wonder that Peter uses the figure of the "lively stones," for the Master had said to him when he made the grand confession, "Thou art the Christ, the Son of the living God," "I say also unto thee that thou art Peter (Greek *Petros* a stone) and on this Rock (Greek *Petra* a rock, meaning Himself) I will build my Church and the gates of hell shall not prevail against it."

It is plain then that the Church is God's house. He has chosen the hearts of His people collectively for His own dwelling-place, and if He dwell in them collectively He must also dwell in each member individually. Moses knew this, for in the ninetyeth psalm he exclaims: "Lord, thou hast been our dwelling-place in all generations," and again it is written, "I will dwell in them." Nothing less than a permanent abode in the heart of every Christian will satisfy the great, loving heart of God.

Christians, therefore, are a chosen people; they are the elect, and when the word is coupled with generation, it means that all believers are kindred by virtue of their spiritual birth, and, therefore, are to be distinguished from the children of this world who have not known the birth from above. Not that God has predestined some to be believers and some unbelievers, but when His grace in Jesus Christ has been accepted, and the heart yielded to Him in repentance and faith and obedience, then such an individual is numbered among the chosen ones—those whom God chooses to dwell among and to abide within.

Frequent allusions are made to this *choosing* on the part of God, both in the Old Testament and the New. "Blessed is the nation," says David, "whose God is the Lord, and the people whom *He hath chosen* for His own inheritance." And Isaiah exclaims, "I give waters in the wilderness, and rivers in the desert, to give drink to my people, *my chosen*."



The Saviour Himself declares that many are called but few *are chosen*, thus clearly intimating that the choosing is dependent upon obedience to the call. And the glorified Redeemer assured Ananias that Saul of Tarsus "is a *chosen vessel* unto Me," and in Revelation we are informed that they that are with the Lamb "are called *and chosen* and faithful."

Again in I. Corinthians 1: 27, there is a remarkable passage stating that God *hath chosen* "foolish things" and "weak things" and "base things" and "despised things," to overcome their opposites, in order that the glory should redound to Himself alone. Moreover, the same apostle of the Gentiles writes to the Thessalonians that "God hath from the beginning *chosen you* to salvation," not by unconditional election, but "through sanctification of the Spirit and belief of the truth."

But beloved, are we willing to be chosen? Are we like Moses, ready to "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season?" And if there is to be a choosing on our part as well as on God's part, what is meant by the Saviour's declaration in John 15: 16, "Ye have not chosen Me, but I have chosen you and ordained you." The choice here, no doubt, has primary reference to the apostleship. And it ought to teach us that ministers are God-made, not man-made.


But in one sense all believers are chosen of God before they choose Him. He begins the work of grace by operating with convicting power upon the heart of the sinner through His Holy Spirit, and then if the soul is yielded to Him, if the language of the heart is "Draw me, we will run after Thee," then the glorious culmination of the mutual choosing is realized, and this is best expressed in the words of the Song of songs, "My beloved is mine, and I am His." This is an exceedingly precious spiritual realization. Praise the Lord.

#### "NO NEED TO WRITE."

Paul, in writing to the Thessalonians, says: "But as touching brotherly love, ye need not that I write unto you."—I. Thess. 4: 9. Why did he not need to write unto them? Because he says: "For ye yourselves are taught of God to love one another." Love is of God, and whosoever loveth, is born of God and knoweth God. God has set before His children this duty, both by precept and example, that we love one another! The great example is the gift and sacrifice of His beloved Son upon the Cross. And this is the incentive to Christian love. Hence the injunction of the apostle John: "Beloved, if God so loved us, we ought also to love one another." I. John, 4: 11.

### THE CHURCH OF THE FUTURE.

REV. J. H. TIMBRELL.

“HEN the Son of man cometh shall He find faith on the earth?" Jesus, Himself, asks the question, but like many other great questions asked by Him, the answer is left problematic. It is not a point blank upon which thought must concentrate with no hope of an answer. It is rather embarrassed with the copiousness of the material that surrounds it, and which should help us onward toward its solution. What will be the outcome of the conflicts which are at the present hour agitating the world? Will the widespread corruption of the present day be checked ere it engulfs our Christian civilization in utter ruin? Will the fierce and deadly saloon power soon meet some Waterloo; or, is it destined to open wider the flood-gates of hell and deluge earth with intensified horrors? What is the trend of religious thought? What are the signs of the times, and what do they portend for the Church of the future? Will it be something evolved out of the mazes of modern scholastic criticism, built out of elements reconstructed by the advanced thought of our day, or will God, Himself, interpose, and



in the near future thrill the Church with a fresh gale of life which shall not only clarify the murky atmosphere of theological dispute, but relegate many of those theological heresies of the present, which are blocking the progress of the Kingdom of Christ on earth to the company of those of the past, at which the world now smiles, but which were once mighty enough to throw nations into wild commotion, and overwhelm thrones and dynasties in ruin? These questions and many more which lie back of them, or start forth as we touch them, are worthy of our most profound thought. Their answer must not be sought in views, either pessimistic or optimistic, but in a careful study of the express statements of the Word of God alone.

That the kingdom of heaven is still advancing in the earth hardly admits of question. The line of missionary advance sweeps on with the "swing of victory." Churches, cathedrals and great Christian universities bear witness that the mustard seed is still growing, that the leaven hid in the earth by the Master's hand is still working; while the songs we are singing, which are but a reflex of the beating of the pulse of the Church, are thrilled with militant power and promise. The minor strain is being lost in an exultant music, the rising swell of that grand chorus which shall by-and-bye, as the voice of great thunder, go up before the eternal throne.

The prophets have told us of the Church of the future. The streaming cross, the regnant, glorified Christ, the Spirit of God brooding over earth, with wings quivering with power, are factors which give us assurance in respect to the Church of the future. "He shall see of the travail of His soul and be satisfied." "He shall not fail nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law." The black legions that have made earth their stamping-ground will at last be overwhelmed in crushing defeat.

Our Lord endured the cross, despising the shame for the joy that was set before Him. "Beyond the cross He saw the crown; beyond the howling mob He saw the white robes of a mighty throng sanctified through the precious blood, which He so freely shed." Study the Epistles, and a vision of the Church of the future rises before you, dimly perhaps, 'mid the confusion and smoke of battle, but it is there, and there for our encouragement. When the clouds of conflict shall lift, or our divinely quickened vision shall pierce them, we shall behold "a glorious Church without spot or wrinkle, or any such thing." It is not simply an ideality, but the radiant spirit of a divine reality, whose beckoning hands reach out toward us from the future.

Let us enter with John the door opened for him, and through him for us, in the heavens. There vision may look across the ages and beyond the crystal sea. There we may trace, through metaphor and symbol, the varying fortunes of the redeemed, "till all the ransomed Church of God are saved to sin no more." "Things which are and which shall be hereafter," pass before us. The nineteenth century lies in the perspective and recedes in the distance, till earth's wars and commotions cease, till the trumpet shall proclaim that time shall be no more; when earth and sea shall give up their dead and all shadows lift forever in the morning light of eternity. And the Church which stands on its threshold, the purchase of dying love, is great enough, glorious enough, to blot out both earth and heavens, for something which in the thought of God is worthy to receive it.

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WHEN St. Theresa was laughed at because she wanted to build a great orphanage and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing, but with God and her three shillings there is nothing which Theresa cannot do."—*Sel.*

## IMPORTANT INJUNCTION.

The concluding words of St. John's 1st epistle are these: "Little children, keep yourselves from idols. Amen." And is it necessary that Christians should have such an injunction? It certainly is, or the apostle would not have given it. Israel of old went into the grossest idolatry and brought upon themselves severe consequences. There are perils besetting the path of Christians at this point. Idolatry is multiform. We need to have a single eye, constantly, if we would not come under condemnation. "Covetousness is idolatry," and this is a very insinuating species of idolatry. Let us beware.

## THE EPISTLE TO THE EPHESIANS ILLUSTRATED.

BY REV. JAMES HARRIS (CANADA).

"THE BOWED KNEES."—Ephes. 3 : 14-21.

*O come, let us worship and bow down; let us kneel before the Lord our Maker.*—Psalm 95 : 6.



It is instructive to have this picture of the eminent apostle of the Gentiles in his closet. We seem to see him. The door of his chamber is shut.

In it there is no altar, or crucifix, or burning taper, or pictured saint, or image of Christ. To the outward sense it is without adornment, and without a presence. Only perhaps a roll of Scripture, half opened to some of the exceeding great and precious promises. Here, alone, he enters—and now he bows his knees—and worships the Unseen. Intimacy with God should never lead us to any want of reverence. If seraphim cover their faces and their feet with their wings, and the elders in heaven fall down before Him that sits upon the throne, and thus worship God, how much more does it become His saints on earth to show the deepest reverence when coming into His presence. This was shown on the most august occasion in the life of the illustrious Son of David; when the temple in all its freshness of beauty, and brilliance of adornment was about to be dedicated by him to the ser-

vice of God. We have another example when the high priest in all his robes of office, with all the sons of Aaron around him, each clad in brilliant robes, and the millions of the people who had come up to the great festival, stood around admiring. Solomon stood upon the brazen scaffold, and then he kneeled down upon his knees before all the congregation of the people, and spread forth his hands toward heaven and said: "O Lord God of heaven, there is no God like Thee in the heaven, nor in the earth." 2 Chron. 6 : 13. The mighty monarch, the greatest and wisest man of his day, bent before God, as though he were the meanest slave. And when our Saviour Himself, burdened with the atoning work which He was about to accomplish, came in an agony of distress before His own God and Father, "He kneeled down and prayed."

It is true, that it is not the outward posture that recommends to God, but the inner man of the heart, and many a prayer has been fervent and effectual that has gone to Him from the saint when standing, or sitting, or even laid down upon his bed. But where there is the opportunity and ability, the inward state of the heart will lead the true worshipper to bow the knees to the God and Father of our Lord Jesus Christ.

A colored serving woman led us occasionally in prayer, in the house of one of our friends. These were her words always in commencement, "O God, we are knee-bowed and body-bent before Thee." St. Paul was knee-bowed and body-bent when he came to pray for the Ephesian Church; and it seems to give us increased confidence in his prayer. Humility is beautiful everywhere, but nowhere is it so much in place as when we appear before God.

The past century produced a race of mighty preachers in the principality of Wales. Talent and style were completely forgotten. The Cross filled their vision. Their souls were ushered immediately into the presence of eternal realities,



and were filled with an agony of desire for the salvation of their hearers. They were mighty in prayer. To gain power with men, they sought first to gain power with God. The sermons of Daniel Rowlands were the outcome of protracted wrestlings with the Angel of the Covenant. He would often spend the whole of Saturday night in his study. One Sunday morning, a large congregation was assembled, and the hour of service had arrived, but Rowlands was not forthcoming for a long time. Two men went to seek him. They found him upon his knees struggling in prayer. He accompanied them, he fell down again on his way and besought the Lord to forgive him his reluctance to preach. The word came with extraordinary power and resulted in the ingathering of eight hundred souls. A ministerial friend once said to Robert Roberts: "Tell me, where did you get that wonderful sermon that is working such havoc in the land?" The answer came, "Come here, John," and he took him to a small parlor and said to him: "I found that sermon on the floor here; all night long turning backward and forward with my face sometimes on the earth."

Paul could say: "Now thanks be unto God who always causeth us to triumph in Christ," 2 Cor. 2: 14. Because he also could say: "For this cause I bow my knees unto the Father of our Lord Jesus Christ."

THOSE who are not leading souls to Jesus should not say that they are baptized with the Holy Ghost and with fire. It is professing to be what they are not. It would be much better for them to get on their knees and tarry until they should be endued with power from on high. Pentecost Christians are soul-winners. They have power to lead them to Jesus. They go out into the highways and hedges and they compel them to come in. When God endues His people with power from on high they will lead the lost to Jesus. Eminently holy people in all the past, have been noted as *soul-winners*, and the Pentecostal effusion of the Holy Ghost will add to these illustrious ones.—*Ex.*

### "THAT NO FLESH GLORY."

"That no flesh should glory in His presence." Such glorying of the flesh is always vain and unseemly. But to attempt it in "His presence," in the presence of the "Holy One," the all-glorious and eternal God, is most abhorrent to Him. In the context, the apostle gives reasons why there should be no glorying of the flesh in His presence. "He hath chosen the foolish things to confound the wise, and weak things to confound the mighty, and base things and things that are not to bring to nought things that are." So, by these ordinations all glorying in the flesh is effectually excluded.

### HIS GREAT SALVATION.

BY REV. JOHN PARKER.



AN honest and earnest Christian carpenter at work to-day, halted in his toil to tell me of a Divine sunburst that came upon his soul this morning, and that while musing on Divine things, the fire burned. I said to him, suppose I was an unbeliever and should ask you, what is salvation? What would you say? How would you define it? He forgot the tool in his hand and his eye moistened as he said: "O, I could not tell you; I should have to say you must first obtain it, before you can know it, it is forgiveness of sins." "My brother," I said, "it is that, but very much more." Forgiveness is only release from guilt and peril. But salvation is also a second birth, the beginning of a new spiritual life, the soul's restoration to its rightful moral kingship, and the consequent subjection of the body with all its passions and appetites. It is more than this; it includes the witness of your adoption into the family of God, and hence, as a child of God, your heirship and title to the inheritance in our Father's house and the many mansioned city. More still, God's great salvation includes a fitness or meetness for the inheritance, as well as a title. Hence the necessity for that holiness without which you cannot see God. Multitudes after conversion, halt at the very



doorstep of this great possibility of Bible holiness and begin to decline. Progress or decay is the inevitable law of the spiritual, as it is of the natural kingdom. Hence the most palpable fact of the visible Church of our time is spiritual decay. Probably no person ever found, in all that is included in a genuine conversion, all that is needed to satisfy the enlightened soul. Salvation is intended to deal with two facts, our inherited and our actual sin, our nature and our record. God deals with our record, our actual sin, in justifying us. He deals with our nature, our inherited corruption, in our entire sanctification. Concerning the latter, after a genuine conversion, the soul must seek after perfection in love, or the light will become dim, and be liable to extinction, followed by a mixed experience of hope and uncertainty. Light is sweet to a life of holy obedience, but unwelcome to any one who hopes after conversion, "to get along without holiness."

You can grow toward this full emancipation and perfection of love in Christ, but you will never grow into it. You can, and must grow in grace, after you get in; but you cannot grow into grace. "I will do it," says God. Less than the power of His Holy Spirit and it cannot be done. "The Lord thy God will circumcise thine heart, to love the Lord thy God with all thine heart:"—Deut. 30: 6. "I will sprinkle clean water upon you"—the symbol of the Holy Spirit—"and ye shall be clean," that is, I will put all my resources against thy defilement and thy need. "I will take away the stony heart," the spiritual insensibility, which is the sure accompaniment of the carnal mind, for in the proportion as the flesh, the inherited corruption yet remains, hardness of heart toward the Divine will prevails. "I will take it away," not soften it. "The carnal mind is essential enmity against God; it is not subject to His law, neither indeed can be." I cannot presume to

say what God can do, but I presume He has never attempted to subject it. He takes it away. Carnality and holiness are opposites. God Himself will not attempt their reconciliation. But, having made you clean, then He will put His Spirit within you and cause you to walk in His statutes. He will give you pleasure in obedience. Now His yoke will give you rest. Your sins are forgiven, your spiritual life begun, your assured and comforting adoption into God's family. Your nature made clean, then your heart entempered by the Holy Spirit, filled with perfect love and light and hunger for more truth and more light and more love. Delight in loving obedience; supreme luxury in His fellowship; and constant victory by faith. Your affections set on things above, and your life hid with Christ in God. These are the evidences of your possession of God's great salvation. Less than these, by your own choice, and the process of apostacy has begun. Where will it end?

For less than these is less than His will, and less than His will concerning you—deliberately chosen by you—is rejection, rebellion. The tendency is now backward, not forward; downward, not upward; selfward, not Godward. These tendencies are everywhere at work; the pulpit ministers to them by silence or worse; and the pew by compromise; hence God's salvation in the greatness of its intent, is not the supreme desire as it surely is the supreme necessity of every believer. If not hungry for righteousness (inward and outward holiness) you will never be filled or satisfied by it; if not satisfied by it, your life will be one of worry, weakness and probable defeat.

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THE modern teaching that the children of God have only to consecrate themselves to the Lord to be made entirely holy is deceiving many of the people of the Lord. What will Methodists do with Mr. Wesley's sermon on Repentance of Believers? It needs to be circulated.—*Ex.*

### THE TEMPLE OF THE HOLY GHOST.

The apostle in writing to the Corinthians, inquires, with peculiar emphasis: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" This is a great fact, that the Christian, the one who is truly holy, has the Holy Ghost for His indweller. This is a glorious inward presence, the presence of the third Person of the adorable Trinity, the source of light and power. Hence a peculiar sacredness attaches to this temple, and we must be careful that it is not defiled.

### "YOUR FRUIT SHOULD REMAIN."

BY MRS. M. N. VAN BENSCHOTTEN.

**T**HE condition of this continual fruit-bearing is the abiding of the Holy Ghost. We have the Saviour's promise, "I will come and make my abode with you." The "abode" means a permanent, eternal stay! A condition that is lasting, without intermission and without end; hence, the fruit-bearing forever "remains," that is, *continues*. The soul "hath God," and, therefore, it has constantly a fresh and enlarged experience and increasing "power" to bring things to pass. "Ye shall receive power after that the Holy Ghost is come upon you." O, how graciously I realized this in my own experience. As my work extended and I was called to occupy places of great responsibility and influence, my timid, shrinking nature would quiver and tremble, but a quick glance to my Lord, one cry, "O Master!" and strength like a mighty undergirding would sweep through me, and lift me above my surroundings, so that I watched only for the smile of my Lord, and listened only for His voice of approval. More and more I took my work as from Him, did it unto Him, and depended upon Him for the fruitage. And He did not disappoint me. At one time with great hesitancy I accepted the superintendency of a Sabbath-school. The following winter, every unconverted

person in the school over twelve years of age was converted to God. And, as new members came in, the summer following the revival, eight more were brought in by quiet personal effort. O, how close and intimate, how precious and all-absorbing, was this life I now lived on the Son of God!

When the Abiding Holy Ghost in His Divine Personality becomes the conscious possession of the soul, not only does power to accomplish for Jesus rest upon us, but an infinite rest and quietness fills and tranquilizes the soul-life. The burden of the work and the anxiety is gone. The fruit-bearing goes on gloriously, while the weariness of life is gone, because *He is here!* The soul has found its wings.

Not long ago I was under a great pressure from much work abroad, and sickness and trials at home, and blessed be God, the Abiding One can walk just as triumphantly amid the trials and perplexities of everyday life, as He can carry us efficiently through public duties and labors! I knew I was under a great strain of both mind and body, and I felt I must see Jesus. I had been much deprived of my hours for communion with God, and I was homesick for the "still hour," I longed for the rest and refreshing of His presence. One morning I awoke early, before the dawn, awoke so wide awake my whole being was alert. As in response I smiled and said: "It is the Lord!" Dressing quickly, I went into an unoccupied room, and kneeling with gladdest joy, I cried, "I am come, my Lord!" The words were scarcely uttered, when unconsciously, involuntarily I turned my head to see, so surely He stood beside me, and with yearning tenderness spread a mantle over me, fully enwrapping me, and it passed. For a moment such an awe possessed me, I scarcely breathed; then a preciousness, O such melting tenderness, took me up; it was more than love's embrace, a thousand times more. Again and again it



came, with revelations of heavenly love, like great surging billows. I could not utter words. He had "breathed upon" me. I only knelt and inhaled life, sweetness, power!

Thus the Master rests His fruit-bearers. For ten days, I was on the mountains of God—His truth is like the great mountains. Through soul and body swept the cool refreshment, then gently I came back again. All strain was gone, everything was calm and sweet. Surely I had seen Jesus.

Thereafter, the fruit was much more mellow and luscious. It dripped of Calvary.

My peace had been made possible by His dying. My unutterable comfort by His desolation, "Why hast Thou forsaken *Me*!" My heart melted within me for love. I could die for Him!

O the richness of life—this life! O the blessedness, the grandeur of living, of such fruit-bearing! As long as the Holy Ghost abideth in the soul, it shall "remain," continue, forevermore!

Flow in, O Life Divine! the fruit shall be unto eternal Life.

STANDING UP FOR JESUS AT HOME.—An evangelist at an afternoon meeting had asked the children to arise who would stand by him and the work and the Lord Jesus. In the home of an elegant family this conversation took place later in the day between a little child and her mother: "Mamma, we've got to have a blessing asked at our table." "How so, my child?" "Well, I've promised this afternoon to stand by this work and to stand by the Lord, and Mr. K. said that we must pray and thank God for our food, and I think I'll have to do it, as you don't and pa don't. So if you'll speak to pa about it, I'll ask the blessing." She did it about like this: "O Lord, bless us all. There's father, he isn't a Christian; and there's mother, she isn't a Christian. Bless them. I've promised to stand by you in this work, and to stand by the meetings. Bless me! Amen!" By the time the blessing was closed, four eyes were filled with tears and the mother's heart opened for the coming in of the King of Glory; and the mother, as well as the child, is a bright convert to-day.—*Sel.*

### A GOOD PRAYER.

The Psalmist prays, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." *Psa. 9: 14.* This a comprehensive and wise prayer. It links the meditation of the heart, with the words of the mouth, that they may be acceptable in the sight of the Lord. In order to do this they must be pure. Pure meditations in the heart, will put pure words into the mouth—and the Lord will give tokens of His acceptance.

### THE BEST TIME AND WAY.

REV. H. B. BEEGLE.



ANY sincere Christians think they cannot be saved from inbred sin until about the hour of death. They do not believe they can be so saved and kept amid the duties and trials of life. Others believe that even during life Christians exceptionally favored in disposition and circumstances can obtain and live in this blessed state of grace. Others think that all Christians who have become established in justifying grace, and have a fair knowledge of the plan of salvation, of religious duty and the wiles of the adversary, may seek for and obtain full salvation. For ourselves we believe that as soon as people are justified and regenerated there is before them an open door to all the boundless treasures of the kingdom of grace; and of all times this is much the best for them to enter into possession of the fullness of their inheritance. As young converts leave the freshness and simplicity of early religious experience, they form certain habits of religious life, and get into certain ways of religious duty, and these become to some extent routine. They learn that to be a Christian certain duties must be performed, and positive sins must be avoided. But between the two is a debatable ground where from time to time questions of duty and indulgence loom up in hazy doubt and prove highly unfavorable to religious growth.



The longer this state continues and the more they become settled in this method of religious life, the more difficult it is to secure such a change as full salvation involves. But young converts are not embarrassed in this way. With them the great revolution that overturned all their ways of life has just taken place, and in the pleasures of the new life they are delightfully open to leadings onward. This is the time above all others most favorable to securing the blessing of perfect love. Their former ignorance of spiritual things will make them distrustful of their own judgment; their new experience prevents the settling into habits and forms hard to be overcome; their simplicity of spirit makes them teachable; the sweetness of their joy whets their appetite for more, while the recent triumphs of their faith will nerve it for new conquests. The various questions and considerations which in after years involve so much of struggle before a full consecration can be made, have now little or no power to disturb. They have fought the battle, made the surrender, and no obstacles of this kind hedge their way. Gratitude for what Christ has already done, and a desire to know more of His grace and love, will co-operate with efforts made to lead them into the higher life.

These efforts should be made with much wisdom and prudence. When the seeking of entire sanctification is urged upon the ground of buttressing up the religious character, fortifying against the wiles of the devil, more fully honoring the atonement of Christ by proving more of its power, the giving Christ perfect rule in the heart, securing sweeter and more intimate communion with Him, increasing the soul's peace, love and joy, and qualifying for greater usefulness, there is nothing to wound the sensitiveness, dampen ardor, beget doubt, or give the adversary an opportunity to harass. But this course is not always pursued. We have known the matter treated

almost wholly as a question of duty, and urged in such a way as to threaten with perdition all Christians who did not immediately seek full salvation. We have known young converts and older Christians to be confused and grieved under such teaching. We do not think this the better way. Every person retaining justifying grace is a child of God and will reach heaven. Bishop Hedding once said: "There is no room in hell for a child of God." True, if they do not obtain and live in this grace it is a great loss; but let us not threaten them with perdition; least of all should we hold such language to young converts. Let us preach it by way of promise, hold it out as a great prize, a glorious treasure, and endeavor to kindle a desire for it, and stimulate efforts to obtain it.

**LIVING AT OUR BEST.**—Do not try to do a great thing: you may waste all your life waiting for the opportunity, which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile and approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bear the pillory and stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

**WHITEFIELD** used to say, when flattered, "Take care of fire, I carry powder about me."

"UNLESS you believe you will not understand."  
—*Augustine.*

## OUR INDIA MISSION, GULBARGA.

BY REV. D. O. ERNSBERGER.

The following which I clipped from the *Indian Witness* will be of interest to your readers :

Brother Ellis Roberts, writing from the neighborhood of Shorapur in the Kanarese end of Hyderabad District, writes :

"We baptized twelve last Sunday (3d of March) from the country round. Virappanna (the man you baptized) has more openly declared himself a Christian, and the Beyders are assuming a threatening attitude. They beat Virappanna this morning (6th), and I am not quite sure that things are at all safe. . . . There is no doubt about the genuineness of the work. There are some more ripening for baptism. Pray for us." The above will be of interest to the *Witness* readers. So I send it. Virappanna is the leading Beyder in the village of Kolor near Shorapur. This "break" is among the Beyders and Madagas, low caste folk. The Rajas of Shorapur were Beyders and this circumstance gives this tribe importance and prestige in that region."

From this we gather several encouraging items.

1. That the two whom I baptized in the neighborhood before I left India last fall, have continued to be faithful witnesses for Christ, for it is in their village and vicinity that these baptisms have taken place.

2. That the work is genuine, for the devil is opposing it, and he never opposes shams.

3. That this opposition from the powers of darkness does not stop the work as "there are some more ripening for baptism," and so the work will just go right along till hundreds and thousands know the Lord.

4. That the *GUIDE* Missionary, Bro. Roberts, is right in the thick of the fight with his faithful helpers doing glorious work. The contributions of the *GUIDE* readers have made it possible for Bro. Roberts to be doing the work he is doing.

No one should think that he is near Gulbarga and that the work could be done by me after I get back. He is nearly 80 miles from Gulbarga with solid heathenism between, and about 110 miles more of the same kind on beyond to the south. Then I have about 40 miles north of me yet, so that we have there about 230 miles by 60 miles of heathenism untouched by any missionary except by us two.

I trust your readers will continue to send their contributions to you and their prayers to the throne of grace for their missionary in India. And God will surely well approve.

## "UNSPOTTED FROM THE WORLD."

BY REV. R. V. LAWRENCE.

A blessed state, but no easy thing to keep one's self in it. I saw once in early June a flock of sheep turned out in the forest. The old ones were clean and white, having just been washed and sheared. The lambs in their new and unsullied vestments looked as if carried out of fresh-fallen snow. The forest into which they were turned had been swept with fire the year before. The twigs and bark of the trees were charred—encased in charcoal. The sheep and lambs, in eager pursuit of the tender whortleberry leaves that were springing up from the scorched earth, were soon *spotted*, soon smutty and dingy. In a few hours their snowy whiteness was gone. So I saw hundreds of souls turned out into the world from a most gracious revival of God's grace. The older members rewashed in the blood of the Lamb, and the young converts—the lambs—in their new robes of character that Christ had just given them at the altar, were "whiter than snow." The fires of sin had been burning in the wilderness of sin around them. The soot of sin adhered to every twig. The business, amusements and politics of the day were charred with Satanic fires. The command to every one of these purified souls was to "keep himself unspotted from the world." But many heeded it not. They imitated the world instead of Christ. They traveled carelessly. Their robes were soon sullied. "The fine gold became dim." Some of them were soon known as Christian sharpers. Some of them after communing with the saints, danced with the godless dancers. Others were soon known as scheming politicians. Their garments were "spotted." The spots soon *blended*; they became worse than spotted—were soiled all over, and at length wholly black.

Get your heart clean, and it will help you keep your outer garments unspotted. Steel filings cling to the magnet. "A heart tainted with sinfulness is a magnet to attract the particles of sin that float in the moral atmosphere around us."

It is the privilege of the Christian to live *in* the world, and yet be not *of* the world. Grace is almighty and its provisions may be so appropriated as to keep the individual unsullied amid all the crookedness and corruptions of the generation in which we live.





"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."  
Acts 2: 39.

*"Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth."*

### HOSPITALITY.

*"Hospitality I have found as universal as the face of man" (Ledyard.)*

UNDER the shady oaks of Mamre Abraham received the toil-worn travelers, citizens of heaven, and discovered one to be the Lord of life. Rebecca, finding a gentle stranger at the well, conducted him to her father's house, and through his kindly offices, became the bride of Isaac and an ancestress of the Christ. Lot, sitting at the Gate of the City, welcomed the messengers of God, and through them obtained deliverance from the doom overhanging the inhabitants of the plain. The priest of Midian received the young man from the Court of Pharaoh and lives in the annals of his famous son-in-law. The household of Bethany received life and glory because they received the Lord. Zaccheus was doubly blest by entertaining the Prophet of Nazareth. The Christ welcomed and entertained the young men who sought His abiding place and they went forth with His blessing. The home life of the believers at Pentecost was gladdened by the generous hospitality of the occasion and afterwards enriched by the gifts of the world-wide liberality of the Christian brotherhood.

*"Given to hospitality," a Christian virtue.*

In the days of chivalry the Knights Hospitallers were an order devoted to the succor of pilgrims to the holy sepulchre and to the promotion of learning. With the changes of civilization have come some changes in the conditions of society that imperil this charming virtue. Facilities of travel, increase of

moving populations, hotel systems, extravagance and emulation in the style of living, deceptions practised by impostors, rendering people suspicious of strangers, have all contributed to a decrease in hospitality. Yet there is occasion for its exercise to the worthy.

A cup of water to a disciple in the name of a disciple shall have its reward. Discipleship will, however, wear its own commendation in bearing and habit. Our fellow kinsmen in Christ will be easily discovered by the open countenance, the clear eye, the gentle voice, the transparent manner of a clear conscience and of a conscious salvation. Their coming will be a benediction.

Our kindred may have claims on us and need just the rest and relief that a brief stay in our home may afford. The unfortunate of our own neighborhood may be encouraged by a welcome to the good cheer of our home circle. The deserving poor may share in our ministrations to be remembered by Him who says: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me." This does not mean the vagrant, the vicious or the professional idler. The "angels unawares" do not come with odors of bar room, nor branded with marks of the pit. It is a mistaken charity that fails to discriminate between the good and bad. The home life is to be guarded against those who will not exhibit a discreet example. No one is entitled to our hospitality who will speak lightly of piety or sacred things. The Christian family has always in the midst a choice and sacred Guest who is to be honored above all. As the wildest Arab protects him who has eaten of his salt, as the Indian who has led the stranger into his wigwam defends him against all others until he goes forth in peace, so should our Christian hospitality insist that the Divine Presence be esteemed above all else. This steady light of devotion in the presence of Guests has often led and may more often lead the friend or stranger within the gates to the same clear shining.

*"A candle wakes some men as well as a noise; the eye of the Lord works upon a good soul as well as His hand; and a godly man is as much afflicted with the consideration, 'Thou, God, seest me,' as with 'The Lord strikes me.'"*—Donne.



## WHO IS SHE?

We looked into a pale, sad face, or rather a pair of them, partly concealed by the hood of the nun. We could not but wonder what histories were back of these signs, what motives led to this separation, what comforts came with this consecration. The only answer that came to the question of her individuality was the indefinite, "she is one of them." She may have been some one, but she has lost her own name in that assumed in her vows, her self-volitions are now subordinated to the accepted Superior; she is simply one of a class—one of many. We may admire or pity just in the measure that we know or do not know the spirit and work of a great sisterhood. She shares in the respect or blame that attaches to an order. She is simply a part of the whole—a faction.

So we fell to thinking that whatever reduces our individuality, whatever binds us to a class, simply makes us one of them. Just then we saw the long line of carriages passing the Grand Opera, and one after another their occupants, with the trappings of fashion, passing in. Each one a devotee of society. Apparel, manner, spirit, all fashioned after the same pattern. Individuality lost in the class. Only that and nothing more.

Another crossed our path one day. She was not distinguished by hood or bonnet, by flash or fashion, nor by conformity to style or station. Her apparel modest, manner gentle, expression thoughtful. No badge, no ribbon to indicate a bond to organization. Yet she impressed us to a degree never before realized by the significance and sacredness of personality. Again the question, Who is she? Upon inquiry we learned she had wealth and opportunity to be a society belle. She was too large for that circle. Sisterhoods would gladly have received her. Official positions in organized philanthropies were offered her. All these had no attractions for her. They would have circumscribed her. Her consecration was deeper and holier than all these. In an inostentatious way she uses her gifts of wealth and culture in ministries that are near her heart. She is the center and inspirer of a charmed and charming circle of kindred spirits, whose adorning is not "that outward," but "of the heart in that which is not corruptible, of a meek and quiet spirit," yet so vivacious as to put cheer and sunshine into many a shadowed life. Thus she is

spared the inspired rounds and routines of fashionable life. Not ignoring nor despising the methods of organized charities, she widens the arena of her life by independent modes. Her individuality of appearance, of conduct, of character impresses that world in which she lives, peopled by those who, loving and gracious, welcome her companionship and enjoy her confidences. As a child of light she has no mysteries to hide. No selfishness nor shyness chill the ardor of her devotion. She is neither sentimental nor seclusive. She is practical and real, not angelic but womanly, not hidden but known. Have you met her? The King's daughter.

## OUR BOYS AND GIRLS.

## SUNDAY STUDIES.

Here comes our merry group again! Hanna B. brings with her Melvina Bradway of Pennsville, N. J., and Winnie Sturtevant of Terryville, L. I. We welcome these girls of the east and wish to introduce our young friend, S. Norval Horner of North Gavendon, Que. Nellie N., Flora B., Nellie H. and Viola May C. have gathered the May blossoms and we expect them to bring large bouquets from the flower gardens of June. Nellie H. wants to get acquainted with all the friends of our group by the window. How would it do to drop a card to each one whose name and address is given in the GUIDE and so have a little correspondence society? Some of the dear girls have been changing their place of residence. Nellie Nevitt, a minister's daughter, has moved to Rockville, Md., and Flora Bromley, whose father is a Methodist preacher, moved in April to Lynn, Conn. We would like to publish some of the sweet letters we receive but our space is too limited. We are keeping them all carefully and making each month a record of the answers properly given to our questions. So many are answering perfectly that we shall have a number of them to remember at Christmas time.

Our young friends in the country and those who may be visiting them will be enjoying the harvest time this month. It suggests some Bible study about the harvest.

1. What promise did God give after the flood concerning the harvest?

2. What prophet prayed successfully for a thunderstorm in the harvest time and why?

3. What do the Proverbs tell about the sleepy farmer boy and the lazy man in the harvest time?

4. What did Jesus say we should do to help on the world's great harvest?



"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. 134: 1.

*"Within Thy house, O Lord our God,  
In majesty appear;  
Make this a place of Thine abode,  
And shed Thy blessings here."*

**EVENING TEXT.**—"That ye being rooted and grounded in love, may be strong to apprehend with all the saints (R. V.) what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."

### THE BIBLE IDEAL OF CHRISTIAN EXPERIENCE.

BY REV. I. SIMMONS, D.D.

**W**HAT is the possible standard of piety for the human soul? One would suppose the passage selected for our evening text, and the commands, "Be ye holy for I am holy," "Be ye therefore perfect even as your Father which is in heaven is perfect," "Be ye filled with the Spirit," and innumerable promises of aids to the fulfilment of these and many others of like import, would sufficiently answer the question for any reasonable mind. Bishop Foster says in his book on Christian Purity, "The Bible proclaims it on every page. It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from its Alpha to Omega, from its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty—a present privilege—a present enjoyment, is the progress and completeness of its wonderful theme." God has woven into every man's nature a moral standard. The moral sense subscribes to its claims and privileges. The law of commandments written on tables of stone, are engraven indelibly

upon the conscience. A sense of righteousness pervades the most depraved nature. All men approve of penalties corresponding to crimes and misdemeanors. Virtues are commended even where they are not practised. In proportion as prejudices are removed and moral light cultivated, the standard of Christian living comes out of the obscurities in which it is usually shrouded. Twilight is as confusing as darkness. Many live in the twilight;—alas, in the evening twilight often, where the shades shut down more and more densely! It is strange but true that the intelligent, candid sinner always exacts the "golden rule" and the eleventh commandment of perfect love as the natural expectation of his Christian neighbor's profession of salvation. He cares nothing for the creed. He is impatient of theological distinctions between justification and sanctification. But he does know that his neighbor speaks of himself as a Christian, and occasionally urges him to repent and turn his face toward heaven. The saint has a standard, an ideal before him of what saintship means, and the sinner knows he has. Every page of the Bible glows with the splendor of that ideal. That ideal is that he "may stand perfect and fully assured (R. V.) in all the will of God." It is "Christ in you the hope of glory." It was for this the Son of God took human flesh and nature, and ordained His varied ministry, "for the perfecting of the saints," and for the building up of the Church, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

God does things on large scales. He works nature up to miraculous methods. His touch is completeness everywhere on everything. A perfect lily and a perfect man, each in his kind, are equally possible to Him. The one does not frustrate the grace of God, the other may not. An alliance with the Divine plan alone is needed. All the promises are in the superlative degree. The "whatsoever," "whosoever," and "now" of God open into omnipotent resources. He speaks in human language, but He explains in infinite terms. This is His will, "even your sanctification." "Faithful is He that calleth you, who also will do it." But the ideal of holy character is not achieved in the mere meditation of its being a possibility, nor by bemoaning our inability heretofore to have reached it by the



use of honest methods as we have judged. The New Testament way of faith is so simple that many an honest seeker after perfect love hears not the gentle, unassuming, artless "only believe" of the Great Promiser. The majesty of the gospel ideal is but "the token and the measure of man's capacity for nobleness, a trace of his heavenly heredity, and a prophecy of his destiny." It is written, "The way of the transgressor is hard," but of the way of holiness, Jesus said, "My yoke is easy and my burden light." Why then should any shrink from "perfecting holiness in the fear of God" as the only standard worth their nobility?

### SET APART FOR JESUS.

#### I.

"Set apart for Jesus!  
Is not this enough,  
Though the desert prospect  
Open wild and rough?"

Set apart for His delight,  
Chosen for His holy pleasure,  
Sealed to be His special treasure!  
Could we choose a nobler joy?—and would we if we might?

#### II.

"Set apart to serve Him,  
Ministers of light,  
Standing in His presence,  
Ready day or night!

Chosen for His service blest,  
He would have us always willing,  
Like the angel-hosts fulfilling  
Swiftly and rejoicing each recognized behest.

#### III.

"Set apart to praise Him,  
Set apart for this!  
Have the blessed angels  
Any truer bliss?"

Soft the prelude, though so clear;  
Isolated tones are trembling;  
But the chosen choir assembling  
Soon shall sing together, while the universe shall hear.

#### IV.

"Set apart to love Him,  
And His love to know!  
Not to waste affection  
On the passing show.

Called to give Him life and heart,  
Called to pour the hidden treasure,  
That none other claims to measure,  
Into His beloved hand! thrice blessed set apart.

#### V.

"Set apart forever,  
For Himself alone!  
Now we see our calling  
Gloriously shown.

Owning, with no sacred dread,  
This our holy separation,  
Now the crown of consecration  
Of our Lord, our God, shall rest upon our willing head."

—FRANCES RIDLEY HAVERGAL.

"IN order to get a clean heart, a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified. Few are pardoned, because they do not feel and confess their sins; and few are sanctified and cleansed from all sin, because they do not feel and confess their own sore and the plague of their hearts. As the blood of Jesus Christ, the merit of His passion and death, applied by faith, purges the conscience from all dead works, so the same cleanses the heart from all unrighteousness. As all unrighteousness is sin, so he that is cleansed from all unrighteousness is cleansed from all sin. To attempt to evade this, and plead for the continuance of sin in the heart through life, is ungrateful, wicked and blasphemous; for as he who says he has not sinned, makes God a liar, who has declared the contrary through every part of His revelation, so he that says the blood of Christ either cannot or will not cleanse us from all sin in this life, gives also the lie to his Maker, who has declared the contrary, and thus shows that the word, the doctrine of God, is not in him. Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend his Maker. All things are possible to him that believeth, because all things are possible to the infinitely meritorious blood and energetic Spirit of the Lord Jesus"—*Adam Clarke*.

"You need the blessing of heart purity because it is, to a large extent, the condition of your *success as a Christian worker*. You are a member of the Church of Christ. The business of the Church is to teach the world holiness; not literature, not science, not art, not social refinement; though all these flourish most and best in the atmosphere of the Church; but to teach men *holiness of heart and life*. What a man is to teach he must have. If it be to teach mathematics he must be a mathematician; if it be to teach botany he must be a botanist; if it be Greek he must first get Greek, and if we are to teach holiness we must first have holiness. There can be no adequate teaching in this divine science without example and illustration. In all the natural sciences instruction is given alternately by theory and by facts and the student goes perpetually from the recitation room out under the heavens, abroad into the fields, or down into the laboratory. He must witness the fact as well as learn the theory. I fear it must be confessed that the ideas of the great unsaved masses are almost hopelessly confused on the question of the real power of the Gospel to save men from sin, and exalt human character into God-likeness."—*B. W. Gorham*.





"And this is His commandment: That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—I. John 3: 23.

*"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."*

## THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2 30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by Mrs. Palmer, after singing, "Praise God for whom all blessings flow," who then read the hymn commencing:

"O, could I speak the matchless worth,  
O, could I sound the glories forth,  
Which in my Saviour shine;  
I'd soar and touch the heavenly strings,  
And vie with Gabriel while he sings  
In notes almost divine."

After the singing, Bro. Hughes read the requests for prayer and asked all those present who were not afraid or ashamed to ask prayers of God's people for the blessing of entire sanctification for themselves to rise. In response to this a number rose to their feet.

Sister Palmer added her request before going to prayer. She said, "I have a strong desire to ask you to join me in prayer to our Heavenly Father, to give us a realization of our responsibility to become reconciled to God." Bishop William Taylor led in prayer.

*Singing—"The Comforter has come."*

Bro. Hughes.—We are all glad this afternoon to see our beloved Bishop Taylor here. God has been very good to him in protecting him, both on the land and on the deep. I think it would be appropriate for us to rise and sing "Praise God from whom all blessings flow."

After a hearty response to the above, Sister Palmer asked the Bishop to read the Scriptures and take charge of the meeting, saying that she really wanted and expected the

Lord to lead, but would place the Bishop in the position of temporary leader.

Bishop Taylor.—I will call your attention to a few Divine words through Simon Peter (I. Pet. chap. 5): "The elders among you I exhort . . . to feed the flock of God, not for filthy lucre." It does not say money, for money is the gift of God. Money is all right, but "*filthy lucre*" is the *filthy motive* through which men get it. "Peculiar temptation." The devil has tried every scheme with me, I guess, that he ever tried with any one. "And when the chief Shepherd shall appear"—he intervals here as a general rule a space of time in which we have to learn a good deal before His coming. There is nothing in regard to principle, but there is a school for it, not to be talking about backsliders, but to become steadfast Christians. They had to be drilled in the school of Christ, and the principle is the same—enlargement and development of character. It was the trouble with me when I was converted. I was determined to live a perfect life, yet shrinking from the school of discipline. I knew no better. We have five senses of the body with which to glorify God. Eve, our first mother, had lovely eyes. I don't doubt it, and Satan took advantage of it, and got her eyes to looking where she had no business to look. And he brought the world into trouble by this one thing—sight.

Then she had a great thirst for knowledge, and he led her to think the fruit was good and would make her wise. Thus he ruined our world through (1) sight, (2) appetite, (3) knowledge,—these are all legitimate faculties, but were perverted.

In my experience I also suffered intensely in the struggle to be perfect, yet I was ignorant. We must trust God always. I struggled along for ten years and finally received Christ for all He had for me. So there is a growth. There is no limit to the Christian attainments, perfect love, faith, trust, "to grow up into Him in all things." God bless you, it is not an out-of-the-way thing. God requires it: "Without holiness no man shall see the Lord." Drop these miserable discussions, accept God and step in.

*Singing—"My soul, be on thy guard."*

Dr. Lowrey suggested that it might be well for the Bishop to speak of his work in Africa, in reply to which request, he gave a very interesting account of a native preacher in

Africa who was persecuted almost unto death, yet refused to give up his post of duty and go into another district, because as he said, "These are my people. I know how they feel. I used to want to kill you white people, so I do not propose to run away. If they kill me, they kill me right here at home." Shortly after, this "Jasper" as he was called, gained consent of one of the chiefs of a powerful tribe, to hold meetings in the principal town of the district. Through this meeting a reconciliation was brought about between two tribes that had long been at enmity; and, to-day, the name of "Jasper" is often sung by them, whom they have learned to love for his own sake.

After singing "In God I have found a retreat," etc., Bishop Taylor introduced one of his helpers, a Miss McAllister, who spoke as follows:

I am very glad to be here, but while I enjoy this meeting, I hope you do not think we do not have teachers and lecturers in Africa. We have the Great Teacher, and who can have more than what He can give out of His Word? While my health has been very good, yet I have been full of care in doing for my sick sister, so I was glad of a rest. People have asked me since I returned, "Do you think it pays? Is it a success?"

Certainly it will pay if you take God's Word, and it must be a success. People who say such things must doubt God's Word. I am not so glad to be home. I am asked, "Now you are home, I hope you will stay here," as much as to say, "I hope you will have enough sense to stay here!" I tell you Africa is not such a bad place to be in after all. We have God there and holiness meetings and people are being sanctified; yes, they are. Praise the Lord! We had a wonderful revival there last winter, and I did not get it up either. The people were shouting and all praying aloud at once. I did not tell them to do it! God taught them. I believe in "requests," they are all right, but I think we ought to begin and thank God for what He has done if we appreciate it. At one time our school and home burned down and all the supplies were gone. Bishop Taylor was away off here in America. A few of the schoolboys and myself set to work and built a house. God can even teach us to be carpenters. One of my girls ran away and was arrested. I had a sore hand and had to teach a boy to sew. We could get no provisions

from the town, and everything was as midnight darkness. The devil came to me then and said, "Now is your time. You have been here so long and you had better start for America and get out of all this." Then I stood up and said, "Help or no help, money or no money, I will stay here till God tells me to leave." A short time after this, Bro. Ross Taylor sent me £20. I felt like a millionaire. Well, I am here to praise God for what He has done for me. My motto is "Whatsoever He saith unto me I will do it." We want to examine ourselves to see whether we are right or not. Let us live for God. Reports and records are all to be burned one of these days, but God never forgets. This is a beautiful place to praise God in; could you all praise Him in the bushes of Africa? I thought I went there to tell them everything, but I find it is a good place in which to learn. God wonderfully blesses me, and I want for no "good thing."

Mrs. Palmer.—The lesson reminded me of an incident that happened some time ago. One pastor was taking a number of young converts into the Church, and he said, "Sister Lankford, can't you tell these young people how they can keep from backsliding?" and this verse came to me, "If ye do these things ye shall never fall." I said, "Yes, I have a recipe for Christian perseverance," and I quoted that passage. Faith is great and we all know the things we are to add to it. And science is full salvation. The more I study God's Word the more I am profited by it, but "if," if—O let us think of those *ifs*. We have a will given us and it must be given to God. "As for me, I will serve the Lord." Now, I think there are some here who desire this blessing and I want them to take it this afternoon and say, "I will do these things." We need not fear to promise God, if we do it in His name who strengtheneth us. Not one of His promises has failed and I am a witness of this.

Singing—"Jesus is good to me."

Bro. Hughes—I just want to say a word. I had a wonderful uplift of faith yesterday in the preachers' meeting. I heard a Baptist minister say, with tremendous emphasis, that the work of a minister is "to get his people sanctified in the Holy Ghost." I feel this is my business and of every one else, to be sanctified in the Holy Ghost now. Surely we are not fit to live here in this world where the



devil is wielding his sceptre, and be without it, and certainly not in that world beyond without it. Well, God *is* marching on. Bless the name of the Lord.

#### God Indwelling.

*A Sister.*—I believe the reason God blesses me is because He dwells in me. I am glad I was led to His precious blood, and felt the forgiveness of my sins, and then He enabled me to surrender my all to His service.

*Singing*—"But drops of grief can ne'er repay  
The debt of love I owe,  
Here Lord I give myself to Thee,  
'Tis all that I can do."

#### All Given to Jesus.

*Dr. Faust (Jewish Missionary).*—Yes, it is what I have done—given all away to Jesus. Next Sunday is the third milestone since I was baptized. When I wrote home that I had become a Christian, my father wrote back, "You are cut out of the book of remembrance," and I replied, "When my father and mother forsake me, then the Lord will take me up." Praise God for His goodness to me these three years. He is the Jews' Saviour. For me He shed His blood. God is mighty. He has shown me the light and I do thank Him for all the things He has done. If we have not perfect love, surely we cannot stand.

#### The Secret of the Lord.

*A Brother.*—The secret of the Lord is with them that fear Him. Bless the Lord.

#### Twenty Years.

*A Brother.*—I will bless the Lord at all times. Twenty-seven years ago, after hearing a number of experiences on perfect love, here, at Sister Palmer's invitation, I went forward with others and knelt at that table. I did not get what I wanted then, but alone at home all of a sudden the Spirit said, "Are you willing to be sanctified?" I said, "Yes, Lord." I did not know then what it would mean. Since then I have learned in whatsoever state therein to be content. Jesus said, "I am come not to do My own will, but His will, the will of Him that sent Me." It should be so with us. I thank God I can praise Him at all times.

#### Reconciled to God.

*Dr. Lowrey.*—Sister Palmer is anxious that all should become reconciled to God. If we

say, "I surrender to-day," that means, I accept Jesus Christ as my Saviour, not merely from guilt or from moral pollution, but I accept Him as my Redeemer from all sin. Then comes in the witness that you have received the Spirit of God. I believe we can feel it. Yet not only that, but a direct consciousness in the heart. I went into a meeting in 1842 to seek sanctification and came out half an hour later, realizing I had received what I sought. I believe it yet. I thank God I have not lost this salvation.

#### Two Types of Christian Character.

*Dr. Roche.*—Mr. Wesley speaks of two types of Christian character. One, in the Church, as far as membership, reading the Scriptures, attending services, etc., but not deeply moved by the Spirit of God. They are there to make part of the membership. There is another type that exalts our conceptions of human nature. They desire to glorify God in the Spirit. Such utter oblivion and supreme love of the Lord Jesus Christ, that no labor is too difficult that will contribute to His honor. Such character as that awes me, and I had almost said, "I feel sublime."

In 1858, in a revival, I saw Bishop Taylor in his anxiety for souls, and it has been so ever since. Under all circumstances he has proved "All things work together for good to them that love God."

Dear friend, we congratulate you and, although you do not feel our handclasp when so far away, O believe me, many prayers will go up in your behalf! There was a time when Carey said, "I will go down in the mines if you, Fuller, hang on to the ropes." Believe us, Bishop, we have the ropes and we *will* hang on to them, and in His strength will bring you up again. Sister Palmer gave out as the closing hymn, "Just as I am without one plea," after singing which the meeting closed with prayer by Dr. Lowrey and the benediction by Bishop Taylor.

**CHRISTIAN LIBERTY.**—Dr. Chalmers says: "Some persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They make it a sort of house-of-correction work. But, no! I love the service of my God; like the bird I fly at liberty on the wings of obedience to His holy will."



## TESTIMONIES BY LETTER.

*Rev. Wm. Nast, D.D., Cincinnati, O.*—I am in great physical prostration, my memory is utterly undermined, so that I am, as it were, unarmed against the fiery darts of the enemy. Yet, the everlasting arms are beneath me. And, while I sometimes feel as if I was sinking, the Lord holds me up with His right arm, and I hear His voice, saying, "Why didst thou doubt?" You know my besetting sin has been weakness of faith. It seems the Lord has chosen the very weakest among the Germans to herald His call to the Germans. Enough. I cannot express what I wish to say. But I need the help of intercessory prayer, because I cannot use the sword of the Spirit. Yet, glory be to Jesus for the infinite price He has paid for my redemption. I have not yet abandoned all hope that it may please the Saviour to restore my health to such a degree that I may yet magnify His name by testifying of His grace and extraordinary forbearance with my weakness of faith.

*Mrs. Olive L. Watt, Kemptville, Can.*—The hymn in the March GUIDE just fitted in with my experience. Of course I feel the Abiding Presence continually, but for the past two months I had to endure what would have been severe trials at one time. The week before the testing began, I could hear these words sung in my heart: "Fear thou not, for I am with thee; be not dismayed, for I am thy God." This led me to wonder why He so plainly made known His presence. I had been asking Him to search my heart. Then a new feeling of strength came to me. Then before I had felt His love filling my whole being, even to my finger tips, it seemed as though some person had taken my hand in his and clasped it firmly. To-day I can scarcely keep back the tears when I think that He, in all His majesty, stoops to comfort and strengthen me. O who is like unto our God? May you, one and all, feel His strong hand in yours."

*Mrs. V. Condon, Orland, Me.*—I believe in the Lord Jesus Christ. He has forgiven all my sins. I love God with all my heart. And, blessed be His holy name, He loves me and I love Him more than all the world besides. I am alone much of the time, but the Father, Son and Holy Ghost are my heavenly Guests—three Persons and one God. I am never lonely. I love to be alone. Jesus is always present with me, everywhere, at all times, by

night and by day, blessed be His holy name.

*Mrs. M. P. Tripp, Paulina.*—On February 23d I passed the seventy-fourth milestone of my natural life. I was converted in August, 1833, in East Pennsylvania, and joined the M. E. Church on September of the same year in Williamsport, Pa., on February 7th, 1871, I obtained the blessing of sanctification. On the last February 7th I passed the twenty-fourth milestone in the life of holiness. Praise the Lord, how He has led me by His own right hand, through dark places, and deep waters of sorrow. Glory to God, my faith looks up? I hold Him by the hand of faith, trusting moment by moment. I rejoice that Mrs. Palmer is still able to lead the meeting. I want the GUIDE so long as I stay here, and I will expect to hail you all when we meet in glory.

I attended the Free Methodist Church in Clay County. I tell you it is the old-time religion, such as we had fifty years ago. I joined the M. E. Church in Williamsport in 1833. There was not so much style as now, I still hold to the old beaten path of not being conformed to the world. I do not hold to the things to which I cannot invite Jesus. He is my constant Friend. I have taken the GUIDE since 1871. I want it as long as I live—it is next to my Bible.

*E. E. G., Ohio.*—I have been a professed Christian for sixteen years and have never been satisfied because there was so many ups and down sin it. Last April a friend of mine who takes the GUIDE told me that I had never received the baptism of the Holy Ghost, which at first made me very angry, but by the grace of God I was led to read the GUIDE TO HOLINESS and to pray to God for sanctification, which on the ninth day of April came very suddenly, as I had expected God would let me wait for what I, in my ignorance, had rejected for sixteen years.

*Mrs. E. Sobey, Republic, Mich.*—You ask for testimonies: I would have written before, but circumstances would not permit. I have been a reader of the GUIDE for nearly twenty years. I first became acquainted with it through Sister Charlotte Burgess, who long since entered into rest. I was bed-ridden for many years and the GUIDE was a great comfort to me. It was meat and drink to my soul. I always prized it next to the Bible for its purity. The Lord bless you greatly in your work on the Holiness line in scattering abroad the literature of Holiness.

## THE EDITOR'S STUDY.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness — No Wrath — No Strife—No  
Malice, Enmity, or Evil-Speaking—  
Love, Love—only Love.

THE INVOCATION.—“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.”

“To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints,” 1. Thess. 3: 12, 13.

### MESSIAH'S KINGLY REIGN.

Psalm cx.

1. The Lord saith unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.
2. The Lord shall send forth the rod of thy strength out of Zion. Rule thou in the midst of Thine enemies.
3. Thy people offer themselves willingly in the day of Thy power. In the beauties of holiness, from the womb of the morning; Thou hast the dew of Thy youth.
4. The Lord hath sworn and will not repent. Thou art a priest forever; after the order of Melchizedek.
5. The Lord at Thy right hand, shall strike through kings in the day of His wrath.
6. He shall judge among the nations. He shall fill the places with dead bodies. He shall strike through the head in many countries.
7. He shall drink of the brook in the way; therefore, shall He lift up the head.

This beautiful Messianic Psalm of David sets before us the great Messiah, as is said in Dr. Butler's excellent “*Bible-Work*,” as

#### PRIEST AND KING AT THE RIGHT HAND OF GOD.

“The words of our Saviour recorded in Matt. 22: 41-46; Mark 13: 35-37; Luke 20: 41-44, preclude any other view than this Psalm is a direct prophecy of Himself. In accordance with these words there is no reference here to David, or to any king of Israel, as a type of Christ. The Psalm is thus raised to a higher plane than most other Messianic Psalms. There is, indeed, a typical groundwork in the two offices held by

men Divinely appointed under the Old Testament, and especially by Melchizedek, king of Salem, and priest of the Most High God, but in the Psalm, Christ only is addressed or described.”

Dr. Butler gives a fine paraphrase of this Psalm, and we present it as it relates to the opening verses of the Psalm, for the edification of our readers.

#### PARAPHRASE OF THE PSALM.

1. “Thus saith Jehovah—it is His revelation that I hear; it is His Word addressed to One who, though He be My Son, is yet My Lord. I give Thee honor and dignity equal to My own. I associate Thee with Myself in Kingly rule and dominion, until I have subdued every enemy who shall dare to lift himself up against Thee.”

2, 3. Then turning to the King who has thus been solemnly placed on the throne of Jehovah, and who rules as His vicegerent in Zion, the Psalmist says: “From Zion, Thy royal seat, shall Jehovah Himself, on whose throne Thou sittest, stretch out the sceptre of Thy dominion. So close shall be the fellowship between Him and Thee, Thou shalt sit on His throne; He shall wield Thy sceptre; His might shall be Thy might, His Kingdom shall be Thy Kingdom, and Thou shalt not only subdue Thine enemies, but before they are yet vanquished, Thou shalt rule in the midst of them. When Thou goest forth to war, Thine own people shall flock with glad and willing hearts to Thy standard. They shall come clad, not in armor, but in holy vestments as ministering priests, for Thou hast consecrated them to be Thy priestly soldiers. They shall come, a youthful host in numbers numberless as the dew, bright and fresh as the dew from the womb of the morning.”

This Psalm gives us a most inspiring view of Christ in His Messianic glory. He is indeed exalted, even to the right hand of the majesty on high. There He sits enveloped with the splendors of the eternal realm, ruling in the midst of His enemies, expecting them in the earth's wide domain to be made His footstool.

His people offer themselves willingly in the day of His power, to appear in the beauty of holiness, even as nature's realm is covered with the dew from the womb of the morning.

In the excellence of His power He sits in serene majesty in His mediatorial throne, and the time is coming when He will give wondrous displays of His power. Here are startling announcements, but as certain of fulfilment as they are startling;



"He shall strike through Kings in the day of His wrath." . . . "He shall judge among the nations. He shall fill the places with the dead bodies." . . . "He shall strike through the head in many countries. He shall drink of the brook in the way ; therefore shall He lift up the head."

Saints of the Lord, lift up your heads. Be in the highest expectancy. The time is coming when the glory of the Lord shall appear unto His servants, and all nations own His sway

### THE SPIRIT'S ILLUMINATION.

**T**HOPLADY says : "Scripture can only be savingly understood by the illumination of the Holy Spirit. The Gospel is a picture of God's free grace to sinners. Now, were we in a room hung with the finest paintings and adorned with the most exquisite statues, we could not see one of them if all light were excluded ; the Spirit's light is the same to the mind that outward light is to the bodily eyes. The most correct and lively description of the sun cannot convey either the light, the warmth, the cheerfulness, or the fruitfulness which the actual shining of that luminary conveys ; neither can the most labored and accurate dissertation on grace and spiritual things impart a true idea of them, without an experience of the work of the Spirit upon the heart. The Holy Spirit must shine upon your graces, or you will not be able to see them ; and your works must shine upon your faith, or your neighbors will not be able to see it."

The Holy Spirit sustains to us the important relation of Illuminator, and Jesus promised, "Howbeit when He, the Spirit of truth is come, He will guide you into all truth : for He shall not speak of Himself ; but whatsoever He shall hear, that shall He speak, and He will shew you things to come." Let us keep under His illuminating beams.

He brings to our remembrance the precious words which Jesus has spoken unto His disciples, making them "spirit and life." It is ours to see that the Holy Spirit in His infinite light and love and power is our INDWELLER, and we may then draw upon Him without stint, and the eyes of our minds be enlightened, and our spiritual knowledge increased. It is a great thing, inexpressibly great, to have the Source of all light within us. We should have our whole body full of light, and be light-distributors.

### THE HALF-YEAR.

**T**HE GUIDE has reached the half-year point again. Time bears us onward with astonishing swiftness. We are amazed that six months have gone since January first. But so it is. God has been with us and given our work favor with the people. We have never received more numerous or warm-hearted commendations of the magazine than of late. This gives us great joy and encouragement. But we need, greatly need, reinforcements, in the shape of large additions to our subscription list, and we have conceived a *Summer Program*, with a view to the accomplishment of this most desirable object, if we can enlist our friends warmly in our behalf.

This "Program" is placed on the last page of the cover, and we invite our readers to carefully consider it. And as it is read, we hope every friend of the old "*Pioneer Magazine*," will ask the question, "*What can I do to help in this matter?*" Can I consecrate more of my personal means and send the GUIDE to some of my friends who would likely be benefited by its perusal? Can I, by a little effort, induce any of my Church associates to become subscribers? If in any of these ways I can help the good cause of circulating a pure literature, is it not my Christian duty to do it at once with a willing mind for the Lord's sake?" Ask these questions to yourself, thoughtfully, and we cannot doubt that good results will follow.

In order to stimulate the canvassing work, we have made up a list of attractive premiums, as you will see by referring to the cover page. We hope these liberal offers will give you help in your kindly efforts put forth for us. We ought to have before the end of August many lists of new subscribers.

We are determined, in the numbers of the last half of the year to furnish the best matter that we can obtain. We have at our command the ablest writers on the line of Holiness on both sides of the Atlantic, and we shall make use of them freely, so that our friends may expect the pages of the magazine to be enriched with things that will be for the edifying of the saints. We consider that our commission is to instruct, and build up those who are "the Lord's alone" and to get others fully saved, the Lord helping.



## WHAT WOULD BE THE CASE?

REV. RULIFF V. Lawrence who was, in his day, an earnest Gospel minister, says: "What would be the case if the Church enjoyed perfect love? There would be no lack of money to carry out the most enlarged plans of benevolence. Churches would be sustained, tracts distributed, missionaries sent abroad, Church debts paid, etc., without difficulty, as *entire consecration*, which is indispensable to perfect love, would compel even the naturally miserly to unlock and give. If the agents of our various Church charities, in their money-raising efforts, would endeavor to make the experience of entire sanctification more common in the Church, they would do quite as much toward the accomplishment of their end as by jokes and witticisms. Entire consecration, holiness and tender conscience, will pay more money into the treasury of the Church than the smallest tricks ever tried in giving money for charity. Let ministers be true to the Bible and Wesleyan doctrine of holiness, embracing, of course, entire consecration, and we will have money enough. A sermon in behalf of perfect love is at the same time a sermon in behalf of giving all, including money, to God."

The picture is not overdrawn. Every sentence is true. A Church anointed of the Holy Ghost would fill the treasuries of our Benevolences to overflowing. We have yet great lessons to learn on this subject. The picture of the Primitive Pentecostal Church given in the Acts shows how the *Jerusalem endowment* destroyed selfishness, and led them to consecrate their property to God, even to the extreme point of selling their possessions and laying the proceeds at the Apostles' feet! We do not say that this practice should universally prevail. There was a great emergency existing which called for this noble expression of brotherly love. But we do say a fulness of love in Christ Jesus, and the Pentecostal fire, will eradicate the selfishness of the carnal mind and lead us to hold all things, property, and even life itself subject to the Master's call.

It is a truly noble character that is thus developed under New Testament auspices. It should be the aspiration of every Christian to rise to this height of a spiritual development. The Church universal, if filled with white-robed people would do wonders for God and humanity, pouring out her treasures like water, and thus bless abundantly the world of mankind.

## MEETNESS FOR HEAVEN.

AN old writer says:

"Heaven must be begun below, in all those who will enjoy its perfection above. Heaven is a place of character; the full development of those principles and dispositions which are received and cherished upon earth, by the knowledge of Jesus and the teaching of His Spirit. No child on its first introduction to a school is placed in the highest class, but in one or other of the lower, where the first elements of a future education are imparted, and the necessary groundwork is laid for the more matured instructions which successively follow; the one must precede the other; there is an unalterable connection between them; as much so, and as absolutely essential, as between the bud and the blossom of a tree, and the fruit which is to follow; or between the state of infancy and that of full-grown manhood; the first of necessity goes before the other. As well, therefore, might we expect to reach the fruit from any tree, where no buds and blossoms were previously formed, as expect admission into heaven without being 'created anew in Christ Jesus unto good works,' and made to possess the tempers, learn the principles, and imbibe the dispositions of its blessed inhabitants; while, like them, we seek our happiness from 'that river of joy' which waters the city of our God."

It is our mercy to know that there is ample provision in the Gospel scheme for obtaining this meetness. Paul, in writing to the Colossians, says: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." And in subsequent verses he shows us in what this meetness consists—deliverance from the power of darkness—translation into the Kingdom of His dear Son—and redemption through His blood, even the forgiveness of sins.

White robes are to be worn by the inhabitants of heaven—they are to walk with Jesus "in white," and partake of His joy and glory.

And it is well for us to wear them on the earth, so as to be well accustomed to them when we reach the heavenly city. The fountain of cleansing is open, and we may plunge in and be made whiter than snow. The outside world expects to see the saints of God arrayed in white, free from spots, and showing forth the beauty and loveliness of Jesus. The Church of God, according to the sublime unfolding of prophecy, is to appear clear as the sun and fair as the moon. Praise the Lord.

## IN THE GROVES.

THIS is to be a great camp-meeting season. The announcements are almost multitudinous. We have only space to insert a few in our "Bulletin" on the page of Editorial Briefs. But in the papers there are long lists filling columns.

As we look at these lists, and learn of the preparations for this extensive campaign against sin and hell, we ask, "What shall the harvest be?" Looking at the preparations we should naturally expect that the results will be glorious, and we believe they will. The gathering together of such hosts of God's elect ought to do great damage to Satan's kingdom.

1. We beg to suggest that every one intending to go to these Grove convocations, will go thoroughly equipped for service, and not have to seek for such equipment when they reach the ground. Too much time is lost often in "girding on the armor." Go equipped from head to foot, under the full anointing of the Holy Ghost. Be ready for valiant service at the trumpet-sounding.

2. *Go for battles and victories rather than enjoyment.* Of course we would have you regaled with the good things of the King's table, but let the great aim be to fight and win some battles, and be well-laden with the spoils of holy warfare. Your great business at camp meeting is to be a *soul-saver*, to gather many trophies for the Captain of your salvation.

3. *Do thorough work.* Ministers on the platform, and the workers at the altar, do thorough work. Let not the Gospel trumpet as blown by the ambassadors of Christ give an uncertain sound. Blow it so that earth and hell shall be shaken. Tell none at the altar "*they are saved*," let the Holy Ghost do that, He will do it, when *they are saved*.

4. *Let your moderation be known at the table.* We need to be well nourished, physically, but we should use the knife and fork moderately, as becometh Christians. Some unfit themselves for effective service at Camp-meeting by over-eating. Let us guard against this by holy discretion, in eating and drinking as well as in song, prayer and testimony. We must guard well the temple of the Holy Ghost, honoring the Divine occupant.

## A GREAT OCCASION.

SINCE we last communicated with our readers we have been an eye-witness of a great occasion. We have reference to the opening of "Memorial Hall" in the interest of "The Salvation Army," on Fourteenth Street. It is a magnificent building occupying a commanding position in this great metropolis, worthy of the objects contemplated. The edifice is nine stories high, with turrets, and is, we think, unsurpassed by any building on that prominent thoroughfare. If any one had told us a few years ago, that in this good year of 1895, the Salvationists would have such a headquarters, we should have been quite incredulous. But it is the Lord's doings and is marvelous in our eyes.

On the day of dedication, a large number of officers and soldiers were assembled to participate in the gladsome ceremonies. They formed an impressive procession, marching around Union Square. Commander Ballington Booth pulled the flag of the Union up to the top of one of the turrets, and Mrs. Booth performed a similar service in regard to the flag of *The Army* on the other. We were permitted to be present at the evening service. The Commander and his excellent wife gave stirring addresses. A very interesting feature of the occasion, was the unveiling of a unique design on the wall behind the platform. It consisted of stones sent from the States and territories with appropriate inscriptions. The music of the occasion was superb, as is the case in all their great Congresses. And what was most acceptable, was the laying upon the altar of offerings to the amount of about *three thousand dollars*. The Lord give great success to the work.

We take pleasure in belonging to the "*Auxiliary League*" of the Army, and contributing so far as we are able to its support. We enjoy going to its meetings, especially "*The Congresses*" when the strength of the organization is brought out. And, while we are not called to put on the uniform of this branch of the Lord's service, we are glad when we hear of their victories, and we hope they will be greatly multiplied.

We are not careful by whom the battles are fought and the victories won, so long as victory is declared on the Lord's side.



## OUR COUNCIL CHAMBER.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."—II Tim. 3: 12.

*"God is my strong salvation;  
What foe have I to fear?  
In darkness and temptation,  
My light, my help, is near:*

THE LIVING BREAD.—"I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world." John 6: 51.

This bread (1) Has a wonderful power to strengthen. (2) To satisfy. (3) To save. Application: (1) We ought to use it ourselves. (2) We ought to give it to others.—*Sel.*

FIGURATIVE TEACHING OF CHRIST.—He (Christ) struck the commonest and most familiar affairs of daily life with His image and superscription; and I verily believe that there was not an office of life that His disciples could perform which was not associated, by His appropriation of it, to His royalty and His relations to them. He declared that He was bread. You know how the body is sustained by bread and meat. He told them that their souls were sustained in the same way, and that they were to eat Him. So strong were the figures which He employed, that some Churches, taking them literally, and stumbling over them, have taught that the bread taken at Communion was actually Christ's body, or that Christ was present in it. How strong may we conceive the impression to have been which this declaration made, when we consider that the early Christians celebrated the Lord's Supper every evening, instead of once in every two months, as we do, on the ground that the Sacrament belonged to the individual and the household, and not to the Church; on the ground that it did not belong exclusively to the ecclesiastical system, but was a part of that system by which Christ had stamped Himself on everything. If they partook of water, He was the "water of life." If they beheld the trees, He had appropriated them in some way to suggest Himself. If they saw the vine, that spoke of Him. If they looked at the stars, they symbolized Him by night, as did the sun by day. If they went forth into the fields where the flocks were, He was a Shepherd. If they came to the house, it was the door that He had taken, saying, "I am the Door." Or, if they went through the street, along the beaten path, He said, "I am the Way." There was almost nothing that Christ had not stamped with His signet-ring, so that, when they looked at it, it suggested Him to them.—*Sel.*

## QUESTIONS ANSWERED.

(We shall be gratified to have our readers, during this year, send us questions on points which may be troubling their minds, and we will endeavor to help them in their difficulties.)

*Question 1.*—A Brother in Iowa inquires: Is it gospel, is it conscience, is it in keeping with the spirit of the National Holiness Association, to belong to the Church, and then withhold financial support from the Church and ministry and give it all to evangelists and the Association?

*Answer.*—To all three of these questions we answer, No! As to the *gospel*, see I Cor. 9: 13, 14. As to *conscience*, every member of the Church, on entering it (the M. E. Church by express covenant) assumes an obligation to contribute of his means for the support of the Church. No contributions to outside objects can satisfy this obligation. No such withholding of support from the Church can be done and yet the individual maintain a *good conscience*. *Covenant breakers* never have good consciences. As to the *National Association*, we are sufficiently acquainted with it to say, that we are sure they would give no countenance to any of these violations of Church obligations—and we are confident no intelligent evangelist would want to accept contributions for his or her support, involving such *covenant breaking*.

*Question 2.*—A Brother in Montana: (a) What is meant by worldly lusts?—Titus 2: 12. Would tobacco come under that head?

(b) In reading I Cor. 10: 13, the inquiry comes up: Why do I ever fall and commit sin? Is the promise to the sanctified or the justified?

(c) Please explain Rom. 8: 28-30.

*Answer.*—(a) *Worldly lusts*—the lusts of the world—all worldly lusts, elsewhere called "the lusts of the flesh." See Gal. 5: 16; James 1: 15; I John 2: 16, signifying all improper desires, for what will not glorify God, and which defile us. We think *tobacco* properly comes under this head.

(b) This passage, with its gracious promise: "He will not suffer you to be tempted above that ye are able," applies to all Christians, whether justified or wholly sanctified. But, in order to have the promise verified, they must be on "*promise-ground*" and be claiming the promise explicitly by faith. To be on "*promise-ground*" they must fulfil the injunction of verse 12, implying watchfulness, the avoidance of exposure to temptation, keeping far away from the devil's ground.

(c) Rom. 8: 28-30. Called "according to His purpose." What is His purpose? That we be "conformed to the image of His Son"—*be holy*—this is God's predestination from eternity. See I Peter, 1: 2. And this called to holiness is to all without limit or restriction. It is all through the New Testament.



## THE CLOSET HOUR.

MOTTO FOR THE MONTH.—“Watch ye, stand fast in the faith, quit you like men, be strong.”—I Cor. 16: 13.

“Stand up, stand up for Jesus,  
Stand in His strength alone;  
The arm of flesh will fail you;  
Ye dare not trust your own.  
Put on the gospel armor,  
Each piece put on with prayer:  
Where duty calls, or danger,  
Be never wanting there.”

## DAILY BIBLE CALENDAR.—JULY.

1. Rom. 11: 20; Mal. 4: 2; John 17: 13; Isa. 12: 2.
2. Rom. 15: 1; Rom. 14: 22; Rom. 15: 6; Rom. 16: 27.
3. Psa. 115: 11; 1 Cor. 1: 8; Psa. 31: 1; Rev. 5: 12.
4. Luke 21: 19; John 14: 19; Jer. 20: 12; II. Cor. 2: 14.
5. Ephes. 4: 27; Isa. 59: 19; Zech. 3: 2; Psa. 135: 20.
6. II. Cor. 5: 20; Lam. 3: 35; Psa. 119: 88; Psa. 34: 1.
7. John 12: 36; John 12: 46; II. Sam. 22: 33; Psa. 96: 4.
8. Col. 3: 16; Isa. 32: 18; Isa. 26: 12; Isa. 42: 12.
9. Isa. 55: 2; Prov. 8: 34; Psa. 73: 25; Psa. 106: 2.
10. Job 22: 21; Job 23: 21; Psa. 123: 1; Psa. 68: 4.
11. Hos. 12: 6; Job 23: 26; Psa. 57: 7; Psa. 57: 7.
12. II. Cor. 10: 17; Psa. 106: 3; Psa. 119: 20; Psa. 35: 9.
13. Deut. 18: 13; Phil. 2: 13; Psa. 62: 5; Psa. 43: 4.
14. Hos. 14: 2; Isa. 40: 31; Psa. 6: 4; Psa. 84: 12.
15. Ephes. 5: 18; Psa. 32: 8; Psa. 6: 2; Psa. 63: 7.
16. Jas. 4: 11; Prov. 15: 4; Psa. 119: 94; Psa. 119: 62.
17. I. Pet. 1: 15; John 15: 3; John 13: 9; II. Kings 19: 15.
18. Rom. 14: 16; Psa. 107: 43; Job 34: 32; Neb. 9: 5.
19. Prov. 4: 27; Prov. 3: 24; Isa. 51: 9; Psa. 62: 7.
20. Jas. 4: 10; Isa. 35: 10; Psa. 119: 169; Psa. 9: 2.
21. II. Cor. 7: 1; Jer. 32: 40; Psa. 31: 19; Zech. 2: 13.
22. Zeph. 1: 7; Psa. 37: 5; Jer. 10: 7; Dent. 10: 17.
23. Rom. 12: 2; Psa. 84: 11; Psa. 144: 5; Psa. 150: 2.
24. Jude 21; I. Cor. 3: 14; Isa. 33: 2; Luke 1: 68.
25. Phil. 2: 5; John 10: 10; Psa. 86: 5; Isa. 65: 14.
26. Heb. 4: 11; Rom. 6: 22; I. Thess. 5: 23; II. Cor. 1: 3.
27. Josh. 23: 11; John 15: 5; II. Thess. 3: 5; Isa. 25: 1.
28. II. Tim. 2: 25; II. Tim. 1: 7; Psa. 36: 10; Psa. 71: 51.
29. Luke 12: 35; II. Cor. 9: 8; Lam. 3: 41; Rev. 5: 13.
30. Heb. 12: 12; II. Cor. 13: 11; Neh. 5: 9; Psa. 59: 17.
31. I. Cor. 14: 1; I. John 4: 7; John 17: 1; Psa. 100: 2.

## OUR PRAYER UNION.

We invite the members of “*The Guide Prayer Union*” to observe

TUESDAY, JULY 16th,

as our day for special prayer this month. Let it be universally observed, as a time of earnest waiting upon God, and expectation of direct encouraging communications from Him.

The Scripture for the day is Hebrews, 1st Chapter, and the hymn to be read or sung, No. 562 in the Methodist Hymnal.

## SPECIAL REQUESTS:

1. We repeat the request that the Camp Meetings this Summer may be truly Pentecostal in their character.
2. That all the Lord's loved ones who are called to stay at home this Summer may have daily communications from their Father to cheer and comfort them.

## TOPICS FOR CLOSET STUDY.

Take for this month I John, 1st Chapter.

The truths contained in this chapter are of vital importance; they call for close study.

*1st Week.* THE WORD OF LIFE.—A great fact verified by competent testimony—heard, seen, handled by them—a palpable and glorious reality.

Take a Concordance and consult passages on this.

*2d Week.* Subject: THE DECLARED WORD and the purpose of the declaration, “that ye may have fellowship,” etc., and truly, etc. Read up and meditate on this *divine fellowship* with the Father and His Son Jesus Christ.

*3d Week.* FULNESS OF JOY.—The purpose of these divine communications.

Trace out Bible teaching on this subject.

*4th Week.* THE GREAT GOSPEL MESSAGE—*God is light.*—What fellowship with Him depends upon. *Walking in the light* and its result. 7 v.

## CLOSET HEART QUESTIONS.

1. Are you conscious that there is no “*iniquity*” in your heart to hinder your approach to God?
2. Is the blood of Jesus consciously applied to your heart, cleansing it from all sin?
3. Is the internal presence of the Holy Ghost, as your *Intercessor*, distinctly recognized in your heart?
4. Do you receive distinct, positive, joyous answers to your prayers frequently?

“IN a sheet almanac a man may at one view see all the months in the year, both past and to come; but in a book almanac, as he turneth to one month so he turneth from another, and can but look only at the present. This is the true difference betwixt the knowledge of God and man—He looketh in an instant of time to things past, present and future; but the knowledge of man reacheth only to a few things past and present, but knoweth nothing at all of things that are to come; that is God's peculiar work, and a piece of learning too high for any mortal man to attain unto.”—*Spencer.*

ORIGIN OF EVIL.—John Newton.—“Pray, Mr. Newton,” once asked a young man, “what do you think of the entrance of sin into the world?” “Sir,” said Mr. N., “I never *think* of it; I know there is such a thing as sin in the world, and I know there is a remedy, and there my knowledge begins, and there it ends. How well it would be if all would look at the condition of our world as wisely—and govern themselves with like wisdom, not being busied with abstruse and intricate questions.

## MONTHLY REVIEW.

## THE HOME FIELD.

THE CAMP MEETING season is again upon us. In all parts of the country God's people are gathering to these out-door convocations. There is something wonderfully interesting and glorious in these scenes of worship in the "FOREST TEMPLE." Every one of the servants of the Most High who is privileged to go to one of the Camp Meetings should aim at two things: First, the obtainment of richer and fuller spiritual experiences. If wholly sanctified they should seek for fresh effusions of the Holy Ghost, who is the well that is within them. If not wholly sanctified they should seek this grace and determine to have it at any cost. Second, *Aim to save souls*, to get believers wholly sanctified and sinners converted. Do not expect the public workers to do all this, but consider that *you*, personally, should win somebody for Christ while you are on the ground.

Already there is "a sound of a going in the tops of the mulberry trees." The early gatherings are giving indications of plenteous harvests to be reaped as the summer months are progressing. May the fields be full of golden grain and ripe fruitage.

EVANGELISTIC TIDINGS.—J. J. Smith, evangelist, counts nine hundred saved in his meetings since Jan. 6th. E. S. Dunham, writing from Harpstu, reports the sanctification of the pastor, many elderly people seeking full salvation, and among the converts, David Harpstu, 80 years of age, known as the "Wool King." E. F. Walker, evangelist, has been working in some of our colleges. Asbury College, Ky., has had a gracious visitation; on Sabbath morning he preached "a baccalaureate sermon" on holiness. Four young men and women of the graduates were converted. A student, belonging to the Episcopal Church was converted one day, and sanctified the next, and declares "he will preach holiness as long as he lives." Bro. B. H. Irwin, evangelist, writes to *The Witness* from Valparaiso, Neb., of a blessed meeting and says never before, it is thought, was there such a shaking; it is a very wicked place, but God has manifested His saving power in the conversion of sinners and the sanctification of believers.

*The Free Methodists* are to have a Holiness Convention soon in Chicago, under the direction of their General Conference Evangelist.

Mr. and Mrs. C. W. Hiltz, write to the *Witness* from Chicago. We had a blessed day yesterday in the tent. Two holiness sermons by Brother Baker. Although intensely hot, crowds stood breathless outside: while the holiness meeting in the afternoon on the west side was the most powerful ever witnessed in the city. God bless all.

We hope these, and all workers will have a good summer's work.

## THE FOREIGN FIELD.

Dr. Dennis, missionary in Syria, says: "The message which Christianity signals to other religions is Fatherhood, brotherhood, redemption, incarnation, atonement, character, service, fellowship."

Mrs. Bishop, the traveler, says: "A life consecrated in foreign fields to the service of the Master is, I believe, one of the happiest lives that men or women live upon the earth."

Richard Baxter's one regret at the close of his life was expressed in these words: "I remember no one sin that my conscience doth so much accuse and judge me for as doing so little for the saving of men's souls, and dealing no more fervently and earnestly with them for their conversion."

Stewardship is a fundamental condition of discipleship. To be a follower of Christ implies self-renunciation and consecration. To worthily bear His name one must cease to claim ownership apart from Him in property, endowments, or influence, and hold them all in trust for the Lord.

*Korea*.—Rev. Henry Loomis, of Japan, writes of Korea: "One thing has especially impressed me, and that is that one of the best statesmen of Japan, Count Inouye, has been sent to Korea to assist in inaugurating the new order of things, and has taken as his assistants two Christian men, Count Herosawa and Saito Shunshiro. This means that henceforth the religion of Jesus Christ is not only to be tolerated, but held in esteem by those in power."

*Mexico*.—Rev. W. C. Evans writes from Mexico, March 15th: "Seventy-six have united with the native congregation here since Conference, seven last Sunday morning at Pachuca, and four at Ayapango."

*China*.—The Christian press is a tremendous power in the Celestial Empire. Thus from the Methodist publishing house at Foochow were issued 26,000,000 pages last year; from a similar Presbyterian establishment in Shanghai, 82,000 copies of the Scriptures and 36,700,000 pages of other books, tracts etc.; and the Central China Religious Tract Society issued about 1,000,000 copies of publications.

*Africa*.—Mr. E. H. Glenn, secretary of the North Africa Mission, properly finds occasion for thanksgiving in the fact that, whereas fourteen years ago not a missionary to the Moslems could be found between Alexandria and Gibraltar, there are now 120, of whom some 70 belong to his society. This same organization has 7 medical missions and hospitals in which about 30,000 were treated last year.

FRIENDS' MEDICAL MISSION AMONG THE ARMENIANS.—The work began in 1881, when Dr. Dobrashan, who had passed through the usual medical course in England, started a medical Mission in the Armenian quarter of Constantinople. In connection with this, meetings for worship were started, and a school for children. At Bahjijig, an Armenian village at the head of the Sea of Marmora, near Ismid, an industrial school is supported by Friends.



## EDITORIAL BRIEFS.

### A COUNSEL FOR THE SEASON.

We counsel all our readers to live near to God this summer. Amid the leisure and recreation of the season, keep your minds fixed on God, look to Him for richer spiritual endowments, and aim to do something for Christ in working for the salvation of souls. In a word, make it the best summer for spiritual life and comfort, and Christian usefulness, that you have ever known.

"Thy throne, O God, is forever and ever, the sceptre of Thy kingdom is a right sceptre."—Psa. 45: 6. This declaration relates to the Son of God. Worship Him—Adore Him.

EN ROUTE FOR INDIA.—Our son-in-law, Rev. D. O. Ernberger, wife, and three children, sailed for India by the new steamer "St. Louis," June 5th. We have heard of their safe arrival in England. We bespeak the prayers of our readers on their behalf.

MRS. PALMER has gone to Ocean Grove. It is truly wonderful how the Lord is upholding her. Few expected, last summer, that she would ever visit Ocean Grove again. But she has been preserved, and is again privileged to see the faces of her friends in the sacred enclosure. Pray that she may be an instrument of special good to many this summer.

"Exalted be the God of the rock of my salvation."—II Sam. 22: 47. Is He the rock of your salvation? If so, then exalt Him.

ARE YOU GOING to the great International Un-denominational Camp Meeting at Mountain Lake Park? It commences July 6th, and continues ten days. This will reach many, or all of our readers before the opening. Pray that it may be a time of wonderful power.

THE FIRST NATIONAL.—As we write, the first National Camp Meeting is being held in Des Moines, Iowa. We hope to hear that it has been an occasion of unparalleled power and glory.

A NEW CAMP GROUND.—We have learned that a new camp-ground is being established on the Jersey side, nearly opposite Philadelphia. Of making camp-grounds, there is no end, and there is always room for *one more*, as well as in an omnibus, so people say.

A CHRISTIAN RESTAURANT.—Bro. S. B. Close has a beautiful Christian Restaurant in Duane Street, near Broadway, under the name of "*The Merchants' Dining Rooms*." The walls are covered with pictures of eminent Christian workers and Bible mottoes. The first time we went there, as we sat down, our eyes lighted on the likeness of the late Dr. Palmer. The fare is excellent. *Call in*—patronize the true and the right.

### CAMP MEETING CALENDAR.

July 6 to 15.—Mountain Lake Park. Superintended by Rev. John Thompson.

July 9 to 16.—Bay View, Mich. (Dr. Steele, Bishop Mallalieu, and others).

July 18 to 28.—Landisville, Pa. (Isaac Naylor, and others).

July 18 to 30.—Des Plaines, Ill. (Bishops Mallalieu, McCabe, Spencer, and others).

July 18 to Aug. 1.—Ridge View, Pittsburg, Pa. (Keen, Bishop Joyce, J. H. Smith, Pepper).

July 19 to 29.—Douglas, Mass. (Levy, Carradine, Gill, Morse).

July 25 to Aug. 4.—Eaton Rapids, Mich. (J. H. Smith, and others).

July 25 to Aug. 5.—New Albany, Ind. (National).

July 31 to Aug. 7.—Dallas Co., Iowa. (Reid, Bunce, Haney).

July 30 to August 14.—Pitman Grove, N. J. (Keen, Collins, Pepper, Hyde, Mrs. L. R. Smith, and others).

REV. ISAAC NAYLOR, the Evangelist, as we write, is expected soon to arrive from England, and take charge of *The Christian Standard*, and the Holiness publishing work connected with it. Pray that this "new departure" may be greatly favored of the Lord.

"For Thy mercy is great above the heavens, and Thy truth reacheth unto the clouds."—Psa. 108: 4. A glorious declaration. Let all the earth rejoice.

REV. W. B. OSBORN writes in the *Christian Standard*, of a camp meeting in India. He solicited help before going away to provide a large tent for this camp meeting, but did not obtain all that was needed. If any of our friends desire to take a little stock in this India tent, let them communicate with us. The shares of stock are \$1.00 each, with the privilege of taking one or more. Brother Osborn is a pastoral supply for the Church at Secunduabad.

THE GREAT CITIES.—Large tents or tabernacles should be provided in our large cities for the masses. The thousands that cannot go to any camp meeting, should have the Gospel brought to their doors in this way. Plant the tents, and run up the Gospel banner!

DO NOT FORGET THREE THINGS. 1st. To help our *Guide Benevolent Fund*. 2d. To contribute to our *India Mission* at Gulbarga, for the support of the *second Missionary*, Rev. Mr. Roberts, recently sent, who has already baptized a number of Hindu converts. 3. To remember the *Missionary Training Institute*, Brooklyn, while Mr. Osborn is away. Offerings may be sent to us.

A WARNING.—If any of our readers should be so unhappy as to blackslide this summer, remember we have cautioned each and all against being so entrapped by the adversary. "Let him that thinketh he standeth, take heed lest he fall." There is no need of backsliding at any time of the year. Let the precept be obeyed, "Keep yourselves in the love of God," and all will be well.

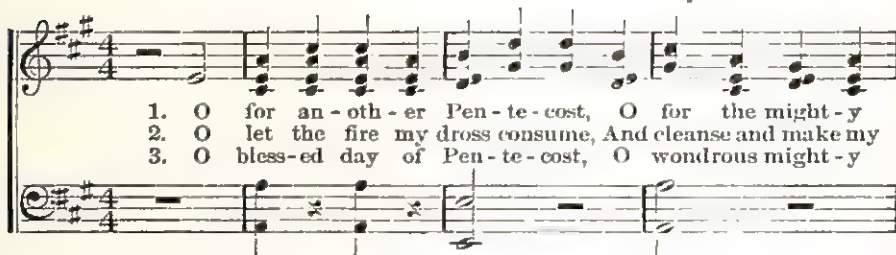


## Our Choral Service.

"I will bless the Lord at all times: His praise shall continually be in my mouth."  
Psa. 34: 1.

### THE HOLY GHOST.

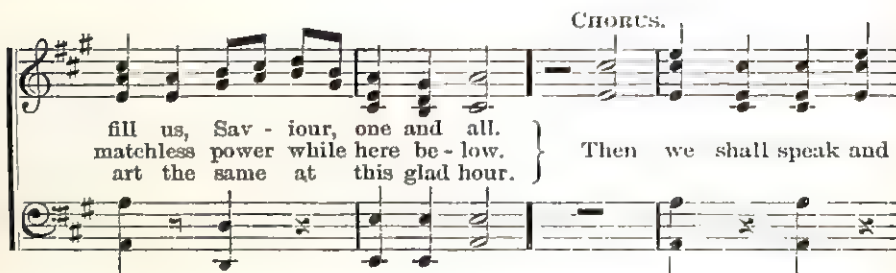
By AMANDA SMITH.



1. O for an - oth - er Pen - te - cost, O for the might - y  
2. O let the fire my dross consume, And cleanse and make my  
3. O bless - ed day of Pen - te - cost, O wondrous might - y



Ho - ly Ghost! O may it now up - on us fall. And  
heart Thine own; And help me un - to oth - ers show Thy  
Ho - ly Ghost! Our fa - thers proved Thy might - y power, Thou



CHORUS.  
fill us, Sav - iour, one and all.  
matchless power while here be - low. } Then we shall speak and  
art the same at this glad hour. }



sing, and pray, And bring forth fruit from day to day; U -



nit - ed with th' E - ter - nal Son, Our aim and pur - pose shall be one.

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This may be obtained in slips, for use at Camp Meetings, at 75 cents per hundred Address GEORGE  
HUGHES & Co., 60, 62 and 64 Bible House, New York.



AUGUST, 1895.

THE PEARL TEXT.—“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.”—Romans 13: 12.

“Rise, my soul, and stretch thy wings,  
Thy better portion trace;  
Rise from transitory things  
Toward heaven, thy native place.”

“Sun, and moon, and stars decay;  
Time shall soon this earth remove;  
Rise, my soul, and haste away  
To seats prepared above.”

#### GOSPEL PARAGRAPHS.

“That ye may prove.”—Rom. 12: 2.

The verities of our holy Christianity are to be put to the proof, to be tested by actual experience. “Prove Me now herewith,” saith the Lord. In the act of consecration demanded above, in lowliness at the foot of the throne, in the exercise of a true and living faith, we shall prove these things. What? Why, what is “the *good will of God*.” God’s will is “*good*” as it demands only “what is essentially and unchangeably good.” (Ch. 7: 10.)

“The acceptable will of God.”—v. 2.

That is, the well-pleasing will of God. That which is in accordance with the Divine mind, according to the revealed plan of human salvation. And when we come up to this point, we shall not be left in doubt, as to whether our offering is “well-pleasing” in His sight. He will show us tokens of His favor. The voice of the Spirit within, will clearly assure us of the acceptance of our sacrifice, and our joy will be full.

“The perfect will of God.”—v. 2.

It is the “*perfect*” will of God, because, as an eminent writer says: “It requires nothing else than the perfection of God’s reasonable creature, who, in proportion as he attains to it (or, more properly, *obtains* it) reflects God’s own perfection.” We may, in our finite sphere be “perfect,” as God in His infinite sphere is perfect. Hence, Jesus enjoins, “Be ye therefore perfect, even as your Father which is in heaven is perfect,” that is, perfect in love.

“That ye may prove.”—v. 2.

We place this sentence here again before our readers, in order to emphasize it. Here is a great experience set before God’s saints. “That ye may prove what is that good, and acceptable, and perfect will of God.” This completes the sentence. It comprehends three things—the will of God in its goodness—it is supremely good—in its acceptability, and in its perfection. Here is a golden chain of Christian privilege of three links.



"The law of Thy mouth is better unto me than thousands of gold and silver."

—Psa. 119: 72.

*"Jesus, Thy servants bless,  
Who, sent by Thee, proclaim  
The peace, and joy, and righteousness  
Experienced in Thy name."*

## PULPIT BRIEFS.

BY REV. W. GLUYAS PASCOE.

(OF STOKE-ON-TRENT, ENGLAND.)

TEXT—"Peter an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion," etc. 1 Peter 1: 1-2.



HE writer calls himself "an apostle of Jesus Christ." He was one of those who were privileged to accompany our Lord during His public ministry on earth. This little band of twelve were selected to be witnesses of His work, and were specially commissioned to be expounders of His gospel. Peter is the first named and is the boldest of them all.

Peter is fully satisfied as to his commission. There is no hesitancy in his declaration. At the same time he made no pretension to any superiority among the apostles. He is not a prince in the Church, only like others "an apostle." But he is very certain about his position, as every minister of Christ must have the conviction that he is called of God to this work.

This epistle is most richly spiritual. How different from what we might have expected! Peter, the son of thunder! How changed he appears in this epistle! It is all sweetness and love. He was very sincere in his early days, but he was

like a green apple, sound but sour. How he has ripened and mellowed!

1. The epistle was written to the "*Sojourners of the Dispersion.*" This phrase might be rendered, "Jews not at home." Beautiful and most comforting thought. Banished, but not forgotten, a place at our board as well as in our hearts for you.

The epistle was not written to the Jews only. 1: 14; 2: 10; 4: 3. All Christians are but strangers and sojourners on earth. We are in the world but not of it. "Our citizenship is in heaven." We use the world as travelers use hotels on their way home.

2. These scattered ones are described as "Elect . . . according to the foreknowledge of God the Father," etc.

(1.) Elect. That is the chosen of God. Though they were scattered from their homes, and often unknown amongst men, God knew them. He chose them for His own, elected them into the delightful privileges of His family. There is no need to be alarmed at this word "elect." Because in other days some men sadly misinterpreted this doctrine, we have no justification for ignoring the blessed fact of our election of God. It means unspeakable comfort and happiness that we know God has chosen us, and delights in us.

(2.) Another word in the text has been the subject of fierce warfare. "According to the foreknowledge of God the Father." Of course God must know all things. He must know who will be in the election of grace. If this were not so He would not be God. If I am in circumstances to foreknow what will happen at a given time, and this is quite possible, as for instance, I may see two express trains rushing towards each other, and so close that they cannot avoid a catastrophe, will any one say that I have ordained that smash? This does not cover all the ground, but it does cover the justice and morality of the ground as applied to God. We too often try to



confine the Infinite within the finite bounds of reason, only to puzzle ourselves and all who are influenced by us

(3.) All difficulty is swept away by the qualifying description of the elect. "Elect . . . in sanctification of the Spirit." No man is ever elected by God in unholiness. The election of God demands that we separate from all forms of evil. The tendencies of the present day are to minimize the dangers of a close intimacy with the world. But it is still true "the friendship of the world is enmity against God." The old Greek, Sophronius, taught his daughter when he placed a cinder of coal in her hand that what did not burn might blacken. We need to learn the same lesson.

"Elect in sanctification of the Spirit." It is by the Spirit's operation. He is the Spirit of holiness.

Mark that the Holy Spirit must sanctify you, if you are sanctified at all. He will sanctify you if you will be led by Him, and will implicitly follow Him.

(4.) It is not at all surprising that the end of God's electing love should be our obedience. We are chosen to obey as stars are lighted to shine.

(5.) But it is, at first, somewhat surprising to find that clause of the text, "Elect . . . unto obedience and sprinkling of the blood of Jesus Christ." Should not the sprinkling of the blood come first? It does come first, but that is not all the truth. The truth is that the sanctified believer every moment needs the presence and power of the blood of Christ. See most striking illustration, Exod. 24: 3-7. After the Israelites' most solemn avowal of obedience Moses sprinkled the blood. Thank God! "The blood of Jesus Christ cleanseth us," ever cleanseth us "from all sin."

3. *The salutation.* "Grace and peace be multiplied." The Greeks when they saluted used the word "Grace." The Hebrews when they saluted used the word "Peace." St. Peter blends the two. Whatever is meant by Jew or Greek,

when they ask for richest blessings on their friends may you enjoy.

Grace. Earnest prayer is wrapped up in this salutation.

Peace. This flows from grace and will ever be its constant companion.

Be multiplied. There is no limit to God's ability. All your needs, all your wants, all your desires may be filled up to the full out of the riches of God's grace. "Open thy mouth wide and I will fill it."

#### FAITHFUL IN THE LEAST.

Luke 16: 10.

Only a tiny leaflet,  
Sent in a letter one day,  
Over the sea it was carried,  
On the ocean's trackless way.  
It was steeped in prayer by the sender,  
That God would its message bless;  
And He who marks the sparrow's fall,  
Granted His child's request.

In the far-off Isle of Sumatra,  
A child of the King had gone,  
To carry the news of a Saviour's love  
To the heathen, dark and undone.  
She received this tiny leaflet,  
From England's distant shore;  
'Twas "Himself" \* that carried the blessing  
And increased it more and more.

Be ready with a word of kindness  
For some weary, lonely heart;  
A smile, a tear, a look, a touch,  
To some needy one impart;  
Some *practical* form of *heart's love*  
To those with whom we dwell;  
These tiny deeds of Christ-like love  
Make the heavenly chorus swell.

Do you speak a word for Jesus  
Whenever you get the chance?  
A broken word it oft may be;  
But the Saviour's loving glance  
Takes note of your tiny effort,  
Made out of love to Him,  
And His own "well-done" in Eternity  
Shall make your heart to sing.

\* "Himself," by Rev. A. B. Simpson.

—*Christian Alliance.*

As others may not fetter you in speaking to God by prescribing what words you should use, so you need not retain yourselves, but freely speak all that your condition requires.—*Clarkson.*

## EXEGESIS.

## A STUDY IN THE APOCALYPSE.

BY REV. J. H. TIMBRELL.



HIS most wonderful idiographic book, which closes the canon of Scripture, is worthy of our most careful study. From a literary standpoint it is a marvelous production. But if we accept its claims as divinely given to the apostle whose name it bears, the importance of its faithful study can hardly be overestimated. That such an apocalypse as this fittingly closes the sacred volume need not be argued. The New Testament would appear abrupt in its ending and strikingly incomplete without it. Its style and literary character are worthy of the place it occupies, while its subject matter stamps it as standing alone among the books of earth. It is the sphinx of the Christian age. Its dark mysteries and perplexing symbols have, through the centuries, mocked and maddened men. No human power or learning have ever yet prevailed to force its clean-cut lips apart. No man in heaven, or earth, or under the earth, has been found worthy to strike off those seals behind which are the events of time, the toils, trials, persecutions, conflicts and victories of the Church up to that hour when time shall end, and the gates of eternal blessedness will swing wide before it. And yet, John, who heard the trumpet blasts and saw them arrest the course of the ages, overwhelm kingdoms, and mark the epochs of time, and who saw a hand that was found worthy, strike off the seals, does not hesitate to pronounce blessedness upon any who will devoutly contemplate the contents of this book.

Let it be granted that its sublime figures transcend our thought. That the opening of the seals which John saw was proleptic, that the veil will remain upon

many of its mysteries for ages, yet it is a part of that scripture divinely given for our instruction, edification and equipment, and is ours for all that the blessing of God upon our study may make it yield to us.

Its majestic opening—the Christophany, with its searching messages to the seven Churches, or figuratively to the universal Church, is not so far above the level of our thought but that we can grasp its import, though the latest ages will not exhaust it. With the second part of the book, the Theophany, it becomes more elevated and obscure, while its culminating grandeur appears in the third division, under the Angelophany, or as it will more properly be designated by-and-bye, the Pneumatophany, thus recognizing the office of Father, Son, and Spirit, in respect to the progress of the kingdom of heaven on earth.

As we pass with John through that door opened in heaven, the scenery that bursts upon us is new and strange; weird and mysterious symbols rise into view. They are the vehicles of a higher expression of thought, an algebra full of unknown and imaginary quantities; with signs and exponents, waiting solution; holding conceptions too great for words, before which our scholarship becomes helpless; but before which, also, he that hath an ear may hear the voice of the Spirit speaking to the Churches, and sometimes his quickened vision will be startled with light that flashes, as it were, through the fringes of the veil, richly rewarding his study of the mysterious symbols held before him.

In Chapter IV., which presents the Theophany, we stand with John before a throne from which lightnings flash and thunders roar, and from which strange voices proceed. Upon it he beholds seated a glorious Being whom he describes but does not name. To look upon He was like the jasper and sardine stone, pure white, and carnelian red, symbolized purity and love, while the



enameled rainbow arched above the thunder and lightning of the throne. Holiness, love, and divine wrath, surmounted with the symbol of promise and hope that first arched over a destroyed world, the symbols are suggestive and impressive. But what can we do with those strange appearances before the throne, those six-winged creatures, full of eyes before and behind, without and within, who rest not in their unceasing chant of "Holy, holy, holy, Lord God Almighty"? What shall we do with those lion-headed, serpent-tailed horses, breathing fire and smoke, those multi-headed beasts and dragons, that strange army of locusts with faces of men, hair of women, teeth of lions and sting of scorpions, wearing crowns. I give it up. The depths are too great. But I keep on looking until I see the seal of the living God touch human foreheads. I behold a new Israel, and after them a great white-robed company who proclaim their victory in thunder of song. I hear its notes, "Unto Him that loved us and washed us in His own blood." I recognize the company and the strain they sing, and I join in their heavenly music. Again I am lost 'mid the mysteries, but I keep looking till at last I see the sunburst of a city with jeweled walls, gates of pearl, streets of gold, river of life and throne of light, and there is something within the vision that causes my "raised spirits to walk in glory," and I know that John is right. There is a blessedness in gazing on the glorious externals of that which I may not fully know till my dull eyes like his shall be opened within the veil.

THERE is only one thing closer than proximity, and that is possession. Christ is our Immanuel, not only in the sense that He is "God with us"—near to us—but "God with us" *within* us. This possession and this love give the soul a heavenward and earthward glance; the heavenward glance is faith, the earthward glance is duty.—*Sel.*

EXTRAORDINARY afflictions are not always the punishment of extraordinary sins.

### THOUGHTS ON THESSALONIANS.

NOTE.—The reader will please take the Bible, and turn to the passages at the head of each paragraph.

I Thess. 1: 1-5. What an overflow of gratitude in these first lines from Paul. He thanks God for "all" the Thessalonian Christians. They had the gospel, not as a sound, but a strength, and its fruits were appearing—faith that wrought, love that toiled, patience that endured. Give we like grounds for thanks? *Memory text*: I Peter 2: 9 (latter half).

I 6-10. They began practical Christian living by imitating the apostles. The teacher's life is ever the scholar's primer. Then, going past the apostles, they copied *their* model—"the Lord." Now, they themselves became in turn ensamples to others. Having freely received they freely gave. So the heaven spreads. *V.* 10: "Delivered"—literally, is the *dragging-out-of-danger*. *Memory text*: Eph. 5: 1.

II 1-4. What an entrance that was! Almost directly from the Philippian prison, Paul comes, and ere the wounds on his back are quite healed, renews his evangel at Thessalonica, continuing despite "much contention" (his word is "agony") there. No wonder his hearers are convinced of his sincerity. "Whose life lightens, his words thunder." *Memory text*: Phil. 1: 29.

II 5-9. Who remembers "God is witness" cannot falter; who knows his high mission as a present-day apostle, can be indifferent to human praise. The love of Christ in us begets a mother-like love for His people, which makes us self-forgetting and self-sacrificing. With what a clear conscience Paul appeals to his converts! *Memory text*: I John 3: 16.

II 10-16. Here we have Paul the pastor—a model for all the Lord's shepherds of whatever grade. His life has been such that while he appeals to them as to its outward rectitude, he can also say God has known its sincerity. In his work, he has overlooked the needs of none (*v.* 11), but with fatherly care has sought to train them in ideal living. The result has been seen in their fidelity in suffering. *Memory text*: Eph. 4: 1.

II 17-3: 3. Read this portion in the light of *vs.* 7 and 11 (*c.* 2.) How natural his anxiety! How trying when prevented from coming to them! *V.* 3: In this verse he shows why he had sent Timothy: "That no man should be cajoled out of his faith." And how real is the temptation, especially for young converts, to leave the hard way, when "By-Path Meadow" is just over the fence! *Memory text*: II Tim. 2: 3.

—*The King's Highway.*



# THE ABUNDANT LIFE IN JESUS

IN GOSPEL PORTRAITURE.



"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

## THE EPISTLE TO THE EPHESIANS ILLUSTRATED.

BY REV. JAMES HARRIS (CANADA).

"THE FATHER OF OUR LORD JESUS CHRIST."  
Ephes. 3: 14.

"God is a name my soul adores,  
The Almighty Three, the Eternal One;  
Nature and grace, with all their powers,  
Confess the Infinite Unknown."



CONFESS that there is no name that so profoundly moves my heart as this which St. Paul gives to the first person of the blessed Trinity: "The Father of our Lord Jesus Christ," or, as the New version renders it, simply, "The Father." In the first chapter of Genesis, I seem to stand with Moses and witness the wonderful work of creation being enacted before my vision by a power and wisdom I cannot understand, and awe-struck I read "In the beginning God created the heaven and the earth," and I inquired Who? What is God?

In the second chapter of the same book, when the work of creation has been completed by the creation of man in the image and likeness of God, I learned that this Creator is the Lord God, or Jehovah God, a name that indicates a special relationship to man—a Being to be wor-

shipped, to be served, to be obeyed—man's sovereign Ruler, a person to be walked with and talked to, and I am drawn to Him as to a friend.

In the unfolding of His name in Genesis 17: 1, where the Lord appeared to Abram and said, I am the Almighty God (or God all sufficient); walk before Me and be thou perfect—I am taught how great is God's requirement of him who would be His servant. Nothing less than loving Him with all the heart, and serving Him with perfect obedience.

In the revelation of His name, as found in Exodus 3: 14, "I am that I am," or "I am who am," where I learn that this God is self-existent, entirely independent of all His creatures for His happiness or greatness or being, I find nothing to draw me to Him, but I approach Him with fear lest I tread upon forbidden ground. And when I hear His name proclaimed amid the lightnings and thundering and earthquaking of Mount Sinai, I tremble with awe. But when, in the teachings of the New Testament I learn that from all eternity in the Godhead there have dwelt three persons, and that the first of these persons is known as the Father, and the second person as the Son, and that this Son is the only begotten of the Father, full of grace and truth, and of Him the Father repeatedly says, "This is My beloved Son in whom I am well pleased;" and when I learn that this Son is the brightness of His glory and the express image of His person, I find in my heart a responsive chord. I, too, am a father. I, too, know the love of a parent. And, if my child were an only child, and that child, be it son or daughter, was most beautiful in person and excellent in character, and greatly resembled me, how intense would be my love to him or to her! We love our children, though they are disobedient and ill requite our love. The intense grief of David over Absalom's death, as expressed in his words, "O my son Absalom, my son, my son Absalom! would God I

had died for thee, O Absalom, my son, my son!" has been re-echoed in the hearts of millions of sorrow-stricken parents. And the joy of the father when his prodigal son returned, has found a responsive chord in the hearts of millions more. And is God's heart like this? Is it a father's heart? Does a mother's love dwell in the Infinite and Eternal God? O does He know all the joy and the delight of being a father? We have a fellow feeling together. God is a Father and has been from all eternity. I know something of the heart of God. I can feel its very pulsations. There is a bond of affinity between me and the Mighty God. Yet I comprehend His love rather by contrast than comparisons. His love has been unsullied by sin or self. Constant, unfitful and infinitely wise toward a Son infinitely worthy of all that Father's love. God's love has been an eternal love. The Son is from eternity. It cannot be otherwise. "If there be an Eternal God of love, there must be an objective personality; for love is not subjective, but objective. If there be an 'I' that loves, there must be a 'Thou' that is loved." (Dr. Douglas' Sermons.) God the Father's love to His Son fully satisfied Him. He desired nothing else to love. Nothing else was necessary to satisfy its demands. There had been an eternity before creation began, when there was neither angel, nor world, nor spirit. Naught but the triune God, and through those eternal ages all the wealth of the Father's love has been bestowed upon His Son. The determination to create other beings and worlds sprang out of the Father's love to the Son. It was the Son who desired it, that creation might display the glories of the Father. And to please the Son, God the Father willed the universe to be (Compare, Col. 1: 16, and Hebrews 2: 10). By the Son were all things created that are in heaven and that are on earth, visible and invisible. "For whom are all things and by whom are all things."

Now I begin to estimate to some extent the greatness of God the Father's love to the world in giving "His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Dearer, infinitely dearer to the heart of the Father was His Son than all the universe beside. The Three in One and the One in Three had walked together, and talked together, and dwelt together, filling all space and delighting in one common joy, distinct in persons, yet one in essence. Theirs was the supreme delight of the holiest fellowship of the Trinity. "There being," as Dr. Hodge says, "something in the Father which was neither in the Son nor the Holy Spirit. Something in the Son which was not in the Father or the Spirit, and something in the Spirit not in either Father or Son, and yet this triune God is essentially one in the Unity of His Being."

Who, then, can describe the rending of heart it cost the Father to give His only begotten Son? Does it not seem as though it were the sundering apart, for a season at least, of the most sacred bond that ever united hearts together? "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 8: 5.

Can we wonder, then, that the first act of St. Paul, when he entered in the most holy place to pray, was to bow his knees unto the Father of our Lord Jesus Christ in adoring and grateful praise for His love to man? And in this he found his greatest argument for success. For our Lord had said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things (the Holy Spirit, Luke) to them that ask Him." Matt. 7: 11. And St. Paul felt assured that "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." Rom. 8: 32.

From St. Paul's example we learn the



order of prevailing prayer. It must be presented to the Father, through the Son, by the Holy Spirit. Here the whole Deity is acknowledged. All prayer that does not recognize the first person of the Trinity, must be dishonoring to God, displeasing to Jesus, and uninspired by the Spirit. Too much has the love of the Father been overlooked. He has been thought of as a stern being of angry countenance, who could only be placated by seeing His Son's intercession, and who took delight in punishing men. And men have been taught principally to praise Jesus Christ for salvation, forgetting the agony the gift cost the Father. But Jesus teaches us differently when He said, "After this manner pray ye: 'Our Father which art in heaven. Hallowed by Thy name.'" The offering of prayer to the Father inspires the offering of praise to Him also. Thus the Apostles acknowledged Him: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort." Cor. 1: 3.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings." Eph. 1: 3.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again." Pet. 1: 3.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Col. 1: 12.

When thus we approach God in prayer or praise, the closet is filled by God. There is no place for angels or for sainted dead. All prayer to or through these is a rude impertinence, an added sin. What need we more than a willing Father, an interceding Son, and a Spirit that maketh intercession for us with groanings which cannot be uttered? Here the Christian finds the grace of God seated upon His throne. She offers pardon to the guilty, bestows gifts upon the unworthy, and to heirs of hell she gives a meetness for

heaven. All power is at her command to rescue and to save, and all riches are at her disposal. She withholds no good thing from them that walk uprightly. Whosoever will, may come. Whatever is contained in this wonderful prayer, is possible to him that believeth, and when all is accomplished, and each individual member of the Church is filled with all the fulness of God, such is the power of grace seated upon the throne, and such the willingness of the Father of our Lord Jesus Christ, that all will say, "Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us. Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto Thee, O Lord Holy Father, Almighty, Everlasting God.

THE GREAT GLORY OF HEAVEN will be a moral glory—"There is naught there but the transparent element of goodness." "There may be palms of triumph, I do not doubt; there may be crowns of unfading lustre; there may be pavements of emerald; there may be rivers of pleasure and groves of surpassing loveliness, and palaces of delight, and high arches in heaven, which ring with sweetest melody: but mainly and essentially it is a moral glory which is lighted up there; it is virtue which blooms, and is the myrtle there; it is true goodness by which the spirits of the holy are regaled there; it is this that forms the beatitude of eternity. The righteous, dying now, when they rise again shall be righteous still—have heaven already in their bosoms; and when they enter its portals, they carry the very being and substance of its blessedness along with them; the character which is the whole of heaven's worth—the character which is the very essence of heaven's enjoyment."—*Chalmers*.

RICH IN MERCY.—G. R., in "The Victory Won," said to Mrs. Marsh, one morning, when she called upon him,—“How beautiful is that expression! If God had not been 'rich in mercy,' we should have exhausted it long ago.” —*Sel.*



**"HOW MUCH MORE?"**

In the Hebrews, we have a question propounded that is of the highest interest to us: "How much more shall the blood of Christ, who through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Who can answer that question: "HOW MUCH MORE?" The problem is too great for man or angel. One thing, however, we know—and that is enough—there is an infinite efficacy in the blood of Jesus to take away sin, to remove all defilement, and to purge the conscience from dead works—yea, for the whole world.

**FELLOWSHIP WITH GOD,  
THOUGH JOYLESS.**

BY REV. JOHN PARKER.

**T**HE faith that abides in Him, that patiently waits the revelation of His will without fear, in confident expectation; is communion with God, with or without joy. Jesus communed with the Father when He said in the Gethsemane agony within twelve hours of His cross, "Nevertheless not My will but Thine be done." To three of His disciples our suffering Lord said, "While I go and pray yonder tarry ye here and watch with Me. My soul is exceeding sorrowful even unto death." He left them for a little season, "went a little farther and fell on His face and prayed." The crisis hour of prophecy concerning Him had come; it brought unto Him agony inexpressible, but it did not interrupt His fellowship and communion with the Father. Earthly supports were now all breaking down. Before the morning dawned, all His chosen disciples had forsaken Him and fled. He was the poorest man in the land. On the earthly side of His life He was absolutely joyless; but the channel of intercourse with heaven was open and available. "He prayed, saying, O My Father," etc. Matt. 26: 39. "For the joy set before Him"—if not actually now in His possession—"He endured the

cross," etc. The shady days of July are no proofs of God's displeasure, but rather of His beneficent purpose, for He has need of shady days during the summer heat in which to grow roots. So is it that all the roots of faith, humility and endurance in our lives have been grown in the experiences of the veiled sunlight of shady days. My soul, thou hast been recovered at a cost without calendar. By innocence without stain, agony without joy, poverty without visible resources. A friendless and reproachful life were thine, O Christ, for me! What have I done for Thee? Alas, how little!

Henceforth, whether in joy or joyless, my fellowship with Thee can be—shall be maintained. Thus may I the more certainly "so shine" for Thee, that men shall see and believe the truth which has made Thee free.

**MOTION, BUT NO PROGRESS.**

Stepping one day upon the elevator that would lift me to the level of the GUIDE office, I said to the young man who started the upward movement, "Motion, but no progress; don't you get tired of it?" "I did," said he. "for a while, but I am getting used to it." He was hardly conscious of it now. Up, down; up, down. He had become a part of the machine. A slight pull of the rope and he was up; another, and he was down, and this was the quantity of his daily life; and this had continued until it had become automatic, rather than intelligent activity. Do I know any persons whose Christian life is like this? Alas, I have known many with motion, but no progress—an automatic piety! It began with the heart, no doubt, but it soon became a habit. That and nothing more. And as habit is seldom under the direction or control of conscience or the fear of God, even in religious duties, I have seen these persons automatically moved along the line of religious service—but apparently dead to all consciousness of spiritual life, and all relish for spirit-

ual duties. They now presume on a past conversion and take their future safety for granted. I am deeply concerned for such, for "I do not believe that a soul can retain its justification and live below a clear former experience; they are simply backsliders," and no such person can be in a justified state. Is it not true that many of these persons have at some time refused the truth which was intended for their entire deliverance? The truth thus refused is now hidden, and spiritual degeneracy is the result, thus fulfilling the terrible words of our Divine Master, "Whosoever hath not"—does not appreciate and improve what he hath, "from him shall be taken away even that he hath." Matt. 13: 12. When the revealed will of God secures no loving response from the human will—especially when that will has once acted Godward—what else does this insensibility indicate but spiritual decay—the sure prophecy—and forerunner of death? "He wills that I should holy be." Do I will it? If not, why? Is it safe for me to presume that I can drift into loving obedience to His will, without any effort of my own? Holy men do not presume where Divine certainty is possible. It is certain I can be holy, I will not therefore, presume that less than holiness will be sufficient for me. The worry and work of creature activity in religious duty, may be only an apology to my awakened conscience, but God knows the difference between that and the fervors of perfect love, motion without progress, and I shall miss heaven.

IN our outward occupations let us be more occupied with God than with all else. To do them well, we must do them in His presence and for His sake. At the sight of the majesty of God, calmness and serenity should possess the soul. A word from the Lord stilled the raging of the sea, and a glance from Him to us, and from us to Him, should still do the same in our daily life.—*Fenelon.*

"O Lord, how great are thy works! and thy thoughts are very deep." Psa. 92: 5.

### A QUIET HOUSE.

In the Proverbs, we have a declaration that is very significant. It is this: Better is a dry morsel, and quietness therewith, than a house full of sacrifices (GOOD CHEER the margin has it) of which we have plenty of examples. The abodes of plenty, of "good cheer" are all around us. But if we could look behind the scenes, in many cases we should find hatred and strife prevailing, a very hell on earth. But in the houses of God's saints, it is different. There may be only a dry morsel, as it were, for the table, but the presence of Jesus makes it a heaven on earth.

### REV. ROBERT YOUNG.

BY REV. E. BARRASS, D.D.



THE subject of our present paper was a Wesleyan Missionary, first in the West Indies and then in Nova Scotia, where his son, now the Rev. Robert Newton, D.D., one of the Professors in the Theological Institution, Birmingham, was born. Mr. Young is a native of the North of England, not far from Newcastle-upon-Tyne. The old Methodists in that section of the country are proud of their countryman, whom they regard as the most distinguished Tyne-sider. His mother was converted under Mr. Wesley during one of his visits to Newcastle.

Mr. Young was the first Missionary who was elevated to the Presidential chair of the Conference. Others have since been honored in a similar manner, including Rev. Wm. Arthur and Wm. Shaw. He has also been entrusted with important duties in connection with Foreign visitations. He was sent as a deputation to the West Indies, and after a few years was also sent to Australasia, where he visited the Friendly Islands and Fiji, and on his return to England he published an interesting volume respecting his visit to the Southern World, a book which was highly prized, as up to the time of its issue comparatively little was known respecting missionary operations in that part of the world.



Mr. Young's career as a missionary began about the same time as that of the Rev. Samuel Leigh, who labored in New South Wales, where it was intended that Mr. Young should also be sent. He was, however, sent to Jamaica, where the colored people were in a state of slavery. He was induced to embark in the mission field from hearing a sermon by the Rev. Robert Newton, D. D., on the text: 'He that goeth forth and weepeth,' etc. Psalm, 126: 6. Between the eloquent Newton and the zealous missionary an ardent attachment always existed, hence Mr. Young named his son after his esteemed friend.

Few who knew Mr. Young at the commencement of his career would have presumed to have even hoped that he would attain to such celebrity as fell to his lot. One busy, officious person, who heard him for the first time when he was a neophyte advised him to "go home and never attempt to preach again." Happily for thousands he did not "go home," but went forth as the messenger of truth, the legate of the skies, and proclaimed "salvation from the Lord for wretched, dying men," and the results were such as to convince even the "busy body" who presumed to advise the servant of God, that he was truly called of God to preach the gospel, as Aaron was to the Priest's office.

From the commencement of his career Mr. Young always acted as though he had "nothing to do but to save souls." We have not statistics at hand to testify as to the result of his labors in the West Indies, but we know that "showers of blessing" descended during the six years he labored there, so that when he visited the country several years afterwards he found a great number who claimed spiritual relationship to him.

The health of his family caused him to ask to be sent to a cooler climate. The Missionary Committee removed him to a place in Nova Scotia which was in a precarious state and needed such a person

as he has been described, "a combination of talent and tact which enabled him to manage men." He ruled well, preached with fervor, visited with diligence, and God crowned his labors with success, so that sixty persons were received into Church fellowship, the old church was twice enlarged, a parsonage was erected, and at the end of the three years' term he left the circuit in perfect harmony. Thus it was during the whole term of his stay in Nova Scotia. The historian of Methodism, Rev. T. W. Smith, in that country, gives glowing accounts of the glorious revivals which took place in all the circuits where he labored.

When he returned to England he did not regard himself as entitled to any special favor because of his labors abroad. He took work among the rank and file of the brethren and went willingly to any place to which those in authority saw fit to send him. One of the circuits in London known as Hinde street, Penzance and others, in Cornwall, and the City of Liverpool, were among the circuits where he labored, and all of them were well watered with the dew of heaven, the result of which was hundreds were converted. One of his children testifies that when stationed in the metropolis they would jump out of bed on Sunday evenings when they heard father come into the house and inquire "what kind of a meeting had been held, how many souls professed conversion?" The Rev. Wm. Arthur, M.A., author of the "Tongue of Fire," testifies that he visited Cornwall while Mr. Young was laboring there, with the Rev. John H. James as his colleague, and he never witnessed a circuit in such a glorious state as Penzance was. Rev. J. H. James was his colleague in Cornwall for nine years, and he testifies that Mr. Young was most distinguished for his "absorbing all-controlling passion to save souls." At Truro 900 persons professed conversion, and for three months the Chapel was crowded every night. A



gentleman who resided in Liverpool during Mr. Young's term of service in that city, stated that the Sabbath evening services were grand Pentecostal scenes. It was nothing unusual to witness twenty or thirty or even fifty conversions at a single Sabbath night's service. Those were surely "days of grace."

Rev. James Everett, in describing his method of procedure, says, "he seems to stand at the entrance of the way of life, beseeching, exhorting, importuning and pressing the multitude to turn the face, the foot and the heart in that direction."

On such occasions Mr. Young depended largely on the prayer meetings which were invariably held at the close of the Sabbath evening service. At the time the usual hour of commencing the evening services was six o'clock. The preliminary portions of the service did not occupy much time. There were no quartettes nor operatic singers, but good, hearty, congregational singing. About half-past seven the prayer-meeting would begin. Mr. Young would conduct it, but he would have hosts of workers by his side, whom he would despatch to look after the mourners, and bring them to the altar of prayer. He would vary the exercises as he thought best, and by nine o'clock would close the meeting, and advise heads of families and young women in service to retire. If there were penitents waiting, he and a few praying friends would remain perhaps half an hour, or even an hour, longer, if circumstances required.

Such was the mode of procedure adopted by this man of God, and even when old and well stricken in years, the holy fire still burned within him, and his passion for souls was as strong as ever. Those of our readers who have read that grand book, "Four Years in the Old World," by Dr. and Mrs. Phœbe Palmer, will remember the Pentecostal outpourings which were witnessed at Newcastle-on-Tyne. Mr. Young was then stationed there, and is often mentioned by

Dr. and Mrs. Palmer. The whole north of England was visited with such revivals as had not been seen since the days of Wesley. In thirty-eight days spent in Newcastle, "not less than 1,300 persons decided for God."

Do our readers ask how we account for the marvelous success of Mr. Young? We answer in the words of one from whom we have already quoted:—"He was popular on the side of piety." He preached "Christ and Him crucified." Evangelical truths were mostly his theme. He honored the Holy Ghost. None of his hearers would have cause to say, "We have not so much as heard of the Holy Ghost." Dr. George Osborne said Mr. Young was never puffed up, never lost his modesty and humility amidst the most wonderful successes by which his ministry was accompanied. His sermons were full of unction. Like his Master, "he went about doing good," and like Him also, he often spent whole nights in prayer. Would not the *same* means, used in the *same* spirit, accomplish similar results? We say *yes*, emphatically *yes*.

A WHOLE FAMILY IN HEAVEN.—Who can picture or describe the everlasting joy? No one absent. Nor father, nor mother, nor son, nor daughter away. In the world they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascended together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. There hereafter is to be no separation in that family. No one is to lie down off a bed of pain; no one to sink into the arms of death. Never, in heaven, is that family to move along in the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant in His infinite mercy that every family may thus be united.—*Albert Barnes*.

"He hath remembered His covenant forever, the word which he commanded to a thousand generations."—Psa. 105 : 8.

## IN FULL CONSECRATION.

In the Hebrews, we have presented to us, Jesus in full consecration. He is represented as saying, "Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God." He who was with God from all eternity, in His bosom, is found in the likeness of sinful men, concerned only to do His Father's will.

And this should be our spirit of consecration. It should be our continual aim, and to do this we should devote all our powers, to do our Heavenly Father's will. In being thus consecrated, we are allied to the heavenly powers who count it their highest joy to be in this attitude.

## GLORIFYING GOD.

REV. H. B. BEEGLE.

"For ye are not your own: ye are bought with a price; therefore glorify God in your bodies and spirits which are God's."



WHEN it is God who bought us, who owns us, and desires to be glorified in our bodies and spirits. Was there need for Him to buy us? Yes; we were sold under sin, and in due time He ransomed us. How did He buy us? By the gift of His dearly beloved Son, who, by His sufferings and death, made atonement for our sins. Why did He buy us? "That He might purify" us "unto Himself a peculiar people." Are we under obligation to glorify Him in body and spirit? Yes, duty requires it; as our owner He is entitled to our service. Love calls for it; our ransom was the highest expression of His love for us. Gratitude demands it: we should be stocks and stones to be insensible to its claims. But how shall we meet the obligation? How shall we glorify God in our bodies? To stimulate, pamper, and gratify its appetites and passions is not to glorify God with our bodies. Nor to deform, cramp and torture them, and load them with all the follies of fashionable attire. Nor to poison and pollute them with drink, opium, or tobacco. Nor yet to waste their strength, impair their vigor, by

unnecessary exposure, undue application to business or pleasure, or improper indulgence of the appetites. To glorify God in our bodies it is first of all necessary to remember that they are His workmanship, belong to Him, were intended to enshrine Divinity, and with Christians are real "temples of the Holy Ghost." Surely then the body is worthy of care. If, in view of this, we use the most suitable food and drink, live temperately, care for the health, devote the physical powers to no improper uses, and avoid excesses, we shall glorify God in our bodies. When for Him our feet run, our hands toil, our ears hear, our eyes see, and our tongues talk, we shall glorify God in our bodies.

But how shall we glorify Him with our spirits? Not by cherishing hatred, malice, pride, envy or jealousy. Not by fretting, murmuring, repining or rebelling. Not by making the heart the home and breeding place of impure thoughts and unholy desires. Not by making it a workshop to hatch schemes for carnal pleasures and sensual delights. To devote the powers of the soul to the pursuit of pleasure, honor, wealth, or knowledge, is not to glorify God. Such a life falls infinitely below the soul's capacities, and the purpose of God in its creation, and can never glorify Him. It must be reconstructed by His power, come into a better atmosphere, be governed by purer motives, and pursue higher ends, before God can be glorified by it. The architect is glorified by the symmetry of the finished building, the artist by the beauty of the finished picture; and if God is glorified by a human soul ruined by sin it must be by the spiritual adornments with which he clothes it. The first and indispensable thing to this end is to free it from sin. Sin, whether in heart or life, can never glorify God. But when purified from sin it is endowed with a capacity to perceive the true and follow the right. When the supreme desire of the soul is to please God in all things, and



make all things subservient to His will, then will God be glorified. When the soul sees the beauty of holiness, and aspires to full conformity to the Divine image, God is glorified. If the soul is patient under trials, meek under provocations, gentle and quiet under wrongs and persecutions, forgiving injuries, loving enemies, praying for persecutors, surely God is thereby glorified. It is incontestable proof of his own work. If the soul burns with zeal for the salvation of sinners, longs, labors and prays to bring them to Christ, God is thereby glorified; for it shows the Christly spirit. We may then, and should, "glorify God in our bodies and spirits, which are God's."

**CHISELING FOR GOD.**—A stonecutter was at work under his shed chiseling on a block of stone, preparing it to be placed in the walls of some edifice. A friend, stepping in, asked the question, "What is to be done with this stone?" "I have not seen the plan," was the stonecutter's reply; and on he went with his chiseling, content patiently and steadily to work day by day, getting it ready for its designed place—chiseling, chiseling, *chiseling*.

There are many patient and earnest workers who are *chiseling for God*—the faithful minister in his appointed sphere, the humble and devoted wife at home among her children, and a thousand other workers who steadily pursue their course day after day, until life ends. They have "*not seen the plan*," and yet they toil in hope. They know that the great Architect knows exactly where to place each stone in the building, and they go on with their chiseling—it may be, beguiling the weary hours with a song. Think you the Master will not pay them their wages? He will.—*Chancellor Day*.

If it is true that "the nameless unremembered acts of kindness" go to make the general influence of a life sure and helpful, it is also true that the forgetting of acts of kindness, while we remember some unpleasant word or action, often gives us the greatest discomfort and unhappiness in our own lives, and destroys what might become true friendship. Often we forget the kindness our friends have shown us for the sake of one little pain they have caused us, and which, perhaps, on their part was quite unintentional, destroying the sweetness of our communion.—*Sel.*

## APPOINTED.

BY MRS. M. N. BENSCHOTEN.

"**Y**E are my witnesses, saith the Lord." When the Holy Spirit presses this gracious truth upon the follower of Christ, and he comes to realize that he is recognized by the Master as a worker in the Lord's vineyard, there comes a wondrous grandeur into life. The soul grows large and strong and brave. The touch of Jesus arouses the noblest, loftiest energies.

When in my early girlhood, the Spirit of God showed me that it was not only my privilege, but that God expected and acknowledged me as a witness for Jesus, a gracious dignity, beauty, greatness, invested my life. A love broad, deep and strong filled my heart, while Christ, with His love so strong and tender, became real to me in His glorious personality, and I entered into fellowship with Him.

But later on, when I heard the Master say, "I appoint unto you a kingdom," I knew then as never before, that He had reposed in me a *sacred trust*, the treasure of the glad tidings, and that He *trusted* my love and loyalty to send the message on. That trust evoked the mightiest energies of my soul. To do my best for Him became my one ambition. From that hour "All for Jesus" was engraved on every vessel of the Lord, in my soul-temple, while I cried, "Give me the Holy Ghost!" Give me the Divine anointing!"

I wanted Him as my equipment, my qualification, as my authority. I was fully saved. Years before I had definitely sought and obtained the work of entire sanctification in my soul. From time to time I had received most gracious uplifts, giving me a broader spiritual vision, and greater efficiency in the work of the Lord. But now as larger and more responsible work opened to me I wanted the tongue of an angel, ah, more—I wanted the Holy Ghost! I went down upon my face before the Lord with unutterable desire. It might be only to tell the glad story to the little child in my arms, to the friend sitting beside me, to my Bible class of young women—but for this even I wanted lips touched with a live coal from off the altar.

While this intense and sweet constraint was upon me, I attended a session of one of our Annual Conferences, and was present at the



ordination of Elders. As, kneeling at the altar of God's Church holy hands were laid upon them, and it was said, "Take thou authority to preach the Everlasting Gospel," I was thrilled and penetrated with the sublime commission, while with hushed breath, I thought of their being "called of God," that calling in all the world most sacred and holy and exalted, and I coveted their kneeling-place.

For weeks that scene lingered in my mind, while my ceaseless prayer was, "O, Great Head of the Church, give me the inward, investing-anointing!" "Lay Thy hand upon me and say 'Take thou authority!'"

Weeks went by. Things of the world that once seemed important lessened and faded, and divine things became all-absorbing. Unexpectedly, a difficult work was given to me to do. I thought, "I never, never can do it," and, almost as quickly, as soon as my judgment was convinced it was God's providence and my duty, I said, "I will do it in God's strength," and stepped out before the people and knelt to pray before taking up the service, and then, O, it seemed as if heaven was opened into my soul, however, so much joy and ecstasy. I had not been seeking that, as a breath, like the west-wind that took me up, out of myself, braced me as with ribs of steel, while power, might, eternal vigor thrilled and penetrated soul and body. I forgot the people, I forgot myself; there seemed but one great fact standing out before me and that was, Christ and Him crucified.

For days and weeks this continued, with more or less intensity; indeed the soul-life was never afterward what it had been before. It had reached purer skies, and a clearer vision. My soul made me like the chariots of Ammi-nadib. No bird of the air was ever half so free. My feet seemed scarcely to touch the earth; not ecstasy, it was far beyond that, it was blessedness! I was conscious of a wondrous independence of soul, which God Himself had declared. I talked personal religion with my callers, I visited and prayed with the people. "I never knew anyone but you, to talk about the Holy Ghost," said a cultured, large-hearted Christian lady. "Is that so?" I replied. "Do you not know the blessed Comforter?" "No, I do not," she said, with a sad longing in her voice. She was lifted into a sweet experience of joy and comfort in the Holy Ghost, and became an earnest worker for Jesus. My second

little daughter, nine years of age, knelt beside me. Her heart opened to the dear Saviour. "Bless her, Lord," I cried, "and I will train her for Thy service." He granted my prayer, and she is gathering sheaves to-day.

A passion for soul-saving possessed me. The fields were white about me. As soon as one "appointment" was filled and the work accomplished, the Master of the vineyard gave me another. It became the joy of my life to hearken for His voice, to follow His leadings. "Hard things," you ask? "Yes, many, many times," but they made me grow strong, so I was glad while I quivered, and oftentimes, as I lifted the heavy cross, *He stood beside me*, and then I forgot all, in the glory of His presence. "Did trials come?" The Master said, "In the world ye shall have tribulation." But He commanded us "Be of good cheer: I have overcome." So, like the seabird when the dark waves come, we bowed our heads and let the billows sweep over us, and He overcame for us every time, by bringing us, after the billows passed, out on the crest of the wave, shouting, "Victory, victory to Jesus."

The "hard" things, the trials, the wearisome nights, are all among His "appointments," but so, also, are the songs in the night, the honey out of the rock, the finest of the wheat, the oil of gladness, and the peace of God.

"I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should continue."

"How long, Lord?"

"He that endureth unto the end, shall be saved!" Then shall the ransomed of the Lord return, and come to Zion with songs and everlasting "joy upon their heads."

"HE took with him Peter and John and James, and went up into the mountain to pray." (St. Luke 9: 28.) There is a blessing in social prayer beyond all that can be gained in private prayer. Friends can come closer to each other, as they come near to God in prayer together. They can help each other up toward Heaven, as they kneel side by side with common needs and common aspirations. They can understand one another better, as together they open their hearts toward God, and disclose to Him their innermost selves. But what must it have been for those three friends to have had the living, loving Jesus with them in prayer? If only we could have shared this experience with them!—*S. S. Times.*



"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts 2: 39.

*"Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth."*

### THE GARDEN.

NEAR most of our homes there is a spot of ground we call the garden. Separated and cultivated it has its value as a place for growth of the useful and beautiful. "Ye are God's husbandry." The heart of the believer is His garden spot. It is separated to a divine use. No open common or wilderness, it is to be guarded from the intrusion of whatever is hostile to that which is planted in it. It is sad to see a garden despoiled and trodden down by ruthless feet, so it is sad when the Christian heart or home is injured by the intrusion of that which is worldly and sinful. A garden is a place of growth attended and cultivated that the seeds planted may have the best possible conditions to develop and mature.

In the heart by the great Husbandman is planted the seed of righteousness, to produce the fruit of the Spirit. It must be prepared and cultivated with the same diligence bestowed on the soul.

The garden is a place of beauty when properly planted and attended. It far surpasses the wild, uncultivated land, and when its borders are planted with flowers and its forms are productive of varied life, it becomes attractive and beautiful. The Christ-garden is to be beautiful by the variety and usefulness of its products. The rarest and choicest virtues and excellencies are to bloom and blossom under the dews of grace.

As we often seek the quiet bowers, the shady nooks, the place of retirement in the home-garden, so the Lord seeks to manifest Himself in us as He doeth not to the world. "My Beloved is mine and I am His. He feedeth among the lilies." He will trans-

plant the beautiful things that bloom in the pastures of heaven and seek the quiet of our hearts to enjoy the products of His grace. The quiet hours will be luminous with His presence and in the secret place He will whisper the messages of His love. "The voice of the Lord walking in the garden in the cool of the day."

### GLEANING.

In this harvest time how many are busy in the fields gathering the grain and garnering in the store-houses! Where there is plenty there may be some carelessness and even recklessness in the gathering, and many a head of the golden grain will drop unnoticed. There is work for the gleaner to gather the portion ear by ear, little by little, every one helping to make a bundle. The fragments gathered at the Master's command "that nothing be lost" made the baskets full. So we who *glean* in the fields of divine truth must be content to search and gather the single truths, every one adding to our store and making us richer. The careless gleaner stumbles through the stubble and misses many a golden stock.

In the harvesting of truth we must be careful and watchful lest we lose much. How much has already passed unnoticed for lack of diligence! As the gleaner *swoops* to gather so we must come with lowly mind and receive "with meekness the engrafted word." Pride makes a stiff and faithless gleaner. The gleaner retains as well as obtains so that the gains may be great. To throw away one ear to grasp another is sure of scanty gathering. The adding of precept to promise, of praise to prayer, of poem to prose, of song to supplication, of testimony to triumph, is the mode of increase and enriching in experience of divine things.

### THE HUMAN TOUCH.

A visitor to a glass manufactory saw a man molding clay into great pots which were to be used in shaping the glass. Noticing that all the molding was done by hand he asked a workman why he did not use a tool to aid in shaping the clay. He replied: "There is no tool that can do this work. We have tried different ones but somehow it needs the human touch." Likewise the molding of our lives into the beautiful, transparent vessels of divine grace, requires the human touch. Therefore God took a human form that with



a human hand He might touch the sinful and the sorrowing. The hand with which He formed the stars might have been too bright, too dazzling, to wipe away tears, heal heart-wounds, or lift up the fallen. But the human touch of that human hand assured the sinful of His compassion, the blind of His tenderness, the sick of His strength, the sorrowing of His sympathy, and the dead of His power.

When He ascended up on high He gave gifts to men, even apostles, prophets, evangelists, pastors and teachers, to do His work of love in this world, and uses common, human hands, yours and mine, to do in His name the gentle things He would have done for the needy and sorrowing of earth.

How often we long for the touch of a vanished hand that once smoothed the pillow under our aching head and pressed so tenderly our throbbing brow! Why?

#### THE CRITIC IN THE HOME.

There are some people who seem possessed by the idea that it is a mark of superior culture and refinement to regard with captious criticising and deprecating observation the things that surround them in every-day life. Circumstances, people and material surroundings, are all the objects of their frequent or habitual animadversion. To hear them speak in praise of anything or anybody is unusual; while to hear them complain and object and denounce is the unfortunate necessity imposed upon their companions and associates. There can scarcely be a more disagreeable, tiresome and devitalizing companion than the person who sees something to object to in everything and everybody; who can pick out flaws and discover defects with an ingenuity and alacrity that grows and becomes skilful by practice. And usually such a disposition is accompanied by the habit of impersonal scolding about circumstances and things in general, which creates a disagreeable personal atmosphere, calculated to make one shun and avoid such people as they would eating green persimmons or staying in a room with a smoky chimney.

It is a truth which should be more frequently presented by teachers and moralists, that a cheerful and appreciative disposition toward life and people and circumstances can be and ought to be cultivated. The fact ought to be brought to the attention, espec-

ially, of the young, that cheerfulness and kindness of feeling is helpful, not only to others but to ourselves. Nothing is more depressing and enfeebling than to cherish a complaining spirit, or to dislike people and things; while to hate anything or anybody is positively exhausting. Love of people, love of life, love of work, love of common things, is the best, the only true inspiration of a happy and satisfying life.—*The Interior*.

#### OUR BOYS AND GIRLS.

[Somehow, the matter which our correspondent furnishes from month to month has failed to reach us this time. Under the circumstances we fill the column as best we can.]

##### WILLIE'S NAUGHTY FOOT.

When Willie's sister displeased him he would kick her. His mamma told him she would punish him if he did it any more.

Now Willie forgot what his mother said, or may be he didn't care. So he kicked his little sister again. His mamma saw him do it from the window. She called him into the house.

"Didn't mamma say that she would punish you if you kicked your sister again?"

"Yes, ma'am," Willie answered.

"Well, go into the dining-room and wait till mamma comes."

Then mamma went out into the yard. There she pulled an apronful of grass. She came into the house with the big bundle. She found her little boy crying. He was very much scared.

She told him what a naughty foot he had. She said she must put a poultice on it. So she put the grass on Willie's foot and tied it up in an apron. She made him lie down on the lounge.

Poor Willie! He was taken from his play. There he lay on the lounge, with his foot as big as a half-bushel. He cried, and he sobbed, and he moaned. But that was not all. A gentleman came in just then.

"Why, what's the matter with Willie?" he asked.

"O, he has a naughty foot!" his mamma said. "It will kick his sister! I have put on it a grass poultice. Don't you think that will cure its bad habit?"

"O!" the gentleman said, and he understood it all.

Willie was so ashamed that he didn't look up.

The Bible says, "The way of transgressors is hard." And it means when a little child or anybody else does wrong, punishment follows.—UNCLE LEE, in *Our Little Ones*.

"A FRIEND loveth at all times."—Psa. 17: 17.





"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. 134: 1.

"Within Thy house, O Lord our God,  
In majesty appear;  
Make this a place of Thine abode,  
And shed Thy blessings here."

EVENING TEXT.—"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—Rom. 14: 19.

#### THOUGHTS FOR THE HOUR OF PRAYER.

BY REV. GERARD B. F. HALLOCK.

##### *Patient Continuance in Well Doing.*

Rom. ii. 6-8.

A GOOD beginning plus a good continuance makes a good ending. The test of endeavor is a safe arrival; and there are always some peradventures to be met. Patient continuance is the one test of established character, and it is the only evidence of our being really "rooted and grounded in Christ." "He that endureth unto the end," said Christ, "shall be saved." Wherefore, gird up the loins of your mind, be sober, and hope *unto the end*," urges the Apostle Peter. In Hebrews we read: "For we are made partakers of Christ if we hold the beginning of our confidence steadfast *unto the end*." And just before closing the last book of His Revelation, God sent letters to the members of the "seven Churches in Asia," and this was the burden of the message: "Be thou faithful *unto death*, and I will give thee a crown of life."

How important, fellow disciple, that you cherish your hope! Never give up or give over your endeavor. Be steadfast. Hold on; hold fast; hold out. Patience is genius. Persistence is victory. He who does not tire, tires adversity, and all comes out right for him who perseveres.

I. Consider, first, *The great necessity there is for patient continuance in well-doing.*

1. For one reason, on account of the many

difficulties and discouragements we must meet. The depressing effect of the inconsistent example of others, the actual assaults of evil men, and the Evil One, and the evil within our own souls—there is no need to begin to enumerate, since each one, judging by his own case, can name more than enough.

2. Another reason why we mention this need is because all success depends upon holding out.

In any department of life success depends largely on persistence, endurance, patient continuance. He is a foolish shipman who dampens fires and cools off boilers half-way across the Atlantic. It is wise to count on the whole voyage and keep up the heat. So if we are enlisted, or are thinking of enlisting, under Christ, let us bear in mind that He accepts soldiers only for a life campaign. We shall find, and must expect to find, much occasion for patient continuance. The soldier who stands fire to the last shot wins the victory, and only he that "endureth unto the end" shall be "saved."

II. Consider, secondly, *Some cheerful encouragements to this patient continuance in well-doing.*

I. First, there is the knowledge that our temptations are not such as are singular to us as individuals. "There hath no temptation taken you but such as is common to man." After all, then, you and I are not singled out for some unusual trials. Others have been wrapped in clouds just as dark, have walked roads just as thorny. Moses murmured against, David hunted and hounded like a wild beast of the forest, Elijah pursued into the shadow of the juniper tree, John the Baptist caught and caged in Herod's castle, each uttering cries of dejection—yes, even Christ Himself, our blessed Lord and Master, felt the same temptation toward letting go and giving up. In view of the awful agonies of the cross we hear Him crying, "Father, let this cup pass from me." Now, it is "enough for the servant that he be as his Master and the disciple as his Lord." When such temptations come do not think as though some strange thing happened unto you: "There hath no temptation taken you but such as is common to men." Others have met these things, have come off victorious; why, then, may not you? and especially as you have the help of Him who, touched with a feeling of our infirmities, was tempted in all points like as we are, yet without sin?

2. Another encouragement is the thought that we are to live only by the day.

Like with the old pendulum in the fable, despair comes to many a heart when duty or sorrow or danger are looked at in the aggregate. But this is not the way we should view life at all. It does not come to us all in one piece. We do not get it even in years or months, but only in days—day by day, day after day, one day at a time. "As thy days, so shall thy strength be." That means daily grace for daily duty. Remember it is your privilege to live by the day.

3. Again we may be encouraged to this patient continuance in well-doing by the knowledge that each victory will make us stronger for the next. Opposing circumstances develop strength. Each right decision makes right decision easier next time. Each temptation overcome makes overcoming easier for every future temptation.

4. One other encouragement—we have reserved it for the last because it is the best of all—it is the promise of God's abiding presence. Luther said, "The best of all is, God is with us." Oftentimes the odds may seem to be against us and the battle going hard, but suddenly we hear our Saviour's voice: "Lo, I am with you alway, even unto the end." How the words should put new courage into our hearts, new energy into our endeavor, and send us on toward that triumph when each victor is to be rewarded with that glorious "crown of life" prepared for all who are "faithful." *Sel.*

**POWER OF PRAYER.**—Prayer can obtain everything; can open the windows of heaven and shut the gates of hell; put a holy constraint upon God, and detain an angel till he leave a blessing; can open the treasures of rain, and soften the iron ribs of rocks till they melt into a flowing river; can arrest the sun in his course, and send the winds upon our errands. It draws down gifts from heaven. It fills the empty soul. It brings strength to the weak, true riches to the poor, grace to the feeble. It is a bank of wealth, a mine of mercies, a store of blessings. It flies where the eagle never flew. It travels further and moves faster than the light. Well might Mary, Queen of Scotland, say, "I fear John Knox's prayers more than an army of ten thousand men."—*Sel.*

This world is but the vestibule of an immortal life. Every action of our lives touches on some chord that will vibrate in eternity.—*Sel.*

### "AS THY DAY."

META E. B. THORNE.

The day lies before me with all it holds  
Of heavy burden, of ceaseless care,  
Its countless perplexities, strife and toil—  
My Father, I bend at Thy feet in prayer!  
Hast Thou no word for my longing heart  
That shall comfort and courage and hope impart?

"My hand shall soothe the bitterest smart,  
As thy day thy strength shall be!"

But what if it bring to me sorrow sore?  
Friendships broken turn joy to pain?  
If sickness of body, affliction of mind,  
Wearily burden heart and brain?  
What if my hands must folded lie  
While, life's stream ebbing, I faint and die?

"In life, in death, still with thee am I;  
As thy day thy strength shall be!"

But what if there come—ah! sorer than pain,  
Or aught that can rack this mortal frame—  
Hurt to some loved one dearer than life,  
E'en Death's grim angel, with sword of flame,  
To sever the closest, the tenderest ties,  
Till my heart lies bleeding with anguished cries?

"No ills can enter My Paradise;  
As thy day thy strength shall be!"

O blessed promise! I claim it mine,  
And go on my way in conscious peace.  
Thou goest with me in shade or shine,  
Givest to every care release.  
Thine the promise—ah! glad I know,  
Day by day I have found it so;  
I'll cling to it aye as I onward go,—  
"As thy day thy strength shall be!"  
*Sel.*

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth and honesty and faith, and courage and prayer. A clear conscience will keep the head cool. And up along the hard road there is a signboard, on which is written in large, bright letters, "He that walketh uprightly walketh surely."—*Dr. T. L. Cuyler.*

"Open your hearts to His Spirit, and He will reveal Himself with power and great joy within you. . . . Keep the mind open to the ever-teaching Spirit of God. There is always more to learn. We are as yet only in the alphabet of truth. There are withheld revelations that wait for the unfolding of capacity in man to receive God's disclosure."—*Rev. P. S. Moxom.*





"And this is His commandment: That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—I. John 3: 23.

*"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."*

## THE OCEAN GROVE MEETING.

(This meeting is in close connection with the Tuesday Meeting in New York and, as MRS. PALMER is now there, participating in it as she is able, we substitute a report of it for the regular report of the Tuesday Meeting.)

(REPORTED BY JENNIE V. HUGHES.)

HERE, in the loved "City by the Sea," two meetings are held regularly every morning during the season. "Young People's Meeting" led by Rev. C. H. Yatman, and the "Holiness Meeting" conducted by Mrs. Dr. Palmer and Rev. J. R. Daniels.

This meeting is held in the Tabernacle, and, regarding outward surroundings, is the last remains of the "Old Times" camp-meeting. The structure stands in the midst of the tented grove, and is a large circular building, with doors opening from all sides, perhaps twelve in all.

On Wednesday last, I had the privilege of attending this meeting. Shortly before the stroke of nine, I stepped within the Tabernacle. Bright, joyful, and earnest singing caught my ear and, as I entered, I saw Prof. Sweeney, with some of his singers on the platform. The cornetist was also present, and the Tabernacle rang with music.

The "song service" continued for some time, then the opening hymn, "For ever here my rest shall be," was sung heartily by old and young. After prayer by Bro. Myers, and a thrilling solo by Prof. Sweeney, "Shout the Victory," Bro. Daniels called for Scripture quotations, and was greeted with a hearty response from all parts of the house. Sister Palmer gave as her verse for the day, "The Lord is my salvation, I will trust and not be afraid," also, "Ye are my witnesses," and added, "God always keeps His word."

He has been with me for over seventy years. Praise the Lord! The world must be reached by witnesses. I do pray that the Holy Spirit will fill all of us this morning, and every morning we are here, and He will if we will let Him. O let us wake up to our high calling in being "His witnesses."

*Singing—"Fill me now."*

Bro. Donnelson, a Presbyterian minister, then spoke as follows: "When I first commenced preaching full salvation in the Conservative Presbyterian Church, the older people (God bless them) said I was preaching Methodism. Well, if that is so, I have been a Methodist ever since.

I am going to talk this morning upon a familiar text to all Methodists, and one all have often heard: it is the 12th chapter of Romans, 1-2 verses.

Before my entire sanctification I used to preach on this verse, and thought I was getting to be very broad. At that time I found in that verse but two things: (1) Salvation. (2) Consecration.

An unsaved man is not a "living sacrifice" which he is expected to present. The first thing after we know we are saved, gratitude springs up in our hearts to present ourselves entirely to God. But now I find these two verses not logically separated.

I can now find in them: (1) Salvation. (2) Consecration. (3) Sanctification. (4) Transformation. (5) Illumination. I used to think greatly about Consecration. It was a constant conflict in life to get my whole body on the altar. This struggle went on for years and years, till a time came when I saw all I had to do was to surrender. I used to backslide like everybody else who is not sealed with the Spirit. I was greatly helped by going to God, but never stayed so.

Three years ago, Bro. Simpson, of New York, preached here; I heard him and was all shattered. It came to me how I had lived a life of awful unbelief. The great secret of my past life was that I had *hoped* instead of *knowing*. I used to pray and the Spirit blessed me. I went to God with a trusting heart, but other influences would come in and I lost my earnestness, and then my heart would harden again. As I said, I was living a life of hope, but I have learned the lesson of taking from God what we ask for. I used to preach, "Behold I stand at the door and knock. If any will open the door I will come



in and sup with him." I always enjoyed this text, it had such a wide scope. I used to urge my people to take down the bars of their hearts and let Jesus in. But that memorable night my heart was broken all to pieces. I felt then that I had been in a raging sea and a Hand had been outstretched and drawn me out of the surging billows, and I said, "He *does* hear me, He *does* come in now." It seemed as if I had had a blow and had come to life again. He *does* come in! And then began a new life of blessing and power. Then I felt as if I was in a new country or territory. I had passed over the borders of Jericho into the land of Canaan, and I have been going on ever since.

Man is called to do the consecration, then what next? "Be not conformed to this world." We find we can do nothing of ourselves. God does it all. Nothing as or one can separate us, but God does that Himself. The lesson God placed on my heart was constant separation. I stopped struggling that night, and let Jesus in to sit at the table and sup with me, and I have had the best times of my life since, and get so much joy here in this world.

Then I found in this verse something else. "*Transformation.*" When I arose from my knees I found I had a new Bible. I used to be ignorant of the word of God, but now I cannot look at a verse but what it bristles up with light. I used to get sermons *up*, now I get them *down*, and I see the transformation in so many ways. My wife sees it, and my children see it. Why, I used to fret myself to death and *get mad at my people*. I used to scold them, and if they trod on my feet I would not stay with them, but would get into my pulpit and resign, but, thank God, I am over all that, I think. "O, well, God made me with that sort of a disposition and I cannot help it, but *He* helped it!"

*Illumination.* "That ye may know what is that good and acceptable and perfect will of God." I used to wonder at the different ones who seemed to understand God's word and live so near Him, and I thought God sort of petted them, but I find the light has come and the most blessed thing is to learn of Jesus. I now can teach and not tell the people of *full salvation*.

The meeting closed with singing:

"There is a wideness in God's mercy,  
Like the wideness of the sea,"

and the Doxology.

## A CHINESE HERALD OF THE GOSPEL.

REV. WILLIAM N. BREWSTER.

Because of the persecution which arose at the time of the martyrdom of Stephen, we are told that "they were scattered abroad, and went everywhere preaching the word."

So it has ever been. Persecutions do not extinguish; they only spread the holy fire.

A new chapter in the Acts of the Apostles is being enacted by a humble, illiterate Chinese tradesman in Hing-hua, in the Foochow Conference, an account of which the writer believes will encourage the friends of Missions, and stimulate them to greater efforts to send the Gospel to all nations.

This servant of God, Hung Deh Ging, first heard and accepted the Gospel about six years ago. He had long been a seeker after the truth, a vegetarian, religious leader, and of singular purity of life and nobility of character—a veritable Cornelius. Hearing of Christ through a colporteur of Amoy, he believed, and went to Foochow and besought the missionaries to send a native preacher to his village. A student of the Theological school, who was a native of Hing-hua, and hence could speak this dialect, was sent down for the summer vacation, but the work spread so that he could not leave it to go back when school re-opened.

The little society prospered for a year or more, when

### A GREAT PERSECUTION AROSE,

directed chiefly against the subject of our sketch. He was severely beaten and driven away from home, and for many months could not return. Two of his children died, but he could not come back to bury them. He had been prospered in business and had accumulated quite a competence, but the bulk of it was swept away in the storm of persecution. Strong efforts were made by our beloved senior missionary, the late Dr. Sites, and others, to settle the difficulty and recover the losses, but with only partial success. Finally, after more than a year, he was permitted to return home, but no restitution was made. In all these fiery trials he remained firm in his faith, "Taking joyfully the spoiling of his goods."

Not long after his return home, I began to hear of different villages in that region where

#### NUMBERS OF PEOPLE WERE BECOMING CHRISTIANS.

I examined into the work and was satisfied that it was unusually genuine. I did not at first associate this new movement with our unknown lay evangelist at all, but in a few weeks the facts came to light. He was going everywhere among his old acquaintances, and strangers as well, preaching Christ. His blameless life witnessed to the truth of his message. I found that he was spending so much of his time in this work, that his business was not being carried on as before. Knowing of his losses, through the persecution he had endured, I feared he was in need, and indeed he was. I sent him \$2.00 by his pastor, telling him to take it for traveling expenses. He tried for several weeks

#### TO GET THE MONEY BACK TO ME.

Not that he did not appreciate the kind intention of the donor. He said, "Wherever I go preaching Christ, the people ask me, 'How much do the foreigners pay you for doing this?' and it adds greatly to the force of my message to be able to tell them, 'I am not paid anything; I preach salvation to you for the love of Christ alone.'" Could the Apostle Paul do more? In less than two years

#### FULLY TEN NEW PLACES

have been opened, chiefly through his instrumentality, where we now have prosperous societies, subscribing to the support of their pastors, keeping the Sabbath, and in other ways bearing the fruits of righteousness.

I have never come in contact with anyone with whom the

#### SAVING OF MEN

was more completely the one object of living. It is no exaggeration to say that he never loses any opportunity to tell men of salvation through Christ, and to exhort them to forsake their sins and accept Him. On the road, at the inn, in the shop, or house, wherever he is, Christ is preached. Does it not become monotonous and mechanical? With most of us it would, but his is a "harp of a thousand strings." His long business training and shrewd common sense, aided by the illuminating power of the Holy Spirit, enables him to touch all and offend none.

The ten new places he has opened represent only part, and perhaps the smaller part, of his work.

#### HIS EXAMPLE IS CONTAGIOUS.

He is as a fire-brand in the Church. The laymen are catching fire. All missionaries know that one of our chief difficulties is to get the unemployed, unpaid Christians, to feel any responsibility for carrying on the work of the Church. This man's holy zeal is a rebuke to their selfish indifference. The laymen are giving themselves to God and His work. Last year our Church in Hing-hua increased over 900, or about 40 per cent. It is too early to predict the result of this year's labors, but all signs point to even a larger increase. And the deepening of the work is more marked than the expansion.

But just here is where our difficulty comes in. Most of our places of worship are overcrowded now.

#### WHAT WILL WE DO WITH MORE PEOPLE?

We anticipated this difficulty some time ago, and saw that the need could not possibly be supplied by the ordinary methods. Our people unanimously agreed to take all future aid in chapel building in the form of a *loan in aid*, to be returned in annual instalments at a fixed ratio, in proportion to the number of members. All the Churches take an annual collection for the society, whether already aided by its funds or not.

Last summer a brief account of this society was sent to America.

#### BISHOP MALLALIEU

saw it, and was so impressed with its practicability, and with the needs of our work, that, without solicitation from anyone on the field, he influenced the Missionary Committee to make a "contingent appropriation" of \$2,500 for chapels in the Hing-hua Prefecture

This, of course, does not insure us the money, nor any part of it, but it gives the hearty approval of the Missionary Society to our friends soliciting and making special gifts for this purpose. With the sum named we could aid not less than twenty places to build. We need that many now. One hundred dollars will be enough to name a Church. Every dollar will provide sittings for two persons, and in a few years for two more, and so again and again, until this flaming torch of God, whose work we have faintly portrayed, and the multitudes who will follow his bright example, have kindled a beacon light in every village and hamlet of these three million people in Hing-hua.



I will acknowledge the receipt of all sums, large or small, and send a photograph of the chapel, when built, to all who send \$20 or more.

Send all sums to the Secretary of the Missionary Society,

REV. A. B. LEONARD, D. D.,  
150 Fifth Avenue, New York.

State distinctly that it is for building chapels in Hing-hua, China. Hing-hua City P. O., Foochow, China.

### EXTRACTS FROM LETTERS.

Our beloved sister, Miss Isabella S. Leonard, now in England, kindly sends us the following:

#### LETTER TO A YOUNG MISSIONARY.

(From her fourteen-year-old sister.)

"Rejoice——" "Praise the Lord!" "He is faithful that promised." "God dwelleth in him." Glory! "It is high time to awake out of sleep." "We shall not all sleep, but we shall all be changed." "Where I am, there shall also my servant be."

"I would have you without carefulness." "Be careful for nothing."

*Dear Ettie*—"The God of peace make you perfect in every good work to do His will."

I really do not know what to write about. I was so glad to get your little note. It seemed when I read it more as if I was speaking to you, or at least as though you were speaking to me, and I hope you will send many little scraps when you write to mother, even if it only has got a little text on it. It would not take long to write.

I am so glad you enjoyed the voyage, and I knew the Lord would bless you and make you a shining light among the people. We all look forward to getting your letters.

I came home from school yesterday.

"There is no friend like Jesus,  
There is no place like home."

L. M. is coming over to give us a happy little time on Monday. Father and I might go down to get some mussels; wouldn't you like some? I would send you some if I could, but am afraid they wouldn't last. Do you remember we had some for supper the last time you were here?

"Arise, shine, for thy light has come."

Good-by, dear, darling old sis. I will always try to write you a little bit.

*Your sister bound to you by Jesus,*

E. V.

"Take my yoke upon you and learn of Me, for I am meek and lowly in heart."

"I have chosen you out of the world." Isn't that lovely, Ethel? We will praise Him more every day. I pray for you every day and I know that the Lord answers my prayers. How is dear ——? I only saw her twice, but I thought she had such a sweet face, and I am sure her heart is sweet also. The Lord does shine through His chosen vessels, doesn't He? Give her this text with my love. "They that wait upon the Lord shall renew their strength," and tell her I also pray for her every day. I suppose you must find it very hot now you are in Bombay, but I know you do not mind, and He will carry you through. "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus."

"Blameless and harmless, the sons of God." "Thou art no more a servant, but a son." "Wherefore take unto you the whole armor of God." E. V.

"Clearer, deeper, stronger grow the light and power of God's full salvation."

"I do bless God more than ever for sanctification; it enables me to do and bear all that comes upon me. I believe my heart shall abundantly praise God. "All our help from Him we bring."

"Praise God, there is victory in my soul. It is just glory, glory all the way! The Lord seems to have laid on me the necessity of seeking to lead souls into the experience of holiness of heart. I have been receiving much opposition, nevertheless the Lord keeps me tender toward those who do not understand this 'clean way.'

'Stand still and see the salvation of the Lord' has often come to me lately. Praise God! for this message. Remember me kindly to Bro. and W. F——. What a grand thing it would be if those young people in the school get full salvation. What shouts of glory would go up, and the people about would get stirred up and think, "These that have turned the world upside down have come hither also."

"The way grows brighter and brighter still;  
All the way along it is Jesus!  
Jesus! Jesus! why all the way along it is Jesus."

"Pray for me that I may keep true to God, and all the conviction He has laid upon me."

C. H. G.



## THE EDITOR'S STUDY.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness—No Wrath—No Strife—No  
Malice, Enmity, or Evil-Speaking—  
Love, Love—only Love.

THE INVOCATION.—“Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.”—II John, 1: 3.

### THE SKIES ARE BRIGHT!

THERE are those who take very gloomy views of the state of the Church, and of the world.

If we should be influenced by their dreary imaginings and prognostications we should be ready to give up in despair. But we have no sort of affinity with this class. We choose rather to sit in the sunshine and regale ourselves with the unfoldings of prophecy, and the cheering signs of the times, which are full of hope and joy and gladness. The caption of this article is expressive of our state of thought and feeling at this writing.

And now, as the Scripture enjoins that we be ready to “give a reason for the hope that is within us,” touching personal experience, so it is proper that we should do this for the hope that is within us respecting Christ’s Church and the fulfilment of His saving purposes concerning our world.

Now when we assert that “*The skies are bright!*” let it not be supposed that our eyes are blinded to the evils prevalent in the Church and in the world. On the contrary, as one of God’s watchmen standing on the walls of Zion, we think we are fully apprized of the situation. We look mournfully upon the wide-spread spiritual defection, the ceasing of the godly man from the earth,

the death that characterizes many of our pulpits, the formality in worship, and the unmistakable signs of worldliness which largely prevail in Zion. All this is open to our view, and much more than we can here express. We deplore it, we are ready to get down with the sighing and the crying ones of our Israel, and “weep betwixt the porch and the altar.”

But amid all these outlying evils and discouragements we do not “cast away our confidence.” Our hope is in God, and we look away from that which is visible to that which is invisible, and our faith holds the infinite and the eternal with an unyielding grasp.

Now, *first*, our faith is grounded upon the “*sure word of prophecy shining as in a dark place.*”

A succession of holy prophets have given us sublime unfoldings concerning the Messianic Kingdom, its extension and ultimate triumph in all the earth. And it is undoubtedly true that every iota of this good word of prophecy will have an accurate fulfilment. The guarantee of this is that God in Christ is at the back of every prophecy and He will see to the accomplishment thereof. The annals of fulfilment which have already been written give promise of greater things to come. The towering monuments of *fulfilled prophecy* appear all along the ages.

2. *The unparalleled activity of the Church at this time* is a hopeful sign of the times. We see this on various lines—in evangelistic effort, in widening missionary movements at home and abroad—in schemes of wide-reaching beneficence—and last, but not least, in the gathering of the youth of Christ’s Church into organizations which have for their object the building up of Messiah’s Kingdom and the salvation of the millions of the lost.

3. *The increased interest being awakened in the subject of Bible Holiness.* That this is the fact is indubitable. The subject is finding its way into the current religious periodicals. The living pulpit is engaged no little in its discussion. The songs of the Church are permeated with the great theme. The witnesses of the all-cleansing efficacy of the blood of Jesus are being rapidly multiplied in all branches of the Evangelical Church. Camp meetings under the banner of

Holiness are numbered by scores. No camp meeting now is worth the name that does not have flung to the breeze the conquering banner upon which appears in bold characters, "Holiness unto the Lord!" We should not wonder if *one hundred camp meetings on the line of Holiness* were held this summer!

Once in a while some man is bold enough to publish a book taking issue with *Wesleyan theology* on this subject. But the book and its author speedily go into oblivion, leaving the publishers with the balance on the wrong side of the ledger. It is too dreary reading for the living in Zion. Their hearts revolt at its unscripturalness, and its conflict with Christian experience, and they have no money to invest in such literature. And as to Church formalists they would rather read *novels* and the *Sunday newspapers*.

Well, "the Lord reigneth." His chariot is in motion and rolling on to the conquest of the earth. "*The skies are bright*," we verily believe. Let us keep step with the advancing legions under the command of Immanuel, having "the swing of conquest," moving on to triumph in all the earth.

#### A GRACIOUS PROMISE.

IN the Proverbs we find this gracious promise:  
 "For the Lord shall be thy confidence, and shall keep thy foot from being moved." The terms of the promise are very expressive, "*The Lord shall be thy confidence*." If so, our confidence is in infinite wisdom, love and power. His resources are exhaustless, and He can draw upon them at any moment and to any degree. It is ours to give Him our full confidence, not wavering or doubting.

"He shall keep thy foot from being taken." The wicked may lay snares for us, and Satan may try his deadliest arts, but the Lord is mightier than all that can be against us. He will direct our steps. "*The steps of a good man*" it is declared, "*are ordered by the Lord*." He discerns the snares laid for His children, gives them timely warning, and stretches forth His hand to deliver. This being so, we may well say, "I will not fear what man can do unto me." How happy is the lot of the one who can and does thus confide in the Lord his God. Let him rejoice evermore.

#### NO VACATION YET.

WE were pleasing ourselves when we issued the last number of the GUIDE that our Master was about to grant us a much-needed vacation. We were expecting to transfer THE CHRISTIAN STANDARD and the publishing interests connected with it in Philadelphia, to Rev. Isaac Naylor, the evangelist. As the time set for the consummation approached, it was found that there were Providential hindrances in the way of executing the agreement. This is all that we need to say on that point.

In consequence of this unexpected turn of events we are called to stand in our lot, still directing the publishing interests of the International Holiness Publishing House in Philadelphia, as well as in New York, and we expect that the God whom we serve will sustain us as He has done in the years of the past.

This new order of things interferes with the pleasurable prospect of a vacation. Solomon says, "*Hope deferred maketh the heart sick*," and such is often the case. In this instance, however, it is not so. Our heart is not sick. We have been disappointed in our expectations, but we have calmly acquiesced in our Father's new appointment. It devolves upon us new responsibilities, cares and labors. We have more work to do than ever, for this summer at least. But let no one have any undue concern or misgivings in relation to our position. We have not been better in health for ten years past. We seem to be endowed with double strength to pursue our calling. Praise the Lord!

We have need, however, of continual help. We entreat our friends everywhere to pray for us. We have received assurances from many different directions that we shall be held up in prayer before our Father's throne. There is a common interest between the subscribers of the GUIDE and of THE STANDARD, and we expect their earnest prayers and hearty co-operation.

We are to love as brethren, and to be "kindly affectionate one toward another." "The time is short." What we do for the Master must be done quickly. May it

All our powers engage,  
 To do our Master's will.

## THE PRECIOUS NAME.

IT is said of Bishop Beveridge that on his death-bed his memory so completely failed that he did not know any of his friends or acquaintances. A minister, with whom he had been intimate, visited him and asked, "Bishop Beveridge, do you know me?" "Who are you?" was the answer. Another friend accosted him in a similar manner, but the Bishop could not remember either of them. His own wife then came to his bedside and asked, "Do you know me?" "Who are you?" he asked again. Being told she was his wife, he said he did not know her. "Well," said one of them, "Bishop Beveridge, do you know Jesus Christ?" "Jesus Christ!" he replied, reviving, as if the name had acted on him like a charm. "O, yes, I have known him these forty years, precious Saviour, He is my only hope!"

The name of Jesus is indeed the precious name, full of charms. He is "the chiefest among ten thousand, and the one altogether lovely." Hence the apostle declares, "Unto you that believe He is precious."

The music of that name delights the soul amid all the mutations of life. It is rest for the weary, comfort for the sorrowing, strength to the weak, and a never-failing support. Well may our Christian poet sing:

"Dear name! the rock on which I build,  
My shield and hiding place;  
My never failing treasure filled  
With boundless stores of grace!"

And it is ours to make known the sweetness and power of this name as the poet expresses it:

"I would Thy boundless love proclaim  
With every fleeting breath,  
So shall the music of Thy name  
Refresh my soul in death."

It refreshed the soul of Bishop Beveridge when he was in the last conflict—lingered with him as he passed through the valley, and burst upon him in eternal glory as he entered the heavenly city. And so it will be with us, if He is to us the Alpha and the Omega.

Let Him have a full enthronement in our heart's affections, and let all our powers be engaged in His service. Then there will be a triumph-hour at last and an entrance abundantly "into the holy city above."

## PRAYING IN THE HOLY GHOST.

DAVID B. UPDEGRAFF, in "*Old Corn*," says: "Prayer is the nurse of faith," says one; "and we may add of all other graces." To "continue instant in prayer," or to "pray without ceasing," is a prime necessity of Christian life, as much so as the atmosphere is to physical life. And just as breathing is a spontaneous, natural thing, to the physical organism, when in health, so prayer becomes to the soul when restored to perfect soundness. Certainly "we know not what to pray for as we ought," but one of the results of mercy and grace is the gift of the Spirit who "helpeth our infirmities," and all true prayer is "in the Holy Ghost," which He hath given us. It is the Holy Ghost who is present with such as are "in the love of God," that He may excite in their minds and hearts all holy affections whether toward God or man. And all holy desires will readily find expression in prayer and supplication with thanksgiving.

A godly negro slave was asked by a lukewarm Christian, "Jack, how is it that you always keep steadily on in this blessed way?" "Why, massa, I jes' fall flat on de promise an' pray right up." "Praying in the Holy Ghost" is not making fine speeches on your knees. It is not addressing the audience instead of the Lord. It is not a cold-blooded, intellectual series of platitudes that are utterly valueless, unless the Lord knows less than we do. It is not lecturing folks with the eyes closed, or exhorting or expounding. Praying in the Holy Ghost is *fervent, persevering, importunate*. "Thomas, I hope you prayed." "O, yes, sir." "Did you repeat the collect?" "I prayed, sir." "Well, but how did you pray?" "Why, sir, I begged."

The great matter for us is to *receive the Holy Ghost*, to have Him become our *Indweller*, and thus revealed to our personal consciousness. Then He will perform all His gracious offices within us. And among these is the office of *INTERCESSOR*. Then shall we be able to "pray in the Holy Ghost," and every prayer so offered will reach heaven. The door is wide open to those who thus pray, even to the audience chamber of our Father, and He says, "Ask what thou wilt."



## AT MOUNTAIN LAKE.

WE have had a desire for several years past to visit this noted place of the convocation of the saints. Our desire has been intensified by the statement that the gathering was truly Pentecostal in character. And the mention of that stirs our heart, and we longed to be there. But, until now, our desire has not been gratified. In the order of Providence we were privileged to be on the "mountain top" on the first Sabbath of the encampment, July 7th.

Saturday was a day of delightful waiting upon the Lord. The word was precious, the songs were spiritual, the prayers were unctuous, and the testimonies of like character, making altogether a day worthy of record and remembrance. Our beloved brother and Philadelphian colleague, Rev. John Thompson, was in charge, and the Lord helped him to lead the people into green pastures. The Sabbath was a "high day" indeed. The lovefeast at 9 A. M. was led by Dr. Keen, and at the opening Dr. Dougan Clark gave a very helpful Bible reading, which will be treasured in remembrance by those who heard it. The testimonies were pointed, pithy and powerful, in the Holy Ghost. The spirit of the occasion was indescribable.

Revs. J. H. Smith, Isaac Naylor and Dr. Spencer, of the Church Extension Society, were God's ministers for the day. They were divinely anointed in giving their Gospel messages. Each sermon was followed by effective altar service, and quite a goodly number were saved and had their names registered on high. Such a day as this makes a bright record in the camp meeting annals. We were greatly refreshed by our brief mountain sojourn. We had quite a number of the readers of the GUIDE whom we had never seen, that came to give us their hands and kindly greetings, which comforted and encouraged us.

There was nothing on this hallowed ground to divert the attention of the people from the one great object, *Salvation*. Hence they waited upon Him in prayer and faith, and received tokens of love and power. The tabernacle is a very plain structure, characterized by primitive simplicity, and the glorious Divine presence filled it, causing the people to rejoice with great joy.

## SEEK TO EXCEL.

IN a late number of "*The Treasury of Religious Thought*," we find the following godly teaching from the pen of Rev. Charles E. Edwards, of Brooklyn:

*Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church.*

I. COR. 14 : 12.

The Apostle writes: "Unto them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." He has just declared to them the diversity of gifts suited to the capacities and powers of the members of Christ. There are diversities of gifts, but the same Spirit, "For as the body is one and hath many members, and all the members of that body being many are one, so also is Christ." Now observe that it is not only their privilege to receive the gifts of the Spirit, in accordance with their capacity, but likewise their duty thereafter to *excel* in the appropriate use of them. He has already taught them that charity is the grace superior to all other gifts; the grace whose operations are forgiveness, forbearance, patience and humility. They are to excel in the operation of these graces and constantly add to their meaning and dominion from the life, with the same and even greater earnestness than is displayed by others who would excel in the gift of knowledge and thought. That this will be a laborious effort is clear. It is none the less their privilege and duty. Paul declares the larger motive, which is to inspire and crown their effort. "Seek that ye may excel," says he, "to the edifying of the Church," to the building up of the body of Christ, of which they are the members, the edifice of the Church, of which they are the "lively stones." The glorious Church, a Church established in the truth, a Church manifested in the spirit of this divine Founder, a Church sanctified and finally triumphant."

It is the privilege and duty of all Christians to grow in grace. This is the case with both the justified and the entirely sanctified. The justified should be growing *toward*, not *into*, entire sanctification. And those made perfect in love should develop more and more the graces of the Spirit, belonging to that advanced state, and thus give proof that the work of entire sanctification is real.

## OUR COUNCIL CHAMBER.

A GRACIOUS PROMISE.—“Like as a father pitieth his children, so the Lord pitieth them that fear Him.”—Psa. 103: 13.

*“This God is the God we adore,  
Our faithful, unchangeable friend,  
Whose love is as great as His power,  
And neither knows measure nor end.”*

A CHRISTIAN FARMER.—“Can I ever forget,” says the Rev. F. Storr, “the yearly scene of Mr. Last’s harvest-field! On the ripe and golden grain, telling that it was time to put in the sickle, intimation was given to me that on such a morning, at such an hour, if God permitted, my presence was requested in the harvest field. I attended at the time named, and found myself in a group of twelve or fifteen men and lads, with their master at their head, waiting to commence the gathering in of the harvest. But on that farm the Lord of the harvest must first be honored, ere any sickle be put in. All heads were uncovered as the hymn was given out, and we raised our united voices, emulative of the lark who was caroling on high, in praise to Him who had covered the valleys so thick with corn that they laughed and sang. Prayer was then offered that God might strengthen the hands of the reapers, and preserve them from all evil, both of body and soul. On rising from our knees the sickle was presented to me. I first put it into the corn, and then in every direction they spread, and busily bent to their pleasant task, going forth in the name of the Lord. Thus the hallowing influence of that good man extended to all that he undertook, and to all over whom he had control. I have been assured by one who worked for him for many years, that he never knew an oath to have been sworn on that farm.”—*Sel.*

A CHEERING STATEMENT.—The Psalmist says, “For He knoweth our frame; He remembereth that we are dust.” He who brought man forth from the dust, holds continually in remembrance our origin. He is observant of all our frailties, and makes due allowance for the imperfections which characterize our best service. We may, therefore, fully rest our cause in His hands, assured that He will pronounce righteous judgment, tempered with infinite love.

In the context it is said, “Like as a father pitieth his children, so the Lord pitieth them that fear him.” There is a reason given in the text above, “For He knoweth our frame; He remembereth that we are dust,” and so His pity is ever in exercise toward us, and we may trust Him fully.

## QUESTIONS ANSWERED.

(We shall be gratified to have our readers, during this year, send us questions on points which may be troubling their minds, and we will endeavor to help them in their difficulties.)

1. A Sister in Illinois asks, The prayer of the minister in the Communion service, in the name of those who are to receive it, makes this confession: “We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us.”

Is that a suitable confession for Christians to make? Ought they to need to bewail their manifold sins and wickedness which they, from time to time, have most grievously committed a sin?

Answer.—The language of this sacramental confession is not descriptive of a Christian in the enjoyment of his full New Testament privilege. Such are cleansed from all sin, and filled with the Holy Ghost. But there are those in the congregation, more or less, on all communion occasions, claiming to be Christians, justified Christians, who do unhappily fall into sin. They need not, and ought not, but they do, and hence the need of such confession in their behalf as they come to the Lord’s table. But, we hold, it is inconsistent with a justified state to commit actual sin; the seed of *regeneration*, if it remain in the heart, will give power over sin. But the remaining carnality within gives a “*bent to sinning*,” as expressed in Mr. Wesley’s hymn, hence many unhappy, sinful departures. And, even when entirely sanctified, we are not removed beyond the possibility of sinning. Hence, for such who have forfeited this rich grace, as well as for those named above, the confession is needed, and is proper. And our Lord Himself teaches us to pray, “Forgive us our trespasses.” We never get where we need not to pray thus, for if there be no actual sin, there are many infirmities which are infractions of the perfect law.

WE must be careful, and not suppose that Christian cross-bearing is a matter of carrying our own cross—that is, our own particular burdens. Christian cross-bearing is carrying others’ burdens. Christ could have died without a sigh or a groan if He had been dying only His own death, and been crucified only upon His own cross. Many martyrs have sung their life away triumphantly amid fire and smoke, because they were dying only their own death and enduring only their own pain and burning only in their own flames. Redemption is wrought by a vicarious cross.—*C. H. Parkhurst.*

“THE righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon,” Psa. 92: 12.



## THE CLOSET HOUR.

**MOTTO FOR THE MONTH.**—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2: 15.

"Take the task He gives you gladly.

Let His work your pleasure be ;

Answer quickly when He calleth.

Here am I, send me, send me."

## DAILY BIBLE CALENDAR—AUGUST.

1. I Thess. 5: 21; Acts 22: 14; John 17: 24; Neh. 9: 6
2. John 6: 29; Acts 26: 18; Luke 22: 32; Rev. 19: 6.
3. I Thess. 5: 6; Rom. 8: 6; Psa. 86: 11; Psa. 89: 15.
4. Acts 18: 9; Acts 18: 10; Psa. 130: 1; Psa. 62: 12
5. I John 3: 1; I John 4: 16; John 17: 3; Psa. 71: 24.
6. Heb. 4: 16; Ephes. 1: 6; Psa. 119: 17; Isa. 45: 24.
7. II Tim. 2: 1; II Cor. 4: 15; Psa. 35: 22; I Sam. 2: 2.
8. Prov. 24: 1; Joel 3: 20; Mark 10: 17; Psa. 118: 2.
9. Psa. 115: 9; Deut. 14: 2; Psa. 71: 17; Psa. 103: 2.
10. Heb. 13: 9; I Peter 1: 25; Psa. 35: 2; Psa. 26: 12.
11. Ephes. 5: 11; John 15: 14; Psa. 85: 7; Psa. 46: 11.
12. Hos. 6: 1; Hos. 6: 1; Psa. 5: 1; Psa. 86: 15
13. Isa. 45: 22; Isa. 45: 22; Psa. 39: 13; Isa. 12: 4.
14. Heb. 12: 25; Heb. 10: 38; Heb. 10: 9; Psa. 41: 13.
15. I Peter 4: 16; I Peter 2: 19; Psa. 70: 1; Psa. 86: 13
16. Isa. 62: 11; Isa. 66: 13; Psa. 139: 1; Psa. 118: 27.
17. Ephes. 4: 17; I John 3: 22; Psa. 119: 173; Psa. 89: 1.
18. Ephes. 5: 2; Ephes. 5: 2; I Kings 8: 23; Psa. 111: 3
19. Ezra 10: 11; Gen. 9: 13; Psa. 20: 4; Psa. 140: 7.
20. Jer. 31: 7; Isa. 41: 3; Psa. 40: 11; Psa. 33: 1.
21. Job 22: 22; Psa. 112: 1; Psa. 25: 6; Psa. 30: 4.
22. II Tim. 4: 2; Prov. 28: 23; Exod. 34: 9; Psa. 66: 2
23. Gal. 5: 1; Prov. 28: 10; Psa. 135: 13; Rev. 16: 5.
24. Lev. 11: 45; Col. 1: 22; Psa. 140: 4; Psa. 119: 156.
25. Luke 6: 36; Luke 1: 50; Psa. 119: 175; Psa. 9: 1.
26. Psa. 34: 9; I Tim. 2: 6; II Sam. 7: 20; Jer. 32: 19.
27. Ephes. 4: 23; Luke 3: 6; Psa. 69: 5; Psa. 95: 2.
28. Heb. 13: 13; John 5: 12; Psa. 84: 9; Psa. 47: 1.
29. I Pet. 4: 13; Jer. 24: 6; Psa. 119: 73; Psa. 59: 16.
30. Phil. 1: 27; Isa. 26: 4; Psa. 41: 4; Psa. 18: 31.
31. II Pet. 3: 15; Isa. 26: 3; Psa. 89: 19; Psa. 136: 3.

## OUR PRAYER UNION.

We set apart as the day for special prayer this month,

TUESDAY, AUGUST 13th,

and we hope all the members of the "Guide Prayer Union," and indeed all our readers, will observe it. Waiting on the Lord and expecting in this summer time, rich divine visitations. Read as the Scripture Lesson, I. John 1st chapter, and take as the hymn for the day, No. 272 in our Methodist Hymnal.

## SPECIAL PRAYER REQUEST:

1. That the camp meetings to be held this month may be of a Pentecostal character, and result in the salvation of many souls.

## WRITTEN REQUESTS:

*New Jersey.*—For an invalid wife's recovery, also for a deeply afflicted sister.

*Pennsylvania.*—For one in trouble and perplexity.

## TOPICS FOR CLOSET STUDY.

Our friends will be profited this month by taking for a Closet exercise the study of the following topics:

*First Week.*—The election of grace, through sanctification of the Spirit. I Peter 1: 2.

*Second Week.*—Our incorruptible inheritance. I Peter 1: 3-5.

*Third Week.*—The trial of our faith, and its grand result. I Peter 1: 6, 7.

*Fourth Week.*—Love toward the Saviour, though unscen. I Peter 1: 8, 9.

## TRUTH EMPHASIZED.

Luke 18: 9-14.—"Two men went up into the temple to pray. The Pharisee stood and prayed thus with himself."

What is the chief thing remarkable in the Pharisee's "prayer?" Is it not that it was *not* a prayer? Prayer is a petition, asking for something, yet he asked for nothing, and therefore never prayed. True, he went to pray, and probably thought he had prayed, and prayed well. So also do thousands still. Yet, though he said much about himself, he said nothing of God: though he told what he did, he said nothing of what he wanted, and as no blessing was asked, none was received!

We may well compare with this Luke 1: 13: "Fear not, Zacharias, for thy prayer is heard;" and James 5: 17, "Elias prayed earnestly that it might not rain," and his prayer was heard. Yet we have no record in either case of any prayer being offered!

Truly, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Heb. 4: 16.—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

A holy boldness, a chastened familiarity, is the true spirit of right prayer. It is said of Luther, that when he prayed it was with as much reverence as if he were praying to an Infinite God, and with as much familiarity as if he were speaking to his nearest friend. It was the good advice of McChesney—"Study your prayers." "A great part of my time," he writes, "is occupied in getting my heart into tune for prayer." Few Christians "study their prayers" sufficiently, hence so often arise their coldness and lifelessness. "'Tis harder," says Gurnall, "to get the great bell up than to ring it when raised; and so it is with our hearts; harder work we shall find it to prepare them for duty, than to perform it when they are got into some order."—*Sel.*

As the wise mother withholds from her beloved child the much coveted pleasure, because it is harmful, so does my Saviour deal with me. O how restful and blessed it is to think that my temporal, my spiritual, and my eternal good is safe in His hands, and that He will guide my feet in safety to the everlasting hills! Till then I do not ask to be exempt from life's trials or cares.—*Celia Sanford.*



## MONTHLY REVIEW.

## THE HOME FIELD.

This is the great Camp Meeting month. In all parts of our land these great convocations of God's people are being held. There is a rapid multiplication of them, and mostly they are on the line of Holiness. Nothing else will succeed in these times. This is a significant fact, and cannot be too strongly emphasized. The two things go together, delightfully and powerfully. The entire sanctification of believers, and the conversion of sinners. The work of holiness does not hinder, but help the conversion of sinners. It is the Pentecostal order, divinely appointed, that an unsaved world should be evangelized by a fully saved Church. The greater matter now is to keep the Camp Meetings which have been thus brought on a truly spiritual line, from degenerating—to keep the car from being switched off the track. The *picnic* is a popular idea for assemblage in the Grove, but we cannot afford to have the *Camp Meeting* become a *picnic*. To prevent this, we must be vigilant, resolute and uncompromising.

OCEAN GROVE has become the Jerusalem of the period. Thither the tribes go up, from the East, from the West, from the North, from the South. The company of the preachers is great, coming from various denominations. The spirit of unity reigns. The preaching, to a large extent, is in the Spirit. The altar work is maintained in the great Auditorium, and in the Tabernacle and Temple. The social meetings are full of power. The present season has opened auspiciously, giving promise of abundant harvesting. Mrs. Palmer is at the nine o'clock meeting as her strength will permit. She is "a wonder unto many."

The meetings at Douglass, Mass.; Pitman Grove, N. J.; Old Orchard, Maine, and at numerous points in the West and South, will all be heard from. We have elsewhere referred to our visit to *Mountain Lake Park*, and later accounts show that the work was going on gloriously.

There is one Camp Meeting which is too much overlooked, which should claim more attention, especially on the part of the women of the Church. We mean, "*The Woman's Union Holiness Camp Meeting*," held at Mount Tabor, N. J. Mrs. O. M. Fitzgerald is the President of the Association, and she has around her at the Camp Meeting, a well-chosen band of workers, whom God honors in holy ministration, Mrs. Denman, Mrs. Foote, and others. The time set for the meeting is August 6-13. It is not exclusively for women, but for men also. In Christ Jesus there is neither male nor female.

## THE FOREIGN FIELD.

The supreme need of the hour is the outreach of divine love, the expulsive power of new affection, not merely to push off the old leaves of a sinful nature, but to put forth the new leaves of a loving, Christlike life for the healing of the nation. We need to have that centrifugal flight of interest and sympathy and self-sacrifice which brought the Saviour from heaven to earth. We must awake to the thought that the "Father's business" is to live for others, a life revealed in one who went about doing good.—*Rev. M. D. Babcock.*

*China.*—A cablegram has brought us intelligence of a riot in Chentu, West China, in which, though our mission buildings were destroyed, our missionaries were uninjured. Letters are on the way which will give us full information, and which we expect to publish in our next number. Our missionaries have so far been preserved amid the commotions and disturbances in China, and they are anticipating much greater success in their work now that the war with Japan is over and the land more fully opened to the enterprise of other nations.

The American missionaries in China have sent a petition to the President and Senate of the United States, requesting that, in any treaty made with China, there be incorporated the right of missionaries to reside anywhere in China, to hold property in their own name or in the name of the society they represent, to purchase property without consulting Chinese officials, and that the Chinese government suppress books or pamphlets which contain foul calumnies against foreigners and Christianity. While missionaries have been given the right to reside in the interior of China, the right is often questioned by some of the petty officials, and the present seems to be an opportune time for securing greater security for our missionary enterprises.

*Bulgaria.*—The Bulgaria Mission Conference was held in Rustchuck, Bulgaria, commencing May 8, Bishop Fitzgerald presiding. During the year nineteen were received on probation, and on Conference Sunday twelve more. Two capable young men were ordained elders. The Mission requested that the Board of Managers of the Missionary Society provide that the superintendent of the Mission be called to New York to represent the Mission. Rev. G. S. Davis, D.D., was continued as superintendent, with Rev. T. Constantine as Presiding Elder of Lovech District, Rev. G. S. Davis, Presiding Elder of Rustchuck District, Rev. S. Thomoff, Professor in Theological School and Editor of Publications.

*Japan.*—Rev. Dr. E. R. Fulkerson writes from Nagasaki, Japan, under the date of May 11: "It may be of interest to you to know that Count Ito, the Japanese premier, has accepted a copy of the Bible. The emperor has expressed a willingness to accept a copy of the Bible, and the Bible Societies' Committee is preparing one suitable for presentation. The outlook for our work was never brighter than now." The late war, we doubt not, will be so overruled of God that new doors will be opened for the Gospel.

## EDITORIAL BRIEFS.

We have come to the third Summer month, AUGUST. How swift the stream of time is rolling! What sort of an account is it bearing to heaven, in regard to you, and you, and YOU? Does it tell of spiritual growth, and increased nearness to God, and of souls snatched "from the burning? O be up and doing, beloved! The day goeth away," and the shadows of the night will soon be stretched forth.

"My soul, weigh not thy life  
Against thy heavenly crown,  
Nor suffer Satan's deadliest strife  
To beat thy courage down."

REV. ISAAC NAYLOR, evangelist, who has been working at Mountain Lake Park, is to be at Ocean Grove, considerably, Mount Vernon, Ohio, Landisville and Chester Heights, Pa. Pray for him that God may give him strength for the work.

REV. W. H. BOOLE recently spent some days at Ocean Grove, and preached on the Sabbath a very practical and profitable sermon, with his usual vigor. He is still pushing the battle against *King Alcohol*, on the Prohibition line, but finds time, withal, to put in some shots for Holiness.

The Lord will be the hope of His people.

And, if so, they need never fear—their hope will never make them ashamed.

MISS ISABELLA LEONARD is still in England, improving in health, and working for the Lord, as there are open doors. We wish her beautiful little booklets might have a larger circulation. Send for list and order some of them. Her address, for the present, is Star Hall, Manchester, England.

OUR INDIA MISSION.—We hope it will be kept in remembrance that we have a GUIDE and CHRISTIAN STANDARD India Mission. We are working to aid in supporting Rev. Mr. Roberts, second missionary, sent to reinforce the work at Bulgaria, in charge of our son-in-law, Rev. D. O. Erusberger, who has recently gone back to his field. He is provided for by the Missionary Society, but as the treasury is low, and the receipts inadequate to meet the demands of the vast field in India, we have undertaken to help in the way above named. Send in your contributions. Bishop Thoburn is now here, working to supplement the appropriations of the Missionary Society by the raising of \$25,000. The Lord bless him, and give him good success. We said to him some time ago that, if the Church realized her responsibility as she should, instead of sending two or three missionaries now and then to India, she would be sending them by the shipload.

### CAMP MEETING CALENDAR.

July 30 to Aug. 14.—Pitman Grove, N. J. (Keen, Collins, Pepper, Hyde, Mrs. L. R. Smith, Mrs. Kenney, and others.)

August 6 to 13.—Camp Tabor, N. J. Woman's Union Holiness Association. (Mrs. O. M. Fitzgerald, Mrs. Denman, Mrs. Foote, and others.)

August 9 to 19.—Decatur, Ill. (National, led by the President, Rev. C. J. Fowler.)

August 13 to 21.—Ohio State, Mount Vernon. (J. H. Smith, Mrs. L. R. Smith, G. A. McLaughlin, etc.)

August 15 to 22.—Mount Tabor, N. J., Newark Conference. (Keen and others.)

August 16 to 26.—Bennett, Neb. (P. F. Bresee and G. W. Wilson.)

August 19 to 29.—Ocean Grove, N. J. (In charge of President E. H. Stokes.)

August 23 to Sept. 1.—Storm Lake, Ia. (Glascok, Walker, etc.)

August 23 to Sept. 1.—Bloomington, Ill. (J. H. Smith, Dr. Bresee, J. H. Pratt, Mrs. E. E. Williams.)

August 23 to Sept. 2.—Bentleysville, Pa. (Keen, Van Auda, etc.)

August 23 to Sept. 2.—Marion Co., Ia. (Bunce, Reid.)

August 23 to Sept. 2.—Peoria, Ill. (Flower, Brown, Haney.)

VERY REFRESHING.—It was truly refreshing for us to meet quite a number of the subscribers of the GUIDE at Mountain Lake, who gave us a warm greeting and kindly references to the good received from reading the magazine. Praise the Lord.

"I thank Thee, and praise Thee, O Thou God of my fathers."

And well we may. He is the God of all power and grace. Bring to Him daily offerings of praise.

OUT-DOOR WORK.—It is cheering to know that out-door services in our great cities are being multiplied. This is hopeful. "The Out-Door Workers' Association" is doing excellent service. Here is a great field for the Gospel. Let the battle be pushed to the gates. "We must reach the masses," as Mr. Moody says, "by going to the masses."

EARLY AND LATE.—One of the ministers who is at it early and late is Rev. A. C. Morehouse, pastor of Second Street M. E. Church in this city. He was appointed to this charge at his last Conference. He is having a summer revival. In fact, he goes in for a revival all the year round. Mrs. Van Cott has been aiding him in special services.

FOURTH OF JULY.—Rev. Dr. W. H. Lawrence, of Sea Cliff, son of Rev. Ruliff V. Lawrence, of precious memory, delivered the oration at Ocean Grove on anniversary day. We are inclined to think that no oration yet delivered surpassed it. We rejoice that the son of that mighty Holiness expositor, by word and life, and the First Vice-President of the Ocean Grove Association, should have so worthy a son. We like to see ministers' sons doing well. To God be praise.

## Our Choral Service.

"I will bless the Lord at all times: His praise shall continually be in my mouth."

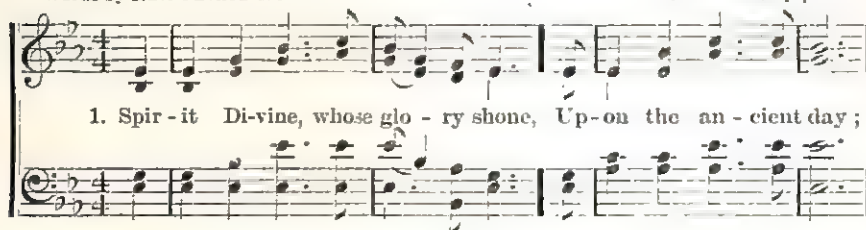
Psa. 34: 1.

Dedicated to the Camp Meetings of 1895.

### PENTECOSTAL HYMN.

Words by REV. GEORGE HUGHES

Wm. G. FISHER, by per.

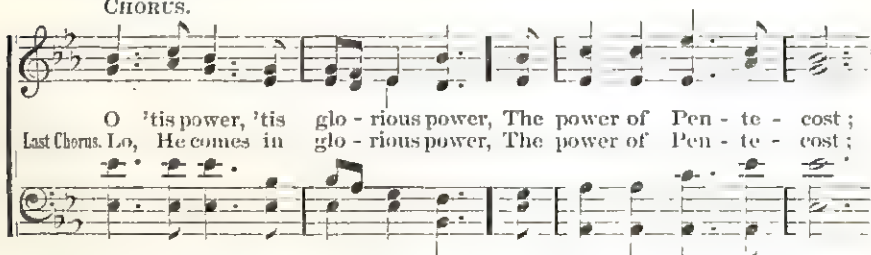


1. Spir - it Di-vine, whose glo - ry shone, Up-on the an - cient day ;

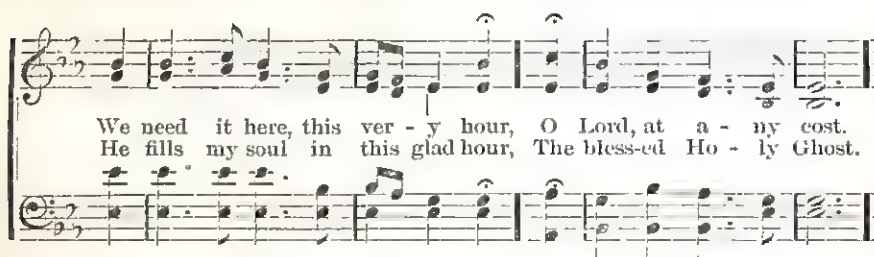


Thy wondrous power to us make known, As here we humb - ly pray.

#### CHORUS.



O 'tis power, 'tis glo - rious power, The power of Pen - te - cost ;  
Last Chorus. Lo, He comes in glo - rious power, The power of Pen - te - cost ;



We need it here, this ver - y hour, O Lord, at a - ny cost.  
He fills my soul in this glad hour, The bless-ed Ho - ly Ghost.

2 Spirit of love and matchless grace,  
To Thee our hearts aspire ;  
Show us the brightness of Thy face,  
And send the quickening fire.—CHO.

3 Blest Spirit, Thy baptismal flame  
Can all our sin destroy ;  
Come now and magnify Thy name ;  
And fill each heart with joy.—CHO.

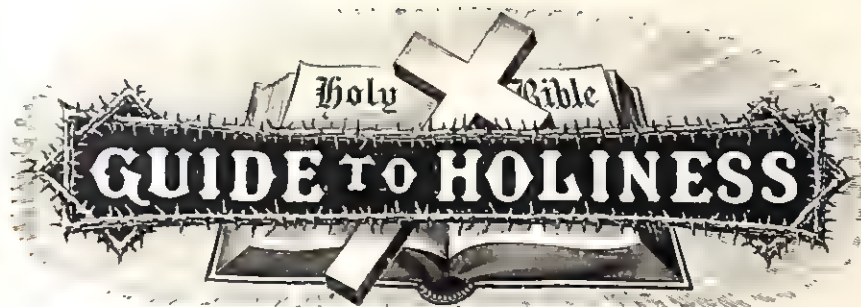
4 Great Comforter, whose charming voice  
Can calm the troubled breast,  
And make the weary ones rejoice,  
Give us thy perfect rest.—CHO.

5 Spirit of power, thy wonders show,  
Thy Pentecostal power ;  
And let us in Thy splendor glow  
In this accepted hour.—CHO.

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This may be obtained in slips, for use at Camp Meetings, at 75 cents per hundred. Address GEORGE HUGHES & Co., 60, 62 and 64 Bible House, New York.





SEPTEMBER, 1895.

**THE PEARL TEXT.**—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II. Cor. 4: 6.

"Expand thy wings, Celestial Dove,  
Brood o'er our nature's night;  
On our disordered spirits move,  
And let there now be light.

"God, through Himself, we then shall know,  
If Thou within us shine;  
And sound, with all Thy saints below,  
The depths of love divine."

#### GOSPEL PARAGRAPHS.

"Walk in Wisdom."—Col. 4: 2.

Christians are to be discreet and prudent in their daily life. They are to be filled with heavenly wisdom to guide them. Especially is this holy prudence to be exercised in the presence of "them that are without." For, as it has been well remarked "The brethren, through love, will make allowances for an indiscreet word or act of a brother; the world will make none." We must therefore walk circumspectly.

"Redeeming the Time."—Col. 4: 5.

Eminent Biblical authority says, here: "The *Greek* expresses, buying up for yourselves, and *buying off* from worldly vanities, the *opportunity* whenever it is afforded you, of good to yourselves and others. *Forestall the opportunity*, i. e., to buy up an article in the market so as to make the largest profit from it." And one of the excellent ways of "redeeming the time" is by walking in wisdom toward them that are without, entering every open door for usefulness.

"Alway with Grace."—v. 6.

The Apostle says, "Let your speech be alway with grace, and seasoned with salt." The same eminent authority referred to in the former *paragraph*, says, "The *Greek* has it 'in grace' as its element (Chap. 3: 16; Ephes. 4: 20). Contrast the case of those 'of the world' who 'therefore speak of the world' (Jno. 4: 5). Even the smallest leaf of the believer should be full of the sap of the Holy Spirit (Jer. 17: 7, 8)."

"How ye ought to Answer."—v. 6.

This the design of having "our speech alway with grace,"—or "*in grace*," seasoned with salt—"that ye may know how ye ought to answer every man." This is an invaluable gift to be able to "answer every man," wisely. To do this appropriately, our lips as well as our heart must be under the tuition and government of the Holy Spirit. It is He that giveth "grace to the speech," and who imparts the seasoning power. Let us be under His guidance constantly.



"The law of Thy mouth is better unto me than thousands of gold and silver."

—Psa. 119: 72.

*"Jesus, Thy servants bless,  
Who, sent by Thee, proclaim  
The peace, and joy, and righteousness  
Experienced in Thy name."*

## PULPIT BRIEFS.

BY REV. W. GLUYAS PASCOE.

(OF STOKE-ON-TRENT, ENGLAND.)

I Peter 1 : 3-5.

**T**HIS epistle was written largely with the design of comforting the elect of God who were scattered by cruel persecution from their homes and fellow Christians. They were the children of God through a Divine begetting. This is not an arbitrary, but a natural law. We must show the qualities of our parentage.

Peter is the apostle of hope, his writings are full of hope and would greatly encourage those to whom they were written.

Two things are required to make up this grace; desire and expectation. Many things you desire that you cannot hope for. Many things you expect that you do not desire. But when desire and expectation are joined, you hope.

Our hope in Christ is fixed on our heavenly inheritance. It springs from the God and Father of our Lord Jesus Christ. The relation of the Church to the Father is guaranteed by the relation of Jesus Christ to the Father. The expression, "the God and Father of our Lord Jesus Christ," does not imply that our Lord is inferior to the Father, but simply personal and official subordination. In nature they are one; in the

glorious work of human redemption they are one. The Father plans, the Son executes.

A very precious truth here. It is too often supposed that the Father has only been induced to exercise mercy by the intervention of Jesus Christ. But here it is asserted "the Father, according to His abundant mercy hath begotten us again." The Father loves us. It is He who hath planted the living hope in our breast in consequence of which St. Peter bursts out in the rapturous terms of our text.

### 1. *The object of this hope.*

It is the inheritance of the saints in light. An inheritance is the children's patrimony. You cannot purchase it, cannot obtain it by labor, only by relationship. "If children of God, then heirs." There need be no question about the future. God is faithful. The thought makes the heart beat quicker. As sure as we have the seal of acceptance, so sure are we of the glorious inheritance of the future, if faithful. Do we not know many things about it? A few items here.

(a) It is incorruptible. Only a short time since I stood on the hill on which we have some of the finest Druidical remains. But the edges of the stones are no longer sharp. Time and storm have rounded them off. The very granite crumbles. Your grandest palaces are decaying. Your very pyramids are in ruins. But the inheritance of the saints abides, fresh as when first set apart for us.

"All, all on earth is shadow, all beyond  
Is substance. The reverse is folly's creed.  
How solid all, when change is known no more!"

(b) It is undefiled. Pollution has never touched it. Sin has never marred it. Many earthly possessions are defiled by the means by which obtained, and by misuse.

But of the saints' inheritance it is said, "There shall in no wise enter into it anything that defileth." Its Author is holy. Its pleasures are holy. Its companionships are holy. Its scenes are holy.

Neither physical nor moral defilement can touch it.

(c) It fadeeth not away. It is amaranthine. It will not only not cease to be; it will not cease to bloom. Lovely Spring, gorgeous Summer, bountiful Autumn, are all succeeded and swept by the Winter's storm. My instincts cry for something more abiding than all this fading glory. Is there no land of unfading loveliness? Yes.

"There everlasting spring abides,  
And never withering flowers;  
Death, like a narrow sea, divides  
This heavenly land from ours."

The glory of that land never sets. God is its light. Eternity its day. It fadeeth not away.

Think of this inheritance. In substance, incorruptible; in purity, undefiled; in beauty, imperishable.

## 2. *The character of our hope.*

(a) It is a living hope. Not simply a fond dream that some lotus-eater might imagine. It is placed here in opposition to those hopes that, centred on earth, too often fade away and die. Trials put away many friends, but trials brighten our hopes. Persecutions take away comfort, but persecutions cannot destroy our hope. Poverty strips us of our goods, but poverty cannot strip us of hope. Death hangs a veil over the grave, but death cannot hide us from our hope. Grounded on our relation to God, illustrated and confirmed by the resurrection of Christ, this hope sings triumphantly in presence of death and the grave.

(b) This hope is obtained by a Divine birth. "We are begotten of God unto a living hope."

(c) This hope is established by the resurrection of Christ. Without the miracle of Christ's resurrection we have no well-grounded hope of a future life. Nature's emblems prove nothing. Logic is laughed at by the visible decay of all human life. Doubt often looks at the dividing veil and fails to see beyond. Shakespeare speaks of death as the

"Bourne from whence no traveler returns."

But is it so? Thank God, no! Jesus died, crossed the flood, touched the golden shore, came back again. We know now. Our hope is real; established by the resurrection of Christ.

## 3. *The certainty of our hope.*

(a) Our glorious inheritance is reserved for us. God is keeping it.

(b) We are reserved for the inheritance. "Guarded" the word is. Our guard never slumbers, never leaves us, never forsakes us.

Guarded by Christ, through faith, what a salvation is ours!

## HEAVEN: THE CITY OF THE FORGIVEN.

Isaiah 33: 24.

City of celestial health,  
Into which no sickness comes;  
There, in everlasting wealth,  
We shall find our home of homes.  
City of the tranquil breast,  
Where the heartache is unknown;  
Harbor of securest rest,  
Life's long tempest past and gone.  
There, amid the holy blest  
I shall be a welcome guest,  
I a sinner, yet at rest.

City of eternal love,  
Dwelling-place of the forgiven;  
Glory of the realm above,  
Centre of the sinless heaven,  
Palace of the crowned host;  
Army upon army see,  
Gathered from earth's countless lost,  
Clothed in heavenly purity.  
There, amid the holy blest,  
I shall be a welcome guest,  
I a sinner, yet at rest.

City of the cleansed and fair,  
With the raiment like the light!  
Sons of morning, shining there,  
Sons of gladness ever bright.  
City of unweeping eyes,  
Where the tear-drop filleth not;  
Sorrows, farewells, broken ties,  
Are forevermore forgot.  
There, amid the holy blest,  
I shall be a welcome guest,  
I a sinner, yet at rest.

—*Horatius Bonar.*



## EXEGESIS.

## A STUDY IN THE APOCALYPSE.

## III.

BY REV. J. H. TIMBRELL.



IN the fourteenth chapter of this book, we are introduced to an order of events, which begins with the figure of a Lamb standing on Mount Zion, surrounded by a hundred and forty-four thousand redeemed singers. The drapery, here as elsewhere, veils in mystic expression truths which would startle the world and thrill the Church, could they be set forth in clear prophetic language, instead of figure, for there are luminous points that more than suggest that they touch the present age, and relate to events now happening, and which mark the fulfilment of their prophetic import. In chapter VII. under the Theophany, this number comes into view, as the beginning of a new series of events, which ends in the triumph of the Church, and in such a shout of victory that every angel in heaven falls on his face before God. In this chapter, we undoubtedly have another view of the same series of events, in greater detail, as enlarged under the Pneumatophany, or dispensation of the Spirit. In the former picture we behold four mighty angels, holding the four winds in check until an angel, which came up out of the sunrise, had placed the seal of the living God in the foreheads of this select number. They were sealed under the figure of tribal Israel, in reality God's spiritual Israel, arrayed to lead an exodus from the darkness of a spiritual Egypt, as ancient Israel marched from Egyptian slavery to the Promised Land. These are the vanguard that will lead the way into the millennium, and on through the gates of the New Jerusalem. Unlike ancient Israel, they stand in even rank, 12,000 strong, the round number 144,000

being the tribal number twelve squared, and multiplied by the cube of the universal number ten, indicating an inclusion of the universal Church, as they stand with the Lamb. The seal in their foreheads is seen to be the name of the Father, a point which touches His office work; while the figures which follow touch characteristics that refer us to the work of the Spirit. If we ask, where is Mt. Zion? The answer seems measurably clear. Mt. Zion was the headquarters, or the religious capital under tribal Israel, while persecuting Babylon was the stronghold of their enemies, who once put out their eyes, bound them in chains, and burned their beautiful Zion with fire. The same events appear again in figure. There is a spiritual Zion, and a spiritual Babylon, where the white robed ranks are arrayed in line of battle, where the black legions of allied infernal powers are intrenched, and are, by the apocalyptic seer, held before us in all their dark, dread, mysterious, yet significant paraphernalia. The great dragon, or the devil himself, is here, and a beast, to whom he delegates his power, whose mouth speaks great things and blasphemies, and who overcomes the saints. Again, a second beast, with the horns of a lamb, but the voice of a dragon, and which exercises all the power of the first beast, deceiving the nations by its marvelous powers, mysteriously designated by the cabalistic number 666.

This number, as it is expressed in its original Greek letters, is significant. It shows the abbreviated name of Christ, with a serpentine letter in the centre. A powerful symbol, suggesting a system of Satanic development, wearing the externals of Christ, a veritable Satanophany, as opposed to the divine. Whatever we may make of the drapery in which these powers are clothed, there can be no mistake as to the powers themselves. They are in the Babylonish camp, dragon and beast, with their characteristic mark on their foreheads, with a system of

image worship, wearing the externals of Christianity yet as deadly in their hatred of the true Christianity portrayed as the devil who animates them, and who will press their battle against the Lamb to the bitter end. Do we ask where is the counterpart of these figures, where the white-robed, redeemed followers of the Lamb, where the Satanic incarnation, the mouth speaking great things and blasphemy? Where "the man of sin, who opposeth and exalteth himself above all that is called God or that is worshiped, so that he, as God, sitteth in the temple of God, showing himself that he is God?" The events of our own age furnish the answer.

O Rome, Rome, the Babylon of the Church of Christ, where blinded, in chains and songless, it has groped so long, the hour of judgment is coming! Look, Mt. Zion is ablaze with the glory of sunrise! The mighty Leader is there. The angel with the seal of God is there. The white-robed and sealed hosts are there. Listen! The new, old song is rising and swelling in mighty chorus! and it will roll on till great Babylon, like a mill-stone, shall disappear in the sea of infamous oblivion, and the Lamb of God shall take the kingdoms of the earth as His own.

I LOATHE to hear a believer say, "Well, if I am but just saved, that is enough for me; if I may just get in behind the door in heaven, I shall be content." "So you will, my dear brother, but you ought not to talk in that way. Your business is to show forth as much of Christ to His glory as you possibly can. What! are you so selfish that if you can creep into heaven that will content you? I would like to carry to my Master a whole casket of jewels in my bosom; I would say to Him, 'Here am I and the children whom Thou hast given me.' I would desire to die with the sweet satisfaction, 'I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of life that fadeth not away.'"—*Sel.*

SATAN has no pleasure in religious watch-towers. He wastes not his strength on strongholds.

—*Hornbeck.*

## THE BELIEVER'S BIRTHRIGHT.

BY REV. CHARLES GARNETT.

(Pastor of Congregational Church, Manchester, Eng.)

### WHAT IS IT?

IT is to be *filled* with the personal presence and sanctifying power of the Holy Spirit.  
—Acts 2: 1-4.

This is a clearly defined and definite blessing; received subsequently to conversion, and those who obtain it are distinctly conscious of its reception.—Acts 4: 31.

It is the great crowning blessing of this Gospel dispensation, and ought to be enjoyed by every Christian.—Acts 2: 39.

Moreover, it is what we supremely need if we are to be and do what our Lord requires.—Eph. 5: 18.

### WHAT ARE ITS EFFECTS?

It purifies the heart, removing evil thoughts, desires and purposes, and all indwelling sin.—Matt. 3: 11-12; Acts 15: 8-9.

It also perfects us in love, enabling us to love God with all our hearts, our fellow Christians with a pure heart fervently, and our neighbor as ourselves.—Acts 2: 44-47.

It clothes us with evangelistic power, which is the secret of successful service.—Luke 24: 49; Acts 1: 8.

It strengthens and fortifies the soul, so that we can resist temptation, overcome the world, and defeat the devil.—Acts 4: 31.

It promotes our growth in grace, by removing the greatest hindrance to it, viz., inward sin; and by filling us day by day with the growing love of God and man.—Eph. 3: 14-19.

It beautifies and ennobles the life, making it bright, beautiful and unmistakably Christ-like.—Acts 2: 46-47.

### HOW CAN WE OBTAIN IT?

1. By complete separation from evil.—I Thess. 5: 22.

2. By entire devotion to the service of Jesus.—John 17: 18.

3. By fully yielding ourselves to God.—Eph. 5: 8.

4. By praying definitely for it.—Acts 1: 14.

5. By waiting in faith till it comes.—Acts 2: 1-4.

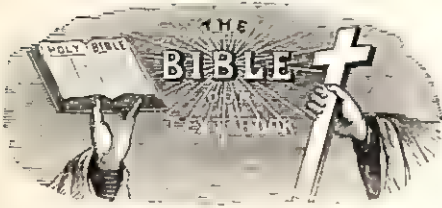
HAPPINESS is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.

—*Cudworth.*



# THE ABUNDANT LIFE IN JESUS

IN GOSPEL PORTRAITURE.



"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

## THE PRIESTHOOD OF BELIEVERS.

BY DOUGAN CLARK, M.D.

"But ye are a royal priesthood."—1 PET. 2: 9.

**I**T was a sad day for the Church of Christ when the idea became prevalent that ministers of the Gospel are in any official sense to be regarded as priests.

This serious error may have been derived in part from Judaism and in part from Paganism. It has become incorporated in the creed of the Roman Catholic Church, and that of the Greek Church as well, and has been productive of the most disastrous results. Among the deliverances of the Council of Trent, held at intervals from 1545 to 1564, and the last Council which Romish authorities regard as binding in its decisions, are the following sentences, quoted by the late A. A. Hodge, in his "Outlines of Theology:" "Whereas, therefore, in the New Testament the Catholic Church has received from the institution of Christ the holy, visible sacrifice of the Eucharist, it must needs also be confessed that there is in that Church a new, visible and external priesthood, into which the old has been translated. And the sacred Scriptures show, and the traditions of the Catholic Church have always taught, that

this priesthood was instituted by the same Lord, our Saviour, and that to the apostles, and their successors in the priesthood, was the power delivered of consecrating, offering and administering His body and blood, as also of forgiving and retaining sins."

It is to be feared that not all Protestants are entirely clear of this same idea of the priesthood of the ministry, and that, in thought at least, many substitute this for the true priesthood, which appertains to all believers. Now the office of a priest is to stand between God and man. He mediates, and this Jesus did on the cross by propitiation, and continues to do, at God's right hand by intercession; "He ever liveth to make intercession for us." He "offered one sacrifice for sins forever." If He has an unchangeable priesthood, and has already offered Himself as a sacrifice, sufficient for the sins of all mankind, the benefits of which sacrifice each and everyone may obtain on the simple condition of repentance and faith, what possible need can there be of any human priesthood to come between God and the sinner? Says George Fox, "Friends, let nothing come between your souls and God, but Christ"—and we say, Amen.

The ancient priesthood, both of Melchizedek the Gentile, and of Aaron the Jew, with his descendants, was simply a type; and a type can have no real existence after the autotype has come. Therefore there is no place for a human priesthood under the Christian dispensation. We are taught in Holy Scripture that no one can come to God except through Christ, but we are also taught that all are invited, and all may come directly to Him. All the officers belonging to the New Testament Church, whether ministers, deacons, presbyters, bishops, elders, or even apostles, are described not as priests but "messengers, watchmen, heralds of salvation, teachers, rulers, overseers, and shepherds." Their function is to preach the Word, to teach,



to rule, but never to mediate. It is clear, therefore, that ministers as such are not priests.

But we must not forget that in a very important sense all Christians are priests. But this is through Christ and in Christ, the one great and eternal High Priest. They are priests because they are in Christ; and not only priests, but kings as well, and not only kings and priests, but prophets as well. All these blessed privileges are theirs, solely by virtue of their union and fellowship with Christ, who, in a mystical and spiritual sense, makes them to be partakers of His own priesthood, His own royalty, and His own prophetic office. Praise His Name.

Thus Peter exclaims, under the inspiration of the Holy Spirit: "Ye are a royal priesthood,"—and again, "Ye also, as lively stones, are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ." Precisely. If we are priests we must perform the functions of a priest, and one of these functions is the offering of sacrifice. What, then, are the sacrifices which are to be offered by the Christian priest? Certainly not any meritorious or expiatory sacrifices. These are forever precluded by the fact that Christ hath offered one sacrifice for sins forever. Nothing can be added to, and nothing can be subtracted from that infinite and all-sufficient offering.

The first sacrifice to be made by the Christian priest is the surrender of his own body, with all its appetites, organs and capabilities, to God. Listen to Paul, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Your bodies, because if you are Christians you have already presented your hearts. Your bodies, because through the body temptation is often conveyed to the soul, leading it into actual sin. Your bodies, because of their wonderful mechanism and equally

wonderful activities. If surrendered to the Lord, He makes them the very thing they were originally designed to be, namely, the obedient servants of the soul; and the soul being already His own obedient servant, it comes to pass that when the soul commands and the body obeys, both are working for God, and when the soul says, Go, and the body runs hither and thither, both are going upon God's errands.

It will be observed that the body is to be presented a living sacrifice, not a dead one. All its boundless activities are to be given up to God. The expression, no doubt, implies that the whole man described by the apostle, with his inspired trichotomy, as spirit, soul and body, are to be consecrated unto God, to be His, and His forever, and henceforth to be ready to be, to do and to suffer all His blessed will.

The second sacrifice to be made by the Christian priest is that of testimony and thanksgiving. "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of the lips, giving thanks to His Name."

The third priestly offering of the Christian is a holy life, for the inspired author goes on in the next verse, "But to do good and to communicate, forget not; for with such sacrifices God is well pleased."

And still another sacrifice is that of intercession. "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men." Pray for your families—pray for your friends—pray for your enemies—pray for those in authority—pray for all men, because Christ died for all, and His salvation is offered to all.

Offer then, beloved, the body with the soul and spirit; offer the fruit of the lips and offer the fruit of the life; offer also your daily intercessions on the behalf of others, and you will walk worthily of your Christian priesthood. Glory be to the Father, Son and Holy Ghost. Amen.

## IN A STRAIT.

The Apostle Paul declared that he was in a strait betwixt two, having a desire to depart and be with Christ, which is far better.

Far better! Yes, infinitely better than any earthly allotment, however exalted, or any Christian experience, however rich or full. To be with Christ—why there is rapture in the thought! To be in His immediate presence, to behold His glory, to be covered with His light and splendor, to be led by Him to living fountains of water; O, that is bliss immortal! Who will chide those who, at times, have longings for such fellowship? And yet, like the Apostle, they are in a strait betwixt two—hardly knowing which to desire most, the blissful fellowship with Jesus, in heaven, or the active and delightful service for Him on earth.

## THE TWO SUPPINGS.

BY REV. B. CARRADINE, D.D.

**T**is wonderful how the two-fold work of grace appears in the Scripture to the anointed eye. Passages that once bore one meaning, are made, under the Spirit, to have another and deeper teaching; and verses that seemed to have in them a repetition of the same truth, are seen, under closer study, to be statements of the Double Cure of Salvation.

In my Bible study one day, I suddenly saw the dual blessing in Rev. 3: 20, "Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."

Let the reader put the two following expressions together, and see if he does not observe a decided difference: "I will sup with him," "And he with Me."

For a long time I thought the verse referred to one occurrence or experience of grace, but one day while reading, two distinct spiritual facts and states suddenly appeared, as under the telescope sometimes one star becomes two.

"I will sup with him." This is what happened when we were regenerated. Christ came into our poor hearts and sat down at the table we spread for Him.

The reader certainly knows what it is to have some one sup with him. This means that the reader spreads the board, goes to expense, does the entertaining, and is the minister and servant, so to speak, of the guest. Such is the regenerated life. Christ comes in, and we commence the life of service and entertaining. How we spread the table with our poor works and imperfect performances! What a time we have to make a fair appearance that will recommend us to the favor of the Divine Guest, who sits at the table of the heart watching what we are doing for Him. Dish after dish of some new work or duty is laid before Him with the hope that He will smile upon and approve. What a hurry and flurry it brings into many lives! It is no small thing to entertain anyone, even of our own kind. Few can do it without worry and considerable strain. What, then, shall be expected when the Lord is at the board? And, as we ask the question, we see the answer in many an anxious and exhausted looking Christian face. We have known persons who have had to go to bed, or take a trip of a few days, after having entertained friends for a few days or weeks. And in the spiritual life, we see preachers taking Monday for recuperation, and Christian workers going to the mountains for a vacation to recover from the fatigue of the service or entertainment of the Lord.

- Is there anything better than this, one will ask? The reply is in the last sentence of the verse: "*And he will sup with Me.*"

The slightest glance ought to reveal the difference and show the great truth hidden in the six words above.

It is one thing to entertain a friend, it is decidedly another thing to have this friend entertain you. And what if the friend is very rich? Suppose the reader has a wealthy friend. In your love for him nothing will do but that he must dine or sup with you. Your house, however, is humble, your purse slim, and



your bill of fare quite meagre; but it is the best you can do and you desire to manifest your affection in the line of entertainment. The rich friend who accepts your invitation is very gracious; he comes, and as he eats, praises all that is set before him. He does not let a sign escape to show that he is accustomed to anything better. You have misgivings that what you are doing for him is poor in character, but you so love the person, and you so want him at your board, that you persist in having him again and again as your guest in spite of nervousness and forebodings.

But one day this rich friend asked you to dine or sup with him! That meant that he paid the bills, rendered all the service and did the entertaining. That meant you leaned back in your chair and enjoyed the luxury of being waited on and entertained. You were now supping with him. What a supper! What dishes! What food! What service! It was not a poor man entertaining a rich friend, but a rich man entertaining a poor man!

Something of the spiritual rest, abundance and satisfaction that is in the verse begins now to appear. Sanctification now rolls into sight.

Christ is the rich friend whom we entertained for years. The wonder is how He endured the poor entertainment! At the best it was poor. But He smiled upon and approved all we did for Him, and as He sat at the board praised the poor dishes and awkward service. His smile lighted up the narrow, little room and we were happy.

But one day He said, "Let Me entertain you—suppose you come and sup with Me." We did so, and lo! what a change, what a difference and what an improvement. He loads the table with a variety and fulness of spiritual provisions and fruits that amazes and delights. There is no lack of any good thing at any time. There are constant surprises given the soul with new and

bountiful supplies of grace. The heart is fed, satisfied and filled to overflowing. The bread is fresh, the honey drips, and the wine of a holy joy sparkles. Above all, Christ does the entertaining! He not only supplies the food, but waits upon the soul; and He not only ministers to the spirit, but grants us a heavenly speech, a holy communing with Himself that fairly delights and absorbs the soul. Talk about people crowned with flowers at a banqueting board, with strains of music floating about them from unseen players, and how the whole thing becomes as nothing compared to the state of the soul treated to the food, music, speech and presence of heaven. There are aches in the heart of the earthly banqueter, but where can be the pain to him who is lulled, rested and smiled upon in the embrace of the Saviour?

For fourteen years the writer tried to entertain the Saviour, and what a stretch and strain there was, and what exhaustions and failures were realized! For six years the Saviour has entertained the writer. He now sups with the Lord! This is far better. His peace now flows like a river, his soul is satisfied as with marrow and fatness, and his rest is unfathomable. May the reader never rest until he knows for himself the bliss and blessedness of the second supping.

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RESIST THE DEVIL AND HE WILL FLEE FROM YOU. (James 4 : 7.)—Luther says: "Once upon a time the devil said to me, 'Martin Luther, you are a great sinner, and you will be damned!' 'Stop! stop!' said I. 'One thing at a time; I am a great sinner, it is true, though you have no right to tell me it. I confess it. What next?' 'Therefore you will be damned.' 'That is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners;' therefore I shall be saved. Now, go your way.' So I cut the devil off with his own sword, and he went away mourning, because he could not cast me down by calling me a sinner."

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GET the pattern of your life from God, and then go about your work and be yourself.

—Phillips Brooks.



## AN EARNEST APPEAL.

The Psalmist, filled with holy fervor, makes this earnest appeal to the Lord: Hear my prayer, O Lord, give ear to my supplications: in Thy faithfulness answer me, and in Thy righteousness. He was an earnest pleader at the throne of grace. His prayers are all through this book of Psalms. But he was not satisfied with simply offering his petitions, he desired to have them answered; hence his plea, "Hear my prayer, O Lord." And the ground of his plea was the Divine faithfulness and righteousness, which was an all-availing plea.

## DISCIPLESHIP.

BY REV. EVAN H. HOPKINS.



WILL you turn with me to the 16th chapter of St. Matthew, and the 24th verse? There we read: "Then said Jesus unto His disciples, if any man will come after Me, let him deny himself and take up his cross and follow Me." First of all let us notice the particular character to whom our Lord here speaks. "If any man will come after Me," that is, "If any man is willing to come after Me"—one who is willing to become His disciple.

There were many who came to the Lord Jesus Christ who had not that desire. They came for relief, they were in need, they were in suffering; but they had no thought of discipleship. They were not devoted to His service. They were not attracted to His person. And so it is to-day. There are many that are ready to receive the Lord's gifts, but who have not the slightest intention of coming after Him. They remind one of those men in Galilee, of whom we read, that came after the Lord. You remember that on one occasion they came to Him, and said, "Rabbi, whence comest Thou?" implying that they had been looking for Him, that they had been watching for Him; but that somehow they had missed Him. Now the Lord, who could read the secret of their hearts, saw the motive; "Verily, verily, I say

unto you, ye seek Me not because ye saw the miracles, but because ye did eat of the loaves and were filled." They had no intention of coming after Him.

But our Lord here is speaking to one who is ready to be His disciple, to one who is ready to confess Him. Now, if it were possible to receive Christ's gifts and yet make no confession of Him, what large multitudes would be ready to be His disciples! But to come after Christ means something more than to receive His gifts; it means to be willing to show our colors, to be willing to be identified with Him. "Among the chief rulers also there were many who believed, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God." That is not the kind of character the Lord is speaking to now. Here is a man who is ready to confess Christ: "If any man is willing to come after Me"—one who is willing to take Christ as his Master, not simply to come to Him for forgiveness, but to acknowledge the lordship of the Lord Jesus over his soul. In the early stages of the Christian life there is often very much waywardness and self-will, and a young believer very often shrinks from committing himself wholly to the will of God. Here is one who is ready to take Christ as his Master, to obey His Word; not only to come to Him, but to come after Him. "If any man is willing to come after Me:" there is the particular character that Christ is speaking to.

What does He say? "If any man is willing to come after Me, let him deny himself, and take up his cross and follow Me." *Three conditions of discipleship*—this is our subject. And let us not only notice these three things, but let us notice particularly the order in which they are put before us.

What is to come first? "*Let him deny himself.*" What is denial of self? It is not what is ordinarily understood by

self-denial, that is to say, denying to ourselves certain things. No. It is something more than that. It is not leading what we call an ascetic life, by painful effort restraining your passions and undergoing self-imposed austerities. You know there are some that think it a grand thing to do disagreeable actions, to pass through a disagreeable ordeal, simply because it is disagreeable, quite apart from the will of God in the matter. But to deny self means something far higher and more radical than that. You will observe that our Lord does not say in this verse that we are to deny ourselves this or that enjoyment, but that *we ourselves* are to be denied.

Can we illustrate it? Well, here is a king on his throne, but his subjects treat him badly; they will not give him the rights that are due to him. They withhold the common prerogatives that belong to him in virtue of his kingship. In other words, they deny him certain rights. And that just illustrates what many people understand by self-denial—denying to ourselves certain advantages or pleasures.

But supposing those subjects go a step further, and now, in the second place, they not only deny certain things to the king, but they

#### DENY THE KING HIMSELF.

In other words, they reject him as their sovereign; they dethrone him. Ah! that is something far more, and that is what our Lord meant by the denial of self. "If any man will come after Me, let him deny himself." What did those people do who would not have Christ? They did not simply deny certain things that belonged to Him, but they denied the Lord Himself. "Ye denied the Holy One and the Just." They said in other words, "We will not have this man to reign over us"—that is the meaning.

And what is the self that is to be denied? Now let us not confound the self-

life with the personality. The self-life is the life that has its centre, aim, and source in the self-principle. You may not be tempted to self-righteousness in the sense of depending upon your own merits for acceptance, but you may be given to self-reliance, and self-seeking, and self-glorifying. As Theodore Monod tells us, there is a worldly self, and a Christian self, and even a self-denying self. When the *ego*, the personality, is on the throne of the heart, the characteristic of the life, and the outcome of the life, will be selfness. That is the self-life. But when the Lord Jesus takes that throne, when the government is upon His shoulders, the outcome will be the Christ-life.

So that there are two distinct lives, either one of which we are now living—the self-life and the Christ-life. Let us remember that. We need not ask the question, whether the self that has to be denied is a good self or a bad self. But what we have to know is, that which is the centre of the man is not to be occupied by himself, but by Another.

Look at the Lord Jesus! There we have the highest type, the most perfect example of this. He emptied Himself, and He tells us distinctly, "I can of mine own self do nothing" (John 5:30). That is to say, "I am not able to be doing a single thing *from* Myself." Mark that point! And in John 8:38, we read, "I do nothing *from* Myself." That is to say, His life did not have its source in Himself. And in John 14:10, we read, "The words that I speak, I speak not *from* Myself. The Father that abideth in Me, He doeth the works." The Father took the centre, so to speak, of the life of Christ—"I live by the Father." And He says in effect to us, "As I live by the Father, so you have to live by Me. The place that the Father takes in My heart is the place that I have to take in your heart. I emptied Myself." And this is the denial of self.



But how is this self-life to be denied? Is it possible? There is only one way, beloved. It is

#### NOT BY CONFLICT WITH SELF—

self cannot cast out self—but by bringing in Another greater than self. The way to dethrone self is to enthrone Christ. There is no other way. There was a man who had been in great trouble. He had been long observing many austerities, but got no comfort, no light, no change in his spiritual condition; and then he went to a certain bishop, and asked him to pray with him about his state. "Alas," said the man, "whichever way I turn it is self, self! O, can you tell me how I shall get rid of self?" And the good bishop said, "I think the place where you lose self is where you find Christ, or where you find Christ you lose self." That is the positive side of it. How shall I get the darkness out of this room? By letting in the light. How shall self be dethroned? By fighting against it? No; but by letting in the Master. Let in Christ—let Him take the throne.

But remember that does not mean that your personality ceases to exist. I sometimes meet people who talk like this: "You know, I am dead; I have no existence now; Christ lives in me; I have ceased to exist." "O, is that so? And when that body of yours dies, who is going to heaven, then?" Well, of course, they see they have made a mistake. "I am crucified with Christ"—yes, that is right—"nevertheless, I live. Yet, not I, but Christ liveth in me." Well, there is the "me" then in which Christ lives. You see, it is when the personality occupies the throne, that the outcome is the self-life. But when Christ occupies the throne, lives in you, then the outcome is the Christ-life.

A CHRISTIAN, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—*Socker.*

#### THE GREAT TRANSFORMATION.

"We shall be like Him." So the Apostle declares. He says, "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." The declaration is positive: "We shall be like Him," and who can understand the glory involved in that what it is to be like HIM, in the fullest, the eternal sense? Then, the ground of this declaration is strong: "WE KNOW." Not suppose, or guess, or think possibly it may be so. "WE KNOW." How? By Christ's promises and apostolic assurances. And the reason given is all comprehensive: "We shall see Him as He is." That sight most mysteriously and gloriously transforming. In an instant we shall be changed into His glorious image.

#### HOLINESS IN ENGLAND.

BY J. FOWLER WILLING.

**I**T is evident to any one who has eyes to see withal, that England is in the midst of a revival of heart purity. As Mr. Hugh Price Hughes has said, "Every time God has inspired a great Forward Movement among the Unreached Majority, He has simultaneously started a great Upward Movement among Christians themselves."

In a work so general there are quite naturally different camps. Only about so many people can think nearly enough alike to march under one banner, and keep step to the same music. They fall into line under one leader or another, not from self-will or quarrelsomeness, but from simple preference. That fact accounts for the denominations. It is as if all who like butter without salt, as they eat it in England, should sit down at one table, while those who prefer it salted, as we have it in America, should eat at another,—all in the best good will.

A trained, theological taste will detect at once the flavor of Calvinism or Arminianism, the Quietist or Quaker, in the teachings of these camps of Holiness people. Each set accepts the phase of doctrine that seems to it nearest right,



and accords to the rest the same privilege. All are too busy to find fault with the others.

F. B. Meyer, of Newman Hall's old Church, has a large following. Mrs. Baxter and her friends have a growing influence. Mr. and Mrs. Reader Harris' Pentecostal League is spreading rapidly. Mark Guy Pearse, who stands with Hugh Price Hughes at the head of the Wesleyan Forward Movement, is reaching millions with voice and pen. From the first the Salvation Army has made heart purity one great point of its teaching.

Various as these camps are, one password will admit to them all. "The blood of Jesus cleanseth from all sin." They may not all agree in the theological meaning of those words. Some hold that the sinful nature is suppressed by Divine grace; others, that it is extirpated; but all agree that Christ is able to keep us in the right relation to God, and that all are bound to avail themselves of His provisions of grace. Some are all for works to show their cleansing, others lay great stress on worship, letting God do the work as He will. Some make prominent the doctrines of Divine Healing, and the Second Coming of our Lord; others keep those ultra-beliefs in the background, and lay the main stress on clear conversions, and sound sanctifications. Some build up great, benevolent institutions, others give their strength to the spiritual needs of the people. Some crowd their collections to the last point that an audience will endure; others will not even hint to a friend the need of their Cause, but will lay it before God, and wait till He sends help. Some talk always about the cleansing from sin; others call that the negative side of the work, and prefer to present what they regard as the positive view, the fulness of the Spirit.

They are all outspoken in the use of terms. They talk about Holiness, Sanctification, Christian Perfection, Perfect Love, as the old Wesleyans used to do.

Each camp has its "organ," a paper or magazine that sets forth its special phase of truth. Each scatters its tracts and books, helping to snow England under with Holiness literature.

Where there is such a diversity of opinion, there must be some mistakes. Now and then one loses his head, or turns out to be the typical "black sheep." What army is without its camp-followers? We do not condemn its Cause on that account. We always allow a good per cent. for fustian and selfishness. Christ's body-guard of Twelve had its Judas. We need not shiver lest the blunderers and false ones need ruin the Cause. Our finical timidity on their account, is the greatest risk.

These camps all bear good fruit. They are full of the Missionary spirit. Mrs. Baxter's Training School has already a hundred and ten men and women at work in foreign fields; and a much larger number in services among the home poor. The China Inland Mission has set its mark at sending out a hundred self-supporting missionaries a year. In an Anniversary address in Exeter Hall one of their ladies gave as the secret of their success, "Every one of us deals personally with God." The Salvation Army makes every soldier a missionary. When parents consecrate their children the officer asks, "Do you give this child to God and the Salvation Army for the conversion of the world?" Their drum-beat already encircles the globe. One of their officers told me that the tide of prosperity set in under the great revival of Christian Holiness among them a few years ago. That came about in this way: Bramwell Booth, under whose care that arm of the service had been placed, called a few of the best of them into a room where the Holiness meeting was to be held. That was in the forenoon. The meeting would be the same afternoon. After telling them of the need of prayer for the outpouring of the Spirit, he locked them in, so that there was nothing for

them to do but to pray for the revival of the work of purity. The answer was given; and the multitudes came together to seek the fulness of love and power.

Is it not time for us to wait before God for a similar outpouring of the Spirit on the American Churches? Do we not need a great baptism of love among ourselves?

In Westminster Abbey I stood again and again beside the marble slab that the queen has placed over the grave of Livingstone, whose faithful self-giving helped so marvelously to open the dungeons of the Dark Continent. I have prayed that the sweet charity of his last words, as one reads them on that stone, may become the watchword of our great army of conquest. In his utter loneliness he prays God's blessing upon every one, be he American, Englishman, or Turk, who will do anything for the healing of the open sore of the world.

May we not reach the loving hand of comradeship to every one, Calvinist or Arminian, Premillennarian, or whoever he may be, who will do anything to get the people to love the Lord their God with all the heart, and their neighbor as themselves?

Ours is the seed-time: God alone  
Beholds the end of what is sown;  
Beyond our vision, weak and dim,  
The harvest time is hid with Him.

—J. G. Whittier.

WE may take God and Heaven along with us every day, and carry their peace and glory into all the dull and prosaic scenes of earth.

—Thomas Lathrop.

THE more the diamond is cut, the brighter it sparkles, and in what seems hard dealing, God has no end in view but to protect His people's graces.—Guthrie.

THE man who sits down and waits to be appreciated, will find himself among uncalled-for baggage after the limited express train has gone by.

—Whitehall Times.

A COMET draws more attention than the steady star; but it is better to be the star than the comet, following out the sphere and orbit of quiet usefulness in which God places us.—John Hall.

### FINDING PASTURE.

Jesus says "I am the door; by Me if any man enter he shall go in and out and find pasture." This language denotes the largeness of Gospel liberty. Christ is the door of entrance to the kingdom of heaven. He that "seeketh to climb up any other way, the same is a thief and a robber." The door is wide open—not "ajar;" the access is free. Those who enter, "go in and out," walk up and down, are not under any unpleasant restraint. And they "find pasture." In the kingdom of heaven there are such pasture grounds—not subject to drouth. The pasture is ever green and abundant. Saints may eat a full supply and then lie down and rest and digest this blessed sustenance of the kingdom.

### "AND JULIA."

BY MRS. M. N. VAN BENSCHOTEN.



I was a lone, barren isle, rocky and wild. The midnight moon shed a pale, weird light over the cold, restless waters, as they surged mournfully along the shore. On the rocky beach, by a rude stone altar, stood the Druid priest, tall, majestic, commanding. Opposite him was a fair young girl, clad in white garments, a wreath of bright flowers encircling her beautiful brow. Pure and solemn was her uplifted face, and as the priest, with his eyes fixed upon the midnight heavens, turned to her with uplifted hand and glittering blade, she crossed her hands upon her breast, ready for sacrifice—the consecrated offering.

Consecrated! For days after beholding the rare painting, that word rang in my ears. Consecrated to a false god, to a cruel, false religion, with never a glimpse of the great and tender Christ. It represented the old Druidical religion and its rites, the offering of human sacrifices.

The Gospel of Jesus Christ has dispelled this false system of religion, and revealed the true meaning of consecration to God. It is not flowing blood, not a lifeless body, not a pulseless heart, but "a living sacrifice," warm, glowing, throbbing, the noble offering of the life,



in its fulness of being, and its possibilities. This is not only the high privilege, but the duty of every child of God.

Fully consecrated—set apart to God! This uttermost consecration is too often regarded as belonging to the eminently pious, and to the distinguished in position and service. We judge that Priscilla, the instructor of the eloquent Apollos, and Phebe, the woman of wealth and travel, the honored bearer of Paul's letter to the Church of Rome, must needs require it for their work; but who will say that "Julia," loved of the Lord and remembered by Paul, had not just as fully given all to Christ, and enjoyed the same blessed fellowship, and realized the same resultant power in her life?

Uncounted thousands of Christ's unknown disciples, walking the hidden paths of life, having "emptied" their hearts by the completest setting apart of themselves to God, have been "filled with the Spirit," the mighty love surging in, as the ocean rushes in to fill every empty space along its shore. Filled with God, their lives flow victoriously on, overcoming day by day, for this is the victory that overcometh the world, even our faith. Julia, our Christian sister at Rome, whom Dr. Talmage calls up from the Jews' quarter, beyond the Tiber, may have been a humble home-maker, caring for little children, steadfast and true, amid the privations and exasperations of every day life. She may have been the inspiration of some influential worker, for she feared not to be numbered with that "sect that everywhere was spoken against," and later on, under Nero, she may have gone quietly and triumphantly to the lions. Nothing distinguishing marked her life, but like Mary with the rare spikenard, her name has passed down the ages, and into all tongues, as one who loved the Lord.

On the low lands below the Tiber, Julia of Rome may have lived in humbler circumstances than Deborah, and been deprived of many desirable

comforts. She may not have filled so large a place, nor had the satisfaction of working for God in as broad a field as Huldah, but God's love is seen in His *withholding* as in His *giving*. It was for her to be the "peculiar treasure" of the Heavenly Christ.

We may desire some place of influence and trust in the vineyard, or some earthly blessing may seem indispensable to our usefulness and happiness, but the fully consecrated heart humbly cries, "Not my will, Father, but Thine be done."

Life consists not in position, power, ease, or even happiness, but that God may be glorified in us.

And in this renunciation—this uttermost consecration, there comes a joy—a blessedness, unknown to one who has never stood at the altar, with hands meekly crossed, "Ready for either—sacrifice or service."

### JESUS ONLY.

BY MISS M. E. LEWIS.

"JESUS only" is our Saviour,	Luke 2: 11.
He Himself a ransom gave;	1 Tim. 2: 6.
From the law's just condemnation	John 3: 18.
He has died our souls to save.	Rom. 5: 6.
Mighty Saviour,	Zeph. 3: 17.
He has risen from the grave.	Rom. 4: 25.
"JESUS only" sanctifieth	Heb. 2: 11.
With His blood on Calvary spilled;	Heb. 13: 12.
With His promised Holy Spirit	Luke 24: 49.
He our bloodwashed hearts has	Titus 3: 5, 6.
Sanctifier,	[filled. Eph. 5: 26.
His own word our souls has stilled.	John 14: 27.
"JESUS only" is our Healer	Mal. 4: 2.
In the hour of grief and pain; [ness,	Isa. 53: 4.
With His stripes He heals our sick-	Isa. 53: 5.
Gives us peace and strength again.	Jer. 33: 6.
Loving Healer,	Matt. 8: 16, 17.
Precious Lamb on Calvary slain.	Rev. 5: 12.
"JESUS only," He is coming	Acts 1: 11.
For the people of His choice;	1 Thess. 4: 13-18.
They are waiting for the Bridegroom,	1 Cor. 1: 7.
Listening for His welcome voice.	John 5: 25.
Lo, He cometh!	James 5: 8.
Saints in heaven and earth rejoice.	Rev. 22: 20.

These words may be sung to "Zion" or any 8, 7, 4, tune.

—Christian Alliance.

THERE is no book on which we can rest in a dying moment but the Bible.—Selden.





"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts 2: 39.

*"Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth."*

## OUR PASTOR.

BY L. H. BAKER.

HE is a part of our home circle! We have the "Church in the House," which is a part of that larger Church of Christ. We belong to the household of faith, and for purposes of instruction and mutual helpfulness, we have pastors and teachers whom we accept as the gifts of the ascended Christ. In His name we receive the minister who is to preach the word and, as a shepherd, to lead and guard us. We expect him to be Christ-like in his spirit of devotion, in his readiness to teach, in his tenderness toward the young, and in his sympathy for the sorrowing.

Ours is such a pastor. He preaches, and we are instructed in the Word of God. He gathers the children around him, and is welcomed in our home. His kindly presence and tender words have brought comfort to our hearts when trouble came to our home. We respect, admire and trust him. No word of criticism is heard, if for any reason his sermons do not measure up to our expectations. We find in every one some truth to make us better. No barrier is raised to keep him away from us. We share with him our bounty. He is an invited guest at our table at least once each year. He mingles in our social gatherings. He is informed of our sickness and sorrow. His prayers are solicited and enjoyed. In return, he has a place in our family prayers. We mention him as a friend whom we cherish and love. The members of the household share in his support, and we come to feel that he belongs to us.

He is not always the same individual. We expect changes and also differences. When

one goes and another comes, we receive him. He finds the place awaiting him in our home and hearts, because he comes in the name of the Master, and we accept him as the sent of God. If he be true to us, he will inspire us to do our duty. Kind is that man who so shines upon us as to make it impossible to do mean things. Every pastor is a priest who enters into the holiest of holies and opens anew the mystery of life and helps us to attain it. He fills up the measure of his service when he makes it harder to do evil and and easier to do good.

## A NOBLEMAN.

We met him on his native heath. Not that we were in a foreign land, with its titled nobility. He lived in a modest home on an American farm. Our host had graduated at an excellent college, and had gathered a well chosen library. The books and periodicals brought the latest and best in current literature, and he was well qualified to appreciate and enjoy them. As a classical graduate and in touch with the best scholarship, he made an atmosphere of culture about him. His conversation was intelligent and refined. His manners were courteous and dignified. He wore them as one wears an easy garment, without thinking of it. He did not hedge himself about with an assumed stiffness and pomposity, so frequently practised. His was that quiet, unconscious nobility of soul that makes the truly well bred man. There was also a ready sympathy that won our love as he shared with us his home, his thought, his aspiration, his inspiration. Nothing cynical and cold about him to repel the respect and confidence of friend or neighbor. His culture, courtesy and sympathy gave him a place of influence and made him the centre of social life in the community. No one thought of him as a "clod-hopper." Yet he was a man of toil. He cultivated his own land with his own hands. He earned his bread by the sweat of his face.

He was a devout soul, knowing the truth that maketh free. Know and noble have a kinship; they spring from the same root. The noble man is the knowing man. The old King was the kenning or knowing man. So, now, the kingly man is the one who kens or knows the truth. Living a quiet and retiring life, he was known for his devotion as well as his virtues. His nobility was not of

wealth, nor rank, nor name merely, but of character. Our nobleman is an intelligent and earnest Christian man. Have you met him? Are you one?

#### KNOWING THE SCRIPTURES.

What is it to know the Holy Scriptures? Is it merely to read a chapter now and then, and here and there?

To know the Holy Scriptures we should commit to memory the exact words of Holy Scripture. It is only thus that we can let the word of Christ dwell in us "richly in all wisdom."

If from childhood we know the Holy Scriptures, they will grow upon us year by year. We shall know not only the words, but the sense, and shall find that a knowledge of the Bible is in itself an education.

Men thus trained and taught from childhood in the Holy Scriptures become mighty through God to the pulling down of the strongholds of Satan. They make their mark in the world, while others, wasting their time on other things, vainly seek to know the secret of their power.

Waiting one night in the darkness on the railway platform at Framingham campground, I heard two ministers discussing the secret of a certain noted evangelist's power. After listening awhile I ventured to intrude the suggestion that if they could get a look at that evangelist's old Bible they might learn the secret of his power; for it contained more marks of use than fifty ordinary well-kept ministers' Bibles.

It reminded me of the old Scotch warrior's claymore. He had been in twenty-four battles; there were twenty-four backs in the edge of his well-tempered blade. He had struck fire every time.

When a Boston alderman boasts of having "read the Bible through from Genesis to Deuteronomy;" when *The Scientific American* is quoted as informing its readers that near Nashville, Tenn., grows a tree which "celebrated botanists from all over the country" have decided "is the shittim wood of which Noah's ark was constructed;" when Rev. M. J. Savage, in *The Arena*, criticises "Spare the rod and spoil the child," as "a saying attributed to Solomon;" when "a bright Cambridge young man, when asked what connection he could think of between

the Old and New Testaments," could remember but one, and that the fact that "Peter cut off the ear of the prophet Malachi;" when a Harvard undergraduate writes on an inquiry slip in the library, "Where can I find the story of Sisera and Jael?" and finds written beneath it the fitting answer, "In the Bible, you heathen;" when a learned judge on the bench quotes as "the highest authority" Satan's impudent falsehood, "All that a man hath will he give for his life;"—it indicates that much of the time spent in criticising the Bible might be more profitably employed in studying it.

—H. L. Hastings, in *Golden Rule*.

#### OUR BOYS AND GIRLS.

##### SUNDAY STUDIES.

We gather again in our corner by the window. Some of you have been away during the vacation time, many visiting among friends in the country. You look healthy and happy for this outing. A few of us have not been away, but have been shut up in city or town during this warm season. Most of us have, however, been where we could see the harvest fields. Six millions of farmer boys and as many girls under fifteen years of age, live on the farms of this great country of ours. In many ways, they are better off than those who live in towns and cities. They have plenty to do, and of that kind that makes them healthy and strong. They have such variety to see and study and know in forest and field. They have such freedom and fun on the farm. Most of them have, part of the time, the help of school and teacher, of books and reading, without the interruptions of their city cousins. As in the past, so in the future, many of our great men and women leaders in the world will come from the country.

Our poet-king, who longed for the water from the well at Bethlehem, was a shepherd lad. (I. Chron. 11: 17-19.) He drank of the cold water from the hill-side springs, which "to the thirsty soul," is like good news from a far country. (Pro. 25: 25.) Isaiah said there shall be a tabernacle from the heat. (Isa. 4: 6.) The flowing streams are beautiful symbols of the water of life. (Rev. 21: 6.) Having seen the harvest fields, let us find some of the grains mentioned in the Bible. What grain was ripe when Ruth came to Bethlehem? What was Gideon threshing behind the wine press? What three grains did Isaiah say the ploughman cast in? What did Jesus and His disciples pluck as they passed through the field one Sabbath day?





"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. 134: 1.

*"Within Thy house, O Lord our God,  
In majesty appear;  
Make this a place of Thine abode,  
And shed Thy blessings here."*

EVENING TEXT.—"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—II. Cor. 9: 8.

#### THE MIRACLE OF GRACE MANIFESTED IN ITS OVERFLOW.

BY REV. I. SIMMONS, D.D.

THE impressions of abundance meet us everywhere. Myriads of animalcule float in the waters and flit in the air. Deserts are odorous with profusions of unseen flowers. Copious showers fall on rocks and sands far away from verdure or man. The old earth abounds in coal and precious minerals, much of which will have been undisturbed most likely when the angel's trump sounds the advance glories of the millennial jubilee. The same amplitude of resources appears in the realm of grace. Everything your eye beholds or your mind grasps, suggests more than the measure of sufficiency. The immensity of God is shadowed in His doings. You cannot think to the boundaries of His being. When He walked and worked in His fleshly concealments, there seemed to be a great depth of life beyond our ken—an overflow of being which the bones could not wall in. Behind the man was the quiet, eternal God. His miracles are like freshets for copiousness. The feeding of the hungry thousands with an amount scarcely sufficient to supply a small family, excites our wonder. We wonder not only at the small quantity to be served to so many, but at the large quantity that remained after they were all filled. The miracle was complete in serving their appetites, but the superabundance of fragments illustrates the Divine fulness of generous beneficence. Just a sufficiency does not

meet the case in God's measure. This copious generosity is manifest in all His gracious provisions for us. The atonement is a flood of grace. It fills the earth like the ancient waters, higher than the highest mountain—sin. The prophet foretold that "In that day there shall be a fountain opened in the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness," and we rise on wings of ecstasy as we sing,

*"There is a fountain filled with blood,  
Drawn from Immanuel's veins,"*

and by blessed experience proclaim that

*"Sinners plunged beneath that flood,  
Lose all their guilty stains."*

The gift of the Spirit is a mighty outpouring. Of it the same prophet spake, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication;" and Peter explained to the astonished multitudes upon the day of Pentecost that this tidal wave of salvation was long ago foretold by Joel: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Pardon of sin is not a measured equivalent, but "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." His promises are not stinted bestowments, but are "exceeding great and precious." When words have exhausted their meaning, and thoughts have reached the outer verge of thinking, He is "able to do exceeding abundantly above all that we ask or think." In the light of these great Scriptures, how can men doubt the possibility of living a holy life? It is culpable timidity that shrinks from "perfecting holiness in the fear of God." What has seized the soul that lives at a "poor dying rate" in full view of the omnipotent generosity of grace that rushes like a freshet high up over every weakness of the flesh and spirit! Faint-hearted believer, couple on to the strength of God. It is His power, not ours, that makes and keeps us pure within. In the *Te Deum Laudamus*, we sing, "Vouchsafe, O Lord, to keep us this day without sin." Every Sabbath, in many churches, this beautiful Praise Anthem rings out over the congregation. If He cannot do it, why sing it? If He can, why hinder Him? Many witnesses arise to attest its



truth. They have plunged into the cleansing fountain and have been washed, hands, head and heart. And as has been the Giver, so has been the amplitude of the experience. There is an exuberance of joy, a copiousness of peace, a river of bliss, an overflow of all that goes to make up the riches of a Christian life. They prove that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

#### ABUNDANT GRACE.

"The chains that have bound me are flung to the wind,  
By the mercy of God the poor slave is set free; [mind,  
And the strong grace of heaven breathes fresh o'er the  
Like the bright winds of Summer that gladden the sea.

There was naught in God's world half so dark or so vile  
As the sin and the bondage that fettered my soul;  
There was naught half so base as the malice and guile  
Of my own sordid passions, or Satan's control.

For years I had borne about hell in my breast;  
When I thought of my God it was nothing but gloom;  
Day brought me no pleasure, night gave me no rest,  
There was still the grim shadow of horrible doom.

It seemed as if nothing less likely could be,  
Than that light should break on a dungeon so deep;  
To create a new world were less hard than to free  
The slave from his bondage, the soul from its sleep.

But the word had gone forth, and said, 'Let there be  
light,'

And it flashed through my soul like a sharp passing  
smart;

One look from my Saviour, and all the dark night,  
Like a dream scarce remembered, was gone from my  
heart.

I cried out for mercy, and fell on my knees,  
And confessed while my heart with keen sorrow was  
wringing;

'Twas the labor of minutes, and years of disease  
Fell as fast from my soul as the words from my tongue.

And now blest be God and the sweet Lord who died;  
No deer on the mountain, no bird in the sky,  
No bright wave that leaps o'er the dark bounding tide,  
Is a creature so free or so happy as I.

All hail, then, all hail to the dear precious Blood,  
That hath worked these sweet wonders of mercy in me;  
May each day countless numbers throng down to its  
flood,

And God have His glory, and sinners go free."

—FABER.

It is a striking and impressive fact that the Bible mode of securing a revival of religion is the entire sanctification of the children of God. This is so both in the Old and New Testaments. David says, "*Create in me a clean heart, O God; and renew a right spirit within me.* Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit.

Then"—when he has received a clean heart and the joy of God's full salvation—"will I teach transgressors Thy ways, and *sinner shall be converted unto Thee.*" So it is in the New Testament. In our Saviour's prayer, contained in the seventeenth chapter of John, He asks "that they also"—future believers in Him—"may be one in us, *that the world may believe;*" and again, "that they may be made perfect in one; and *that the world may know that Thou hast sent Me.*" This is Christ's method of reaching the unconverted world—a completeness of grace in His own children first, and then the conversion of sinners as a natural result. This is the only way He prays for sinners in the whole of the prayer. And this was exactly illustrated in the history of His Church. We do not read of a single conversion during the well-nigh fifty days which elapsed between His resurrection and the Day of Pentecost, though they had the Master's personal presence with them, again and again, for much of that time. But when the disciples received the Pentecostal fire, which cleansed their hearts, then their converts were by thousands.—*Rev. Thomas Carter.*

A FEW years since, during the progress of a revival in one of my Churches, there was a man who had for twenty years been a regular attendant upon the services of a certain Christian Church; he was exemplary in his morality, had a warm feeling for God's people, and was a great Bible student. All during these years he had wanted to be saved, but having gotten the wrong notion that the faith which saves is the gift of God, he had been waiting for God to give him faith so that he could be saved. He was sitting one evening in my church while an interesting service was going on. I had occasion to remark, during its progress: Jesus says, "Trust me, I will save you:" and you say, "I can trust Thee, precious Saviour; Thou hast died for me." That single remark led him to see that he had been waiting for faith to be given him, while Jesus had been waiting all these years for him to put faith in Him. I knew nothing of what was then transpiring in his mind until the service was through, after which he came up to me, his face bright, and taking my hand, he said, "Jesus has saved me!" I said, "When?" "O just a few minutes ago. I have been wanting to be saved for twenty years, but have been waiting for God to give me faith; and when you said, '*Jesus says, Trust me and I will save you,*' I saw that for twenty years I had been waiting for God to put faith into me, when He had been waiting all these years for me to put faith in His word." He was very happy. It was the day of salvation to him.

—*Rev. S. A. Keen.*



"And this is His commandment: That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—I. John 3: 23.

*"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."*

## THE OCEAN GROVE MEETING.

(This meeting is in close connection with the Tuesday Meeting in New York and, as Mrs. PALMER is now there, participating in it as she is able, we substitute a report of it for the regular report of the Tuesday Meeting.)

### SABBATH MORNING.

(REPORTED BY JENNIE V. HUGHES.)

Deep below, as high above,  
Sweeps the circle of God's love,  
One is our faith, and one our longing  
To make the world within our reach  
Somewhat the better for our living  
And gladder for our human speech.

Man-like is it to fall into sin,  
Fiend-like is it to dwell therein,  
Christ-like is it for sin to grieve,  
God-like is it all sin to leave.

—Longfellow.

THE Tabernacle was well filled, and the people were evidently in the Spirit on the Lord's Day. Bro. Daniels was in charge, and the platform was occupied by a number of prominent workers, and by Prof. Sweney and a band of his singers who occupied about half an hour in singing some of their pleasant songs, as we entered. Bishop Taylor, who had been giving a very edifying address, was testifying that for over fifty years he had known the sweetness and power of the experience of full salvation, and how blessedly it had kept him amid the varied scenes through which he had passed. His testimony was received with much satisfaction, and made a deep impression.

Mrs. Palmer arose and stated that early in the morning she had opened her text book before it was well light, and read these words: "My meat is to do the will of Him that sent Me, and to finish His work." And she was

able to testify that it is *her* meat to do the will of her Father. As she spoke her face was full of light, and her voice quite strong, while thus declaring the power of divine grace, throughout her greatly extended life.

Mrs. Roche, of Washington, said she was realizing the all-cleansing efficacy of the blood of Jesus, and was continuously walking in the light, and she was glad.

Bro. Daniels said he had a blessed consciousness of salvation, full salvation, through the blood of the Lamb.

A Sister with a bright face, testified that the Comforter had come—that she realized His blessed indwelling in her heart. For years she had been filled with the comfort of His loving presence.

Bro. Gibson said the blood of Jesus cleansed him from all sin, and the Spirit witnessed thereto.

Capt. Briant, of the Salvation Army, testified that some years ago she had been brought into the experience of full salvation, and it had kept her, and to-day she was realizing its blessedness.

A converted drunkard said that Jesus saved him fully. He praised the Lord.

Mrs. Dr. Burris, of Washington, D. C., added her testimony to the effect that the blood cleansed her from all sin.

A Deaconess, on the platform, gave a similar testimony. Quite a number of others in quick succession and in brief words testified in a like manner. While these testimonies were being given, verses of some of the familiar hymns were sung, such as "O the Blood!" "Hallelujah, 'tis Done" etc. At the close, the leader gave an invitation to those who desired to prove the efficacy of the cleansing blood, to come forward; six accepted the invitation and, as they stood before the altar, some of the workers gave them words of counsel and encouragement. Verses of inspiring hymns were sung, and before the dismissal, several, with joyous emotions, testified that they realized the fact that the "blood of Jesus cleansed them from all sin."

The spirit of the meeting throughout was decidedly spiritual, and the practical result, in bringing several precious souls into the light of full salvation, was cheering.

If we are devoted to God's fear, we shall be delivered from all other fear.—Spurgeon.



## MEETING II.

## SABBATH MORNING.

THE day, a bright, beautiful morning, with the quietude of the Sabbath resting on the "Grove." The place, "Janes Memorial Tabernacle," well filled as the tolling of the Auditorium bell indicated the hour for the meeting to commence.

Prof. Sweney, with his choir, led in a brief service of song, and the meeting was opened with prayer by Rev. W. G. Browning.

Rev. H. G. Scudday, of Texas, then spoke as follows: I would like to present one thought to you this morning, which is, the obligation put upon us for confessing our faith. If we receive the blessing of a clean heart and retain it, we must see to it that the conditions so far as we are concerned are met, and God will attend to His part. Some people say in reference to the subject of Holiness, "I believe we can receive this blessing, but we must be careful how we speak of it."

There are three conditions on our side in the seeking after heart purity. (1) Perfect consecration; (2) Perfect faith; (3) Perfect confession. God's part is, (1) Purifying; (2) Giving the witness; (3) Keeping. I bless the Lord, the conditions are so easy.

Just here let me remind you of a passage in the Bible on testifying. We read in the 3d chapter of Malachi and the 16th verse: "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."

And again in Hebrews, we are told to "hold fast the profession of our faith without wavering." If you have received Jesus Christ as your sanctification, hold fast to the profession of your faith.

Still again in Rev. 12: 11, we read, "And they overcame by the blood of the Lamb and by the word of their testimony." So when Satan suggests to you that your heart is not cleansed, put him to flight by testifying that the "blood of Jesus Christ *does* cleanse from all sin."

*Singing*—"For what the Lord has done for me,  
I will never cease to love Him."

Dr. Hernlon, of Pennington Seminary.—I am glad to be here. The presentation of this whole case is my experience. The figure of holding on to the life-lines in bathing so fitly

illustrates my experience. It has seemed sometimes as though the waves would and have gone over me, but thank God, I have held on to the line. I feel it my duty to confess Christ; it is vital to my experience. I thank God for a way of Holiness cast up for the children of God.

*A Sister*.—How Satan delights to keep us down. For eleven years I have had this experience, and it has never grown dim. I love to tell of Jesus, and that the blood cleanses from all sin.

*A Sister*.—The reason Holiness people talk so much, is because they have so much to tell. I am glad to have come into this land of Canaan.

*Sister Martha Miller*.—It was a long time before I would consent to seek Holiness. I was not willing to confess it and used to say, "Lord, let my life talk," but I came to the place where I said: "Yes, Lord, I will do what even Thou dost want me to do," and it has been testimony that has helped me to hold on.

*Col. Hadley*.—I did not mean to speak, but I feel it is necessary for me to testify to this full salvation. I thank God that He knows perfect love does not mean perfect service. I am glad my testimony is that the blood of Jesus cleanseth from all sin.

*Singing*—"I love to tell the story."

*A Sister*.—I lost this blessing because I did not tell of it. Satan used to say to me, "Do not say anything about it. The Church people will understand it." But I praise the Lord that I received it again, and have had it for twenty-six years. I am satisfied with Jesus.

*A Brother*.—I am in the life-boat this morning, and am using the oars of faith and prayer.

*Rev. Geo. Hughes*.—I do not know as you are aware of the fact that the devil is one of the greatest manufacturers in the universe. Whether it is hard or easy times, the devil is manufacturing pad-locks to put on human lips, to keep God's people from testifying. It is our business to see that he does not get one on us, and the way to do this, is to keep a burning heart, all on fire with the love of God. My heart is on fire this morning. Glory be to God!

*Singing*—"O, the blood, the precious blood."

*Sister Palmer*.—The Comforter has come into this heart. I never felt more that it is a



positive command of God, "Ye are My witnesses." My heart rejoices in the 25th chapter of Isaiah: O, how glorious is this high way that is cast up for God's children to walk in!

*Rev. W. G. Browning.*—I find this doctrine all through the Bible and Hymnal. We sing:

"Thine would I live, Thine would I die,  
Be Thine through all eternity;  
The vow is past beyond repeal,  
And now I set the solemn seal."

I am disposed to put it in the present tense, "*I will.*" And in the Bible I read, "Hold fast the profession of your faith without wavering." My faith this morning is, while I give myself to God, the blood of Jesus does now cleanse from all sin.

*A Sister.*—The language of my heart this morning is, "Where He leads me, I will follow." I am all the Lord's.

*A Sister.*—I entered this Land of Canaan by believing in the blood of Jesus. I have been trusting it to save for twenty years.

*A Deaconess.*—The great hindrance to me in this life of Holiness was fear of testifying. I have often been quiet when I should have given in my experience. I testify this morning that I am wholly the Lord's.

*Sister Mary Clark.*—I rejoice in the love of God." He has brought me to His banqueting house, and His banner over me is love.

*A Brother.*—I know that my Redeemer liveth. I have been telling this for forty years, and the way gets better and better.

*A Sister.*—I am so happy that I have perfect love in my heart.

*Mrs. Dr. Burriess.*—I am so glad that years ago I learned the lesson of faith, and this morning it is just as fresh and true to me as it was then, that the "blood of Jesus Christ cleanseth from all sin."

There was such a flow of testimony that it was almost impossible to bring the meeting to a close at the stroke of the bell. The service closed with the Doxology and Benediction.

IF we would have God hear what we said to Him by prayer, we must be ready to hear what He saith to us by His Word.—*Matthew Henry.*

God wants His church to be in perfect contrast to the world; as clear and distinct as light from darkness. In that separation and difference will be the beauty, strength and glory of His people.

## GLORIFYING GOD.

Sister Maria G. Fortescue, Germantown, Pa., writes: The admirable article on this subject in the August number of the *GUIDE*, recalled to my mind a precious lesson borne in upon me by the Holy Spirit, which I love to give to others.

Years ago, before I knew God as I know Him now, I used to muse on the thought that was then scarcely more than a mere platitude to me, that "Man was created for God's glory," until "God's glory" meant little less to me than the car of Juggernaut, grinding to powder its devotees, under its ponderous wheels.

But, when transformed and enlightened by the blessed Holy Spirit, "old things had passed away and all had become new." I saw so clearly that "God's glory" was the sweetest and kindest thing in the world. If we glorify God in our spirits, we are not cast down, but rejoicing. When we glorify Him in our bodies, they are in perfect health. Every function is performed without pain, almost without consciousness, save of pleasure.

Every nerve and fibre is alive with healthy activity, there is no jar nor discord; no pain nor inconvenience. Mere living is a joy. Thus does the "Temple" glorify its Architect; and how our love for our Maker, our God—our appreciation of His love for us—is enhanced to see, to *know*, that "God's glory" is only another name for "man's good!"

## AN AGED PILGRIM.

Mrs. N. M., Augusta, Kan.—March 24th, I passed the eightieth milestone of my natural life. I gave my heart to God over sixty-five years ago. I have been a reader of the *GUIDE* for many years; it is a great comfort to me. I was wholly sanctified twelve years ago; praise the Lord that He ever put it in my heart to seek it, to me the greatest blessing on this side of Heaven. I love the Lord with all my heart; yes, more than all the world besides; I am alone much of the time, but the Father, Son and Holy Ghost are my Heavenly Guests; I am rejoicing in the consciousness that Jesus cleanseth me from all sin.

"O glorious hope of perfect Love  
It lifts me up to things above."

My soul is on the stretch for more of God;

"as the heart panteth after the water brooks so panteth my soul after God." O! that I had served Him more faithfully, more acceptably, but the past is under the blood. O blessed thought! the atoning blood covers all our failures and renders us acceptable to God. It is the joy of my heart to look up to my dear Saviour who hath loved me and washed me from my sins in His own precious blood. I know that Jesus saves me now, glory to His name.

"Mother Searles," as she was familiarly called, in former years quite a frequent attendant at the Tuesday Meeting, and whose testimonies were impressive, wrote a short time before going to her heavenly home.

Glory to the Father, the Son and the Holy Ghost for the keeping power of God. I am so glad we can abide in Him. He invites us—it is a blessed place to be—I prove it so. Glory! I should like to come to the meeting, but have no one to take me.

A Presbyterian, in Canada, wrote some time ago: I was brought up in the Presbyterian ranks, yet, from God's wonderful dealings with myself in the past eight years, I was convinced of the truth of the doctrine of full salvation, the baptism of the Spirit, second blessing, etc. I sought it mainly as a "walk with God," and He was pleased to meet me on those lines, and the celestial fire and Divine pressure filled my soul, so that it affected my body. One way He used me was in being burdened for souls. More than once I had to take to the floor or ground and groan it out, until the burden would roll off, and the hallelujahs of heaven for victory in Jesus' name would replace these Gethsemanes. These are some of the Lord's.

Bro. Allen Stanfield, of Indiana, writes: I have been a reader of the GUIDE for a number of years. And the good feasts which I have had by reading its pages, my soul has been made to rejoice, and to say, "Praise God from whom all blessings flow." I am fifty-eight years old. At thirteen the blessed Lord found way to my heart. In 1877, I became acquainted with a brother who claimed to be sanctified. One day I went with this brother to a place to dine after church, and we had some conversation. And that time I began to pray that all of self might be taken away, and that the Sun of righteousness might shine through me. The Lord revealed Himself to me, and I have been standing on the Rock for twenty years.

## COUNSELS TO CONVERTS.

BY REV. CHARLES GARNETT.

NOW that you have penitently confessed and forsaken your sins, rest assured that they are all forgiven, and that you are now "accepted in the Beloved."

2.—Continue to trust in the Lord Jesus, hour by hour and moment by moment, until it is as natural and as easy to believe as it is to breathe.

3.—If you have not yet received the witness of the Spirit to your adoption into God's family, pray for and expect it any moment.

4.—Be humble, zealous and self-denying; and never believe what you *feel* if it contradicts God's written Word.

5.—Get into the habit of praying at least three times a day, and cultivate the *spirit* of prayer and praise.

6.—Carefully and systematically study the Holy Scriptures, beginning with the Epistles of John, James, and Peter.

7.—Don't let a day pass without trying to do something for Jesus, and especially try to lead others to Him. Be a soul-winner.

8.—Never argue that because professing Christians do so and so, therefore you may. Ask yourself, "What would *Jesus* do?" and act accordingly.

9.—Examine yourself carefully every night as to your spirit and conduct during the day, remembering Matt. 1: 21; I John 2: 1-6; and Heb. 4: 14-16.

10.—Join a Church of Christ, and help His cause and people in every possible way.

11.—Give yourself to the pursuit and attainment of that Holiness without which no man shall see the Lord.

12.—When you are filled with the Spirit and made perfect in love, seek that "Christian maturity" which is the result of growth in grace and the progressive development of Christian character and life.

"Abstain from every form of evil, and the God of peace Himself sanctify you wholly: and may your spirit and soul and body be preserved entire, without blame, in the presence of our Lord Jesus Christ."—I Thess. 5: 22-3.

"It is not the bulk but the quality of work that God looks at. He needs Jacobs as well as Isaacs, but He does not want faint copies of either. His rewards are determined by the degree of fidelity, and not by the accident of one's place."



## THE EDITOR'S STUDY.



**MOTTO: PURITY—LOVE—POWER.**

**No Censoriousness—No Wrath—No Strife—No  
Malice, Enmity, or Evil-Speaking—  
Love, Love—only Love.**

**THE SALUTATION.**—"Grace be unto you,  
and peace from God our Father, and from  
the Lord Jesus Christ."—I. Cor. 1: 3.

### COMING HOME.

**T**HE time has arrived for the home-coming. The Summer months are past, with their "outings," recreations, and holy assemblages. Many of our readers have spent some time in the tented grove, mingling in the stirring camp meeting scenes. They have listened to the mighty proclamations of Gospel truth. We say the *mighty* proclamations, for, if there is any place where the preacher has an inspiration from on high, giving point and edge and potency to his ministrations, it is at the camp meeting. His environments are such as to put him at his best, and make him mighty through God to the pulling down of Satanic strongholds. A thousand or more of upturned faces full of heavenly light, betokening eagerness to receive the word of truth—the songs of love and ecstasy filling the grove with astonishing melody—and the hearty amens and "glories," which have the right of way—these put a grip upon the man who is called to Gospel service, and draw upon his resources, intellectually and spiritually, which not infrequently make him a moral giant whose very presence is a notification to the hellish forces that they need to move cautiously. We have heard the Gospel preached under a great variety of cir-

cumstances—in stately cathedrals—in churches of magnificence and of humbler pretensions—and in great halls where throngs have been assembled. These have been occasions of more or less significance. But the camp meeting preaching that we have heard in past years has immeasurably surpassed any to which it has been our privilege to listen under other circumstances.

Then the social influence of the Encampment is very great. The tent meetings for Scripture exposition, testimony and prayer, at the early morning hour, and in the evening twilight—these are occasions of precious interest, exerting a wide-reaching influence upon Christian character and destiny. In addition to this, the hours of social intercourse in daily tent life, with friends and acquaintances newly formed, and the pleasant interchanges of hospitality, are fraught with joy and gladness.

Well, beloved, you have been permitted to mingle again in these hallowed scenes. Is the broad and luminous mark of decided spiritual advance upon your brow? Has there been a new and signal drawing out of your resources into the Master's service? Is there a fuller heart consecration, an overflowing of the spiritual tides, a countenance more luminous, and lips ready to yield their fruitage to the Lord of the vineyard? In a word, is the drift more positive from the earthly toward the heavenly, so as to impress beholders and elicit their testimony to this end? Make up the balance sheet. Know to a moral certainty where you stand. Go over into the Fall months with an intelligent view of your position. Ascertain fully the strength and breadth of your foundations and what sort of a superstructure you are building thereupon. Is it storm-proof? Will it stand fire and flood? Will it be secure amid the Judgment unfoldings? Serious questions these—ponder them. They relate to business for eternity—blundering here will be fatal.

You are at home again. You have opened the doors and windows, to let in the light and the pure air. You are setting your house in order, adjusting things to the Autumnal season. See to it that your house be right with God. Let not idols have any place there. Cleanse it from all impurities. Have a clean house and a sealed



house. Exercise holy government over your children. Burn the holy incense at the family altar morning and evening. Keep everything under the blood; your house is not safe for a moment without the blood upon the lintels of the door.

### STIR YOURSELVES UP.

GOD, through the prophet, complained of His ancient people, in these terms: "There is none that stirreth up himself to take hold of Thee" (God). Sad, indeed, that such a divine lament should go on record. And then what is particularly sad is, that the evil should be so widespread. "There is *none* that stirreth up himself." It is a dark picture to look at. Hard, indeed, that God should have such a thoughtless, forgetful and obdurate people.

And it is mournful to think, and yet nevertheless true, that there are some who answer to this description now. It is not universally true of God's people. If it were, we might well tremble for our country and for the world.

God has an elect people who do "stir up themselves to take hold of God," and they do it effectively. They are doing it daily, and all the time. And the efforts are marked and visible. They shake things. They move the arm that moves the world. They are a constant terror to the chieftain of darkness, but they are heaven's delight. God is well pleased with those who "stir up themselves to take hold" of Him. He opens the door of His exchequer to them widely. His vaults and magazines are at their disposal, and on them all it is emblazoned in living light and in bold characters, "*Ask what ye will, and it shall be done unto you.*"

But O, the drowsy, dronish do-nothings in Zion, who do nothing either for themselves or others, who have to be carried around, as it were, on the shoulders of living Christians! If they could be awakened, started into life, and led to "stir up themselves to take hold of God," what a relief to the shoulders that have been carrying them so long, and how the Lord's elect would rejoice! It is time, high time, that they should awake out of sleep! Who will give a blast of the trumpet that will do the work? Who? The Lord help.

### IS YOUR TROPHY GATHERED?

THE Summer season, so full of light and joy and luscious fruitage, should not glide away without many trophies for Jesus being gathered. Every Christian should gather at least one. And if there be true loyalty to the King of Zion, a heart full of love, and industrious hands, it will not be difficult to compass this object.

*Have you gathered your one trophy?* Where, when, under what circumstances? We would like to hear you tell the story of your soul-winning. It would so delight our ear and give joy to our heart. Nothing is so welcome to us as to hear of souls "snatched as brands from the burning." These are the exploits of the Kingdom of Heaven which saints are wont to do. It is written: "The people that do know their God shall do exploits." Are you among the Kingdom *exploiters*? How we should like to sit down with you in an arbor or shady place, and have you tell of some of these exploits which have made your personal Christian annals lustrous!

How about the *one* trophy to the cross gathered this Summer? When was it—in the days of the flower-month, June—or in July, amid its sunny days and rich harvesting and gathering into the garner? Or, was it in August, the last month of the Summer? When was it? *Do tell us! Do!*

*Who is the favored one trophy gathered?* From your own immediate circle of friends or relatives? Your father, your husband, or child? Or, did you go and snatch a soul from the darker abodes of sin and misery? Who? When was it *you* gathered as the Summer days were going by?

WHAT! Do we hear you say, "I have not gathered even one trophy, I am sorry to say?" Alas! Make haste to get on a coat of sackcloth, and bow quickly down at the feet of your Lord and implore His mercy.

We hope, however, that very few of our readers have to indulge in such a doleful lament. If we could come to you, and sit down with you in your quiet home, many would be ready to tell the pleasing story of souls brought to Jesus this Summer—of not only one, but a number. If so, we rejoice with you, and pray that your life may be marked by many such exploits to the honor and praise of God. Keep on soul-gathering.

## IMPORTANT TRUTHS—LISTEN!

THERE are some important truths that we desire at this time to convey to the minds of our readers. And in so doing we pray that the blessed Holy Spirit will seal instruction upon every thoughtful mind. *Listen!* First of all, we have this conviction, that the thousands of people throughout the land who subscribe themselves by the name of *Holiness*, claiming to be "*all the Lord's*," are not devoting a tithe of what they ought to do, to the propagation of the work of Holiness. Especially is this true in regard to the circulation of *holy literature*. We do not say this because of the position which we hold as publisher and editor on this line. It is quite common to say of men who are engaged in prosecuting a special work: "O, he is riding his *hobby*—he thinks his cause is paramount to every other!" But, we declare to you, beloved, from the time we became identified with the cause of Holiness, and long before we occupied any such position, we felt that we must do all in our power to promote the dissemination of the truth concerning heart purity. To this end we used our pen freely, without compensation. We were told by the editors then "that we must do it for the good of the cause," and we acted upon it, and we thought "the good of the cause was ample remuneration. We do not say that writers ought to do this now.

A *second truth* that it is proper to state is, that within twenty-five years, or since the National Holiness Association commenced its work, the cause has grown beyond all calculation. The number of Holiness Associations, the many Camp Meetings on this line, the various Evangelistic efforts under this banner—these things proclaim a rapid and unparalleled growth.

Now, what are we doing for the dissemination of light and salvation by the circulation of *holy literature*? Little, we are compelled to say, compared with the wide extension of the cause.

Every periodical now published, whether paper or magazine, ought to have a greatly increased subscription list. And they would, if all the holy people had the *millennium* located where Alfred Cookman put it. Placing his hand upon his heart, he said, "*I have the millennium here!*"

The GUIDE TO HOLINESS ought this day to have 25,000 subscribers, and our Holiness contemporaries ought to be as well provided for—but some of them are holding on by the eyelids.

There are, we verily believe, men and women who say they are *wholly sanctified*, who ought to be spending from \$500 to \$5,000 a year in this cause. But they cannot do it if they use the Lord's money to build houses and furnish them in a costly way.

Now we have written these plain things in love and in the fear of God. Somebody needs to be stirred up to take hold of this matter. The Lord Almighty, we trust, will get out a great *search-warrant* and bring this tremendous subject—it is tremendous—to the consciences of those who need it.

## HE REDEEMED ME.

AN incident is related of a man who before the war was traveling in the South, and became much interested in a young colored girl, purchasing her from her master and giving her her liberty. After the bargain had been completed with her owner, the man found difficulty in getting the girl to realize that she was actually free. At last it did dawn upon her in all its fullness of meaning; but instead of exulting in her newly-gained liberty, she exclaimed: "O, he redeemed me: I will follow him; I can never thank him enough; I will serve him all my life!" She accompanied him to his northern home, and as people often remarked her loving attention to every wish of her newly-found friend, it was her gladly-given and ever-sufficient reply: "He redeemed me! He redeemed me!"

So have we as Christians, One who ransomed us. He is our Redeemer, our Saviour, our Friend. Is it strange, then, that we should find "the love of Christ constraining us?" This is the true motive to consecration.

If we allow this thought to be ever present with us, "*He redeemed me*," every sacrifice required in His service will be a joy and a delight to us. We shall count nothing too dear to render to Him in view of this great fact of our redemption. This is what made the fires welcome to the holy martyrs. The love of Christ constrained them to go with triumph into the flames.

## IN GOD'S HANDS, OR YOURS?

WHERE is your money—in God's hands, or yours? This is a serious question—it is vital in its connections—life and destiny are involved in it. You say you are “all the Lord's—body, soul and spirit.” But a full consecration is supposed to include not only *you*, but *yours*. Not only your *being*, but your possessions.

The disposition of our earthly property has much to do with God's service. It is a great test of fidelity and loyalty to the Lord Jesus Christ. God, by the prophet, complained of His ancient people, that they had robbed Him in tithes and offerings. And the robbers were many, for He declared it was “this whole nation”—a nation of robbers! Are there any robbers in Israel now? We think there are. Satan makes the heaviest assaults upon Christian professors at the *door of the treasury*. He sees the *keys* dangling at the girdle of the professed follower of Jesus. If he can only get control of *those keys*, he gains a great victory. He will not, likely, attempt to wrest them violently from the possessor. But he will seek, by subtle suggestions, to influence the disposition of the treasures. His aim is, by stealthy advances, to lead the holder of the keys in a wrong direction. And the believer may thus be controlled unconsciously.

Brother, how is it with *you*? You are ready to get up in meetings for Holiness at Camp Meetings, perhaps, and say with joy, “I am wholly the Lord's. He fully saves me.” Well, we like to hear you. But, let us bring this question home to you: “*Is your money in God's hands or yours?*” Answer it squarely to God. Is your money *wholly* in God's hands? How about the farm? Does God hold the deed? The stock of merchandise in your store—is God's mark upon it all? That block of houses—are they all made over to God? And those bonds and mortgages—are they held in God's name—and the cash in the bank, *is it all God's?* Come, brother, no dodging, no mental reserve. Give a candid answer to yourself—and to God Himself. *Is your money in God's hands or yours?* There are many loud-professing Christians, it is to be feared, whose *money-bags* are tending to sink them in perdition. *Awake!* It is no trifle to go to perdition loaded with *money-bags*.

## CONSECRATION.

REV. JOHN PARKER says: At a Missionary meeting of great profit, the world's need and the world's all-sufficient Gospel had been held up before the eager and deeply interested audience; only one thing was left unsettled, the missing link. How should the need and remedy be applied? In the collection that followed, money was readily supplied; the gold and the silver were unsparingly put in the collection baskets. But what were these, if the living, beating heart of a loving, cleansed and consecrated Christian man or woman were wanting? The link was supplied. A young man had signed a card, put it in the basket—on it was written only a name and one word, “Myself!” The baskets were now brimming, and God could, out of the overflow, now feed the famishing thousands, and He did. It is impossible to estimate the quantity of this gift. Indeed, is there any real giving to Christ and His cause that does not include “Myself?” Where this is withheld, the kingdom lacks the element and prophecy of progress. Somebody must give “Myself,” or the prosperity of God's Kingdom is unthinkable; but He has often taken an impoverished and solitary “Myself”—without large, visible resources—and saved an Empire. You, therefore—on whose brow is the blood-brand of the cross—the sign of purchase and the seal of consecration—have within your control possibilities that only God can estimate, though, like your Divine Master, you are exceedingly limited in your earthly estate. Live for Him, glowing with consecrated ability such as you probably possess—He will do the rest. Place, opportunity, power, will be supplied. By these your own destiny will be shaped—your spiritual life will be the occasion of returning life to multitudes of dying men, and at last—what a divine recognition and infinite recompense shall be yours from our loving Saviour and King. To have lived, loved, toiled, denied self, to save men who might otherwise have spent eternity in hopeless doom and unavailing regret. For this joy set before Him “He endured the cross, despising the shame.” Will you share with Him in this? Crowns are waiting for the brows of such. This is indeed a glorious destiny.



## OUR COUNCIL CHAMBER.

A NEEDED CAUTION.—“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.”—1. Peter, 5: 8, 9.

*“My soul, be on thy guard,  
Ten thousand foes arise;  
The hosts of sin are pressing hard  
To draw thee from the skies.”*

HYMNAL COUNSELS.—There is a great amount of holy counsel in our Christian Hymnology. While we sing the stanzas we should study their import, and treasure it up so that it may have a healthful influence in molding our character and shaping our destiny. Take for example the familiar hymn, commencing

*“A charge to keep I have  
A God to glorify;  
A never dying soul to save,  
And fit it for the sky.”*

What a charge—the charge of a never-dying soul! Such is the great charge committed to each of us. Two things we are to do with our souls—1st, Make them glorify God on the earth. 2d, Fit them for the sky—by availing ourselves of Gospel provisions, having them arrayed in garments clean and white from the Gospel wardrobe.

*“To serve the present age,  
My calling to fulfil,  
O may it all my powers engage  
To do my Master's will.”*

The age in which we live is a wonderful age. We ought to be servants of the age—for God—putting our impress upon our generation. To this we are divinely called—God's *will* should be our supreme law.

*“Arm me with jealous care  
As in thy sight to live;  
And O, thy servant, Lord, prepare;  
A strict account to give.”*

That is approved armor, God—appointed, “*jealous care.*” This armor must be put on—and we must wear it and use it in life's every-day battle. And we must live and act in God's immediate presence—and we shall do valiantly. We must also ever keep in view the *day of account*, and be ready for the opening of the books.

*“Help me to watch and pray,  
And on thyself rely,  
Assured, if I my trust betray  
I shall for ever die.”*

A betrayal of our trust is *death*—not physical death, but eternal death, “the death that never dies.” This is the direst of all catastrophes. It

is awfully possible to any one of us. The safeguards are, to watch and pray.” And to hold us to these exercises we need to pray for divine help.

## “LIKE HIM.”

Not in the stature, but in nature. “It doth not yet appear what we shall be,” in stature; but we know what He would have us to be in fibre—like Him. “His workmanship, created in the likeness of Christ Jesus, unto the doing of good works. Works which are evidently “the fruits of the Spirit, which fruits are in all goodness, or godlikeness; righteousness, or inward and outward holiness; and truth,” or heart integrity. All the works of God were created by Him *unto* something. The gospel is the power of God *unto*, not reformation only, but *unto* salvation. That is, God's power is herein elected unto this end. So all true believers are new creatures, the objects of a new exercise of God's creative power—new creatures in, or in the likeness of Christ Jesus. It is difficult to read this statement by Paul intelligently, without thinking of the three things that must have been in his mind when he wrote it. The creator—God. The type—Christ Jesus. The product—new creatures. So that you cannot estimate correctly a genuine believer but you think of and see as the most prominent fact, his newness, and his resemblance in some degree to the type—Christ Jesus. A new life—new love, new aspirations, new objects of delight, new hopes, a new relation to God, and a new Christlike interest in his fellowmen. He is a new creature. Is it any wonder that this man's newness is expected to justify the requirement of his Divine Master—“Ye shall therefore be perfect, even as your Father which is in heaven is perfect?” (R. V.) not in degree, but in kind. On earth as perfect in kind as your Father is in heaven, even as the lamp of the firefly is as perfect in kind though not in degree as the full-orbed glory of our Father in heaven. There are no degrees in spiritual cleanness, a man who is clean cannot be cleaner; but there are degrees in love. As an adopted child of God, I love Him—of whom I was afraid yesterday. But there is a love that is perfect, unmixed and soul centered in Him. In this sense, and in this only, every believer can and must be like Him.—*Sel.*

THE great difficulty in life is to bear, and not to fight. To fight is easy. Combat brings its own stimulus. But hands down, eyes blinded with tears, face to face with an infinite vacancy, so cold—so cold that ice would warm you—then to say, “It is well”—he who can say that in the right spirit is in heaven.—*Rev. Dr. Joseph Parker;*

## THE CLOSET HOUR.

MOTTO FOR THE MONTH.—“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.”—Col. 3: 17.

“O may I still from sin depart;

A wise and understanding heart,

Jesus, to me be given:

And let me through Thy Spirit know,

To glorify my God below.

And find my way to heaven.

## DAILY BIBLE CALENDAR—SEPTEMBER.

1. I. Pet. 2: 12; Prov. 23: 29; Psa. 119: 45; Isa. 63: 16.
2. Deut. 3: 39; Num. 11: 24; Psa. 141: 2; Psa. 146: 2.
3. I. Pet. 3: 8; II. Pet. 1: 8; Psa. 119: 41; Psa. 66: 4.
4. Josh. 24: 14; Isa. 43: 2; Psa. 70: 3; Psa. 44: 8.
5. Rom. 13: 8; II. Cor. 9: 6; Psa. 4: 1; Psa. 119: 141.
6. Rom. 12: 9; I. John 3: 2; Psa. 17: 15; Psa. 67: 6.
7. Rom. 14: 19; John 6: 51; John 6: 34; R. v. 7: 19.
8. I. Pet. 2: 13; Rev. 22: 14; Rev. 2<sup>d</sup> 20; Rev. 7: 12.
9. Rev. 3: 11; Rev. 7: 10; Rev. 6: 10; Rev. 15: 3.
10. Rev. 2: 25; Rev. 7: 17; Psa. 31: 5; Rev. Rev. 12: 10.
11. I. Tim. 6: 8; Rev. 7: 14; I. Pet. 5: 10; Rev. 4: 8.
12. Rev. 3: 3; Rev. 5: 6; II. Cor. 9: 10; Rev. 20: 6.
13. Ephes. 4: 24; Eph. 2: 21-22; Psa. 90: 1; Acts 4: 24.
14. Zech. 7: 9; Zech. 8: 2; John 17: 26; Psa. 81: 4.
15. Psa. 100: 1; I. Cor. 15: 26; Psa. 31: 2; Psa. 69: 30.
16. Psa. 2: 11; Psa. 115: 113; Psa. 119: 166; Exod. 15: 1.
17. I. Pet. 5: 5; I. Pet. 5: 5; John 2: 7; Psa. 116: 17.
18. John 15: 12; Psa. 91: 14; Psa. 5: 11; Psa. 145: 7.
19. I. Cor. 14: 26; I. Cor. 1: 9; Psa. 36: 11; Psa. 22: 26.
20. Psa. 37: 4; Psa. 37: 12; Psa. 39: 8; I. Tim. 1: 17.
21. Num. 15: 39; Num. 15: 41; Psa. 137: 5; Rev. 17: 14.
22. Rom. 15: 2; I. Cor. 6: 11; Psa. 142: 6; Psa. 142: 5.
23. Psa. 31: 14; Matt. 13: 43; Zech. 13: 9; Jer. 23: 13.
24. Heb. 3: 7-8; I. John 3: 3; II. Chron. 20: 6; Psa. 118: 16.
25. Rom. 13: 13; Ezra 8: 22; Mark 14: 36; Rev. 16: 17.
26. Matt. 6: 26; Joel 2: 27; Psa. 40: 13; Dan. 4: 37.
27. Ephes. 6: 14; Isa. 54: 17; Hag. 2: 9; Psa. 57: 8.
28. Matt. 6: 20; Rev. 19: 9; Rev. 22: 20; II. Pet. 3: 18.
29. Ephes. 5: 6; Isa. 43: 6; Ephes. 6: 23; Psa. 119: 14.
30. Ephes. 5: 16; II. Thess. 5: 9; Ios. 12: 4; II. Cor. 11: 31.

## OUR PRAYER UNION.

Our friends who are connected with the “Guide Prayer Union,” will please observe

TUESDAY, SEPTEMBER 10th,

for special prayer. It will be very appropriate to offer hearty thanksgiving for Summer mercies shown toward ourselves and our families, especially if “salvation has come to our house” in bringing any of our loved ones to Christ, or in leading them into the experience of perfect love.

Please take as the Scripture for the day, II. Peter, First Chapter, and the hymn to be read or sung, No. 622, in the Methodist Hymnal. Let us try to make this a day of peculiar blessing in waiting upon God in the closet.

## SPECIAL PRAYER REQUESTS:

1. That God may visit the Christian homes of our land at this season, with His fatherly mercies.
2. For a universal and powerful revival of pure religion.

## TOPICS FOR CLOSET STUDY.

We invite our friends to have their attention turned this month to these topics:

*First Week.*—False prophets. Read II. Peter 2: 1-3.

*Second Week.*—The last days—significant signs—needed cautions. See II. Peter 3: 1-3.

*Third Week.*—Christian sonship. I. John 3: 1-3.

*Fourth Week.*—Loving our brother. I. John 2: 8, 9.

NOTE.—The design of giving these “Topics” is, that our readers, in their closet communion, shall “search the Scriptures,” with the aid of a good Concordance and trace out Bible teaching on the topic named. And to impress their minds therewith, we recommend the writing out of the passages in order. This will render the exercise more impressive and valuable.

“I AM THE LIGHT OF THE WORLD.” (St. John 8: 12.) A returned missionary addressed a meeting in Paris, France. He presented the needs of the perishing in heathen lands with such vividness that many hearts were touched. His appeal was followed by eloquent words from the pastor of the Church where the meeting was held. A larger offering was put in the plate than had ever been raised in a Protestant gathering in that city.

The next day a poor, blind woman, came to the pastor. She handed him twenty-seven francs for the missionary cause.

In great surprise, he said, “Why, my good sister, you cannot afford so much!” “Yes, sir, I can,” she answered. “Years ago I listened to a woman who had been in those lands far away, and her story of their need has been in my heart ever since. Every night I pray, ‘O God, bless the missionaries!’ But it isn’t enough to pray, you know, for the Bible says our prayers and our gifts must go together. I am a straw-worker, and I asked the women who work with me how much it cost them for a light when the days were short? They told me that it cost them twenty-seven francs a year. Now, by being blind, I save that much, because I can work in the dark as well as in the light. So, for a year I have been laying that by to send the light of life to those who are perishing in darkness.”

The pastor took the money, and said, “My sister, your gift is sacred. It shall tell its story, and thus it will be multiplied many fold. The light of Jesus in your soul is better than earthly sight.”

Her plain face kindled with joy. “O sir,” she said, “sometimes it seems as if I was sitting in bright sunshine, but it is Jesus in my heart.”—*Sel.*



## MONTHLY REVIEW.

## THE HOME FIELD.

Since our last, great Gospel movements have been made in the country. The past month has been the Camp Meeting month. The tented groves have been the scenes of earnest action against the powers of darkness. The forces of light and darkness have been closely joined. The Camp meeting work has now reached this point and they are mostly under the banner of Holiness, and have a two-fold aim, so announced, definitely—1st, The sanctification of believers. 2d, The conversion of sinners. This is the Gospel order, the Pentecostal order, and wherever this order is rigidly observed, there are saving results—results commensurate with the magnitude of the occasion, and the earnestness of the efforts put forth. It is quite probable that one hundred Camp Meetings on the line of Holiness have been held, and the tokens of victory have been very palpable and glorious. We have not space in the GUIDE to present reports from these numerous meetings in detail, suffice it to say, in the East, and along the Atlantic seaboard, reports of the Camp Meetings, which have been received up to this writing, are very cheering.

DOUGLAS, MASS.—It has been a very powerful meeting this season. Dr. Carradine has been greatly blessed of the Lord there. He preached eleven sermons, and each time the power of the Spirit was manifested. There were other workers who were also greatly helped, and who were helpful to many.

MOUNTAIN LAKE PARK.—This meeting is continuing to bear fruit, although it is some time closed. Bro. Thompson is steadily receiving letters showing its blessed influence.

OCEAN GROVE.—The morning meetings have been held steadily since July 1st, in charge of the Rev. J. R. Daniels. Mrs. Palmer has been in attendance a number of times and taken part. The pastor of St. Paul's Church, Rev. M. Relyea, received the blessing of entire sanctification, according to his testimony, and has opened a stated meeting for the promotion of Holiness, to be held weekly. The first gathering was large, and of precious interest. It promises to be a great blessing to the Church.

PITMAN GROVE, N. J.—This is one of the Camp Meetings after the primitive order. Dr. Keen has charge, aided by Dr. Collins, Rev. E. I. D. Pepper, E. L. Hyde, Mrs. Lizzie R. Smith, and others. At the present writing the meeting is in full progress, and there is promise of excellent work.

RANDOLPH, NEB.—At the Camp Meeting here, A Holiness Association was organized, auxiliary to the State Association, with 42 charter members.

We shall have further reports to present in our next, that will make our readers rejoice.

## THE FOREIGN FIELD.

THE KINGDOM.—“Let this mind be in you, which was also in Christ Jesus.” If all Christians had in them the mind of Christ they would cease to think of missionary work as an abnormal service.

MADAGASCAR.—When in the Norwegian Mission recently all salaries had to be lowered and work to be cut down, the missionary was disheartened, and said so before his helpers. But a native pastor reminded him of the state of things on his arrival twenty-seven years before—no helpers at all, the natives indifferent, hardships and difficulties at every step. Now the mission has 250 helpers and some 10,000 converts. “Let us thank God,” said the grateful native pastor, “for His mercies, and if our salaries have to be reduced, we hope that the work will still go forward, for this work is laid upon us; we have chosen it out of full hearts. May the word of God have full course, and the Church of Madagascar soon be able to support itself.”

In the Australian Weekly Rev. T. W. Leggatt tells of the first communion on Malekula, one of the New Hebrides: “We found a shady spot on the beach in quite a natural temple, overshadowed by three ‘birinber’ trees. I spoke from the words, ‘I am the bread of life,’ and dispensed the elements. Mr. Gillan gave the address before, and Mr. Paton that after the communion. They were all very attentive and reverent; and a solemn stillness fell upon all as they took in their hands the symbols of their Saviour's dying love. I don't think many of us will forget the scene—the little table in the centre with the bread and wine, the missionaries at one side, and round the other side of the square the dark faces of our people and teachers, while, all round, seated on the earth or on fallen logs, were the rest of the people. It was quite interesting to think of the different nationalities who sat down together—Australian, Scotch, Eromangan, Ngunese, Emai, Efatese, and Malekulan from Anlua, Pangkumu, Uropio, and a man from one of the Banks group.”

ON the face of the whole earth, when Christ and Paul were here, there was not one single humane institution devoted to the purposes of our modern hospitals. Such institutions are distinctively the outgrowth of the lesson of the good Samaritan. There is truth and beauty in these words of a patient in a Chicago hospital: “I never again expect to experience the feeling of content with which I fell asleep the first night there, whispering to myself: ‘This is my Father's house, and I can rest now.’”—*Herald and Presbyterian*.

THOUGH not always infallible in the realm of fact, probably Joseph Cook is not far out of the way when he affirms that nine-tenths of the contributions to missions come from one-tenth of the members of our Churches. This ought not so to be—we should do according to our ability. The rule is, “as the Lord hath prospered you.”



## EDITORIAL BRIEFS.

**AUTUMN WORK.** Now that the Summer is past, and we are settling down to autumnal service in the various departments of life, we have a question to propound to our readers. It is this: What do you propose to do for your Master as a *thank offering* for summer mercies and privileges? Have you any Ebenezer to set up, any monument to upraise? You say, what shall I do, what can I do to bring glory to God? We will tell you—set yourself to work in real interest to be a distributor of the *Literature of Holiness* in the community in which you live. Determine fully, that before Oct. 1st you will procure five or ten new subscribers for the *GUIDE*—that you will keep on hand tracts on Holiness, to give away as favorable opportunities present, and that you will have one standard work on Holiness to lend to members of the Church with which you are connected, from week to week. Here is a program which, if carried out, will glorify God and do great good. If you are dubious about it, *try it*.

**SUMMER ENCOURAGEMENTS.**—The Summer is a dull time in almost all departments of business. It is the season when hard-worked business men need rest and recreation. We realized this in our own work, but this Summer we have not had as much of this as was desirable—in fact, it has been a time of unusual application. But, amid it all, we had much that was encouraging. We have received many cheering letters, commending our work, saying "*The Guide was never better*," and these tokens of appreciation have helped and strengthened us. To God be the glory.

But that which ye have already, hold fast till I come. *Rev. 2: 25.*

*The command of Jesus. If we are His we have much treasure in earthen vessels. Hold it fast till He come.*

**NEW PLANS.**—The Lord, we believe, has been opening to our mind, new plans to render the *GUIDE*, "The old pioneer Magazine," more effective. We expect to be able to make announcements in the October issue that will be gratifying to our friends. *Look out for them!*

**REV. MR. NARDI**, the Italian missionary who went out from the Tuesday Meeting, has sent us a very interesting account of his work, but too late for this number. It will appear in our next.

**THE TUESDAY MEETING.**—We have not been permitted to attend the "Tuesday Meeting" during the Summer until August 6th. Bro. Morehouse was in charge. Bro. John Parker was also in attendance and read the Scripture lesson, commenting thereon in his vigorous style. There was quite a good attendance, for the Summer, and the presence of the Spirit was manifest. Mrs. Palmer sent her testimony in writing, expressing her continued trust in God, and her comfort in the Holy Ghost. She is a wonder to many.

"Thou hast redeemed me, O Lord God of truth."  
*Psa. 31: 5.*

*A good testimony. We are redeemed, not with money, but with the precious blood of Jesus. Let us be glad and rejoice.*

**A WELCOME VISITOR.**—Last month Bishop Taylor spent some time at Ocean Grove. Sometimes he testified, and led altar services in the morning Holiness meeting, and once on Sabbath evening preached in the auditorium. He is not as he used to be, physically, but mentally and spiritually strong as ever, more so, and his good words are an inspiration to the people of God. At the close of his sermon, at the time above named, he went into the altar work, after the primitive order. He had hardly given the invitation, when a lady came forward, and the meeting was crowned with salvation.

**"AUNT SUSAN'S" PRAYERS.**—If we had indulged in doubt as to how it was that we have been so graciously upheld this Summer, we should have had it dissipated at the Pitman Grove Camp Meeting. There is a saint of the olden type who attends there from year to year, known as "*Aunt Susan*." She sings the songs of former years. As we spent a night there recently, we heard her sing one of them. As soon as we could we shook her hand, and said, "*Aunt Susan, do you keep on praying for us?*" "O yes," she said, "there is not a day that goes by that I don't pray for you." That is the reason we are upheld amid arduous labors—the "*Aunt Susans*" are praying for us. Praise the Lord.

**AN ARRIVAL.**—Miss Isabella S. Leonard arrived in New York from England, August 3d. She went to make a short visit to the Women's Holiness Camp Meeting at "Tabor," but she needs rest. Pray for her.

*I will give unto him that is athirst of the fountain of the water of life freely. Rev. 21: 6.*

*"Freely!" That is a cheering word. Draw at the fountain freely, O ye saints of God.*

**THE CAUSE IS ONWARD!** We were never more encouraged, in regard to the work of Holiness, than at the present time. Despite scepticism, criticism and croaking—the cause is onward! Let its friends be of good courage. We are on the eve of startling developments, and mighty movements under the white banner of Immanuel. Let us watch, and wait, and pray, and work too, with all our might.

**SOON COMING.**—The Life of David B. Updegraff (late of the Society of Friends) by Dr. Dougan Clarke and Rev. J. H. Smith, is coming soon. Send orders. Price, \$1.00.

**PITMAN GROVE.**—We visited this noted Camp Meeting and spent a night there. Drs. Keen and Collins were working vigorously. The Lord was revealing His power graciously and powerfully.

—The article in this number by Rev. Evan H. Hopkins will be appreciated. It is taken from "*The Kewswick Week Convention*."

## Our Choral Service.


"I will bless the Lord at all times: His praise shall continually be in my mouth."

Psa. 34: 1.



### No. 76. WE'RE ON THE WAY TO CANAAN'S LAND.

Rev. H. G. JACKSON.

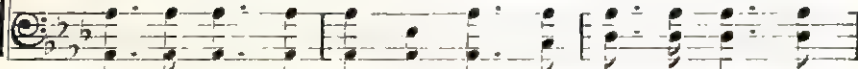
W. S. NICKLE.




1. From Egypt's cru - el bond - age fled, O - be-dient to our  
 2. Thro' wil-der-ness - es wide and drear Our Lord will guide our  
 3. His pow'r the smit - ten rock con-trols, A crys-tal stream our  
 4. In hos-tile lands we feel no fear, No foe our on-ward  
 5. Ere long, the riv - er cross'd, we'll meet The ran-somed host at



Lord's com-mand, And by His word and spir - it led, We're  
 steps a - right; Be - hold, to prove His pre - sence here, The  
 need sup-plies; He feeds our hun - gry faint - ing souls With  
 march can stay; In ev - 'ry con - flict He is near, Whose  
 His right hand; And there re - ceive a wel - come sweet From




CHORUS.



on the way to Ca-naan's land!  
 cloud by day, the fire by night!  
 dai - ly man - na from the skies! } We're on the way, a  
 pre-sence cheers us on the way.  
 our dear Lord to Ca-naan's land! }

pil - grim band, We're on the way to Ca - naan's land; Di-




vine - ly guid - ed day by day, We're on the way, we're on the way.



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Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$3.00; not prepaid. Per hundred, \$25.00; not prepaid.



OCTOBER, 1895.

THE PEARL TEXT.—“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”—Rom. 8 : 18.

“I see a world of spirits bright,  
Who taste the pleasures there ;  
They all are robed in spotless white,  
And conquering palms they bear.”

“O what are all my sufferings here,  
If, Lord, Thou count me meet  
With that enraptured host to appear,  
And worship at Thy feet !”

#### GOSPEL PARAGRAPHS.

“I am the bread of life.”—John 6 : 35.

These are the words of Jesus Himself. It is His own chosen metaphor, bread, “the bread of life.” Elsewhere He declares Himself to be “THE LIFE.” It is in Him, therefore, we live. We derive not only from Him our daily bread, for the sustenance of the body, but also spiritual sustenance for our soul’s life and health. The bread is abundant, ever obtainable, given freely and is nourishing, even unto life eternal.

“He that cometh to Me,” etc.—John 6 : 35.

The whole sentence reads, “He that cometh to Me shall never hunger.” To come to Jesus in the way appointed, we must really hunger for the bread of life. He, Himself, says, “Blessed are they which do hunger and thirst after righteousness : for they shall be filled.” A hungry soul will surely be fed, abundantly, to his complete satisfaction. The coming to Him must be with strong desire, with ardent request, and with faith in His promise, and success is sure.

“Shall never hunger.”—John 6 : 35.

To eat so as never to hunger again, is a peculiar promise, and none but Jesus is able to fulfil it. If the soul feed upon Jesus, the living bread, by faith, there will be no hungering for earthly vanities, they will be as husks to one feeding upon heavenly bread, from which he will turn with loathing. What unutterable satisfaction it is to be in the kingdom of heaven, and to be drawing adequate spiritual supplies daily.

“Shall never thirst.”—John 6 : 35.

The closing member of the passage is, “And he that believeth on Me shall never thirst.” Here the metaphor is changed to that of “thirst,” but the same idea is expressed—it is Christ satisfying the longings of the soul. The only difference here is the emphasizing of the condition, “*He that believeth.*” It is an acceptance of the provision made for us in Christ, by faith—appropriating Him to ourselves, saying, “*He is mine!*”—a result joyous beyond description.





"The law of Thy mouth is better unto me than thousands of gold and silver."

—Psa. 119: 72.

"Jesus, Thy servants bless,  
Who, sent by Thee, proclaim  
The peace, and joy, and righteousness  
Experienced in Thy name."

## SERMON BRIEFS.

BY REV. W. GLUYAS PASCOE.  
(OF STOKE-ON-TRENT, ENGLAND.)

TEXT.—"The Conversion of Lydia." Acts 16: 13-15.



**P**HILIPPI was built by King Philip, the father of Alexander the Great. It was famous as the spot where Mark Antony and the Emperor Augustus met Brutus and Cassius in battle. It ended the career of the two latter generals, and the world bowed before the mighty Cæsar.

It was famous for another victory—the first victory of the heralds of the cross in Europe. Paul had seen, when in Asia, in a vision, a man of Macedonia calling to him "Come over into Macedonia and help us!" "That man," as Dr. Bonar used to say, "turned out to be a woman."

A few remarkable particulars about this first European convert.

1. *She was a woman and yet was engaged in business.*

I suppose she was a widow. There is nothing said of her husband, but she speaks of "my house." She was in good position, had not only her home in Thyatira, but a house in Philippi where she came only on business.

She was of considerable force of character, for whilst you have some re-

markable women like Deborah mentioned in the Old Testament, most women in ancient times who became famous were courtezans. I doubt not, it was a mother's love, added to her own force of character, that enabled her to risk all possible misunderstanding and engage in business. Some people think it is utterly unladylike to engage in any kind of business. Well, what is it to be ladylike? A life of idleness, petted and pampered and useless for any service to humanity, unable to cook a dinner or make a child's garment? If this is what is meant by being ladylike, the world can do without it, and be none the poorer. But if by being ladylike is meant a heart full of sympathy, a hand ready to help, a life in which self sacrifice is one of its leading forces, and a soul ashamed of nothing but sin—gentle, pure, true, pointing to heaven and leading the way, God send us more "ladies!"

We are thankful that in the present day more occupations, professional as well as commercial, are open to ladies. The reasons are obvious.

2. *She was engaged in business and yet was devout.*

She was evidently glad of the opportunity of the Sabbath for rest and spiritual aid.

We are often told that no one can be in business and lead a godly life; you must lie. You must, therefore, give up lying or give up your profession of Christianity. An out-and-out scoundrel who makes no secret that he will swindle you if he can, is far preferable to the hypocrite who pretends to serve God, but lives a slave of the devil.

"But I must live." You must die, and give account of life to God. "Must live!" What do you mean? Keep up a certain style! Be considered a man of position! I am not convinced that that is necessary. God says, "Thy bread shall be given thee, and thy water shall

be sure." But He is better than His promises. He butters the bread, etc. You had better trust Him.

To that little company there came two strangers. They sought and found the place of prayer. It is always so. We find what we look for. An architect going to Edinburgh, would quickly discover St. Giles' cathedral with its beautiful crown tower, but might never see its celebrated medical school. A medical man would at once find its medical school with its celebrated professors. We find what we search for.

It was a small congregation, but it drew forth all the souls of the apostolic men who visited them. I am afraid that to-day we trust too much to big conventions. The apostolic method was better.

3. *Lydia's heart was receptive, and therefore it was opened.*

She was ready to receive truth, who-ever proclaimed it.

Her heart was opened. Not her intellect; not her reason. The intellect cannot receive all classes of truth. You can demonstrate problems of mathematics, facts of geography, and of history to the intellect. But a mother's love is only realized by the heart. And the truth of the Gospel can only be grasped by the heart.

You are not blessed in the house of God? Ah! You bring no sympathy; or you are coldly critical; or possibly hostile!

4. *When the heart is opened it is by God.*

No theory of conversion meets the case, but the theory of the Bible.

How differently hearts are opened. In this chapter, we have the story of the sailor as well as Lydia. Both of God.

Has your heart been opened? Thank God.

How easy is the thought, in certain moods, of the loveliest, most unselfish devotion. How hard is the doing of the thought in the face of a thousand unlovely difficulties!—*Macdonald*.

## PRAYER SERVICE.

Dr. White presided, and read 1 John 5:13-15. After the petitions were offered up, the address was given by

Rev. J. J. LUCE, on Jer. 30:17, and 38:20. The subject was "Obedience." The following is an abstract of the address:—"If we are children of God we are children of obedience. When God sanctifies His people He sanctifies them unto obedience. In this line of obedience lies our safety. We have this thought set before us in this book of the prophet Jeremiah, and particularly with regard to the King Zedekiah. Not our own safety only, but the safety of others may depend on our obedience. It was so with Zedekiah. Because he did not obey the voice of the Lord he was ruined himself, and, worse still, he brought ruin upon Jerusalem. In Heb. 5:8, 9, we read of the Lord Jesus having been made perfect, and that it was in the line of obedience that he was made perfect. . . . Do you want to know how you can be kept always saved, always victorious, always growing in the knowledge and love of God? Be obedient to what you know now; act up to what God has already shown you, what He has shown you here. In the line of obedience lies not only our safety and eternal salvation, but the gift and power of the blessed Spirit. 'And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.' (Acts v. 32.) That is, not to those who struggle and strive in their own strength, or that wait in a kind of indefinite fashion, but to those that 'obey' Him, to those who live out what God has already taught them.

"What is it that hinders obedience? The fear of man for one thing. A solemn example of this we have in Zedekiah. He said, 'I fear the people.' He did not dare to do what he was told to do, because there was the risk of their displeasure. You know if it is thus with you. We know well enough what God wants of us. The question is, 'What will come if I do obey what I know?' What will come in the home, in the Church, in the business, in the relationships of life? There are plenty of people to frighten us; to rob and cheat us of our inheritance. I beseech you, let not any one, even the best of men, come between you and obedience to the revealed will of your God."—*Keswick Week*.

THE HEART IN HEAVEN.—Luke xii. 34. Some one asked a Scotchman if he was on his way to Heaven. "Why, man," He said, "I live there." He was only a pilgrim here. Heaven was his home.—*Moody*.



## EXEGESIS.

## A STUDY IN THE APOCALYPSE.

BY REV. J. H. TIMBRELL.

## IV.



OUR study is in the fourteenth chapter of this book. While we recognize the fact that the veil falls here as elsewhere, yet, it seems to me to present a picture that is powerful in its suggestions and that will richly repay our study. Space will not admit of a discussion as to whether the sealed host of chapter VII. and this are the same, or only the same in spirit—covering different points of time, the one a Jewish symbol, the other a Christian. This is clearly Christian, for Christ appears in the midst as Leader, and as the series of events, opened on the mount, reach on until the final victory is won without discoverable break in the succession, we are safely within the lines marked out for our study—the character of that body of believers which shall finally take this world for Christ. The picture discloses our holy faith in the fulness of its beauty and power, as it was designed to be, as it will be when it leaves the valley for the mount, with the seal of God upon it. The figures here are concise and expressive. They show a devotion to Christ, which emulates the best exhibit of the ages, while in results it transcends all the history of the past—it conquers the world.

(1) They are said to be virgins. The term is spiritual in its meaning; not a company of celebrities. The Greek applies to either sex, and as here used is expressive of heart purity. Purity is essential to this mountain fellowship with Christ. It is an absolute requirement for entrance into heaven. It fittingly stands in the foreground in the description of that glorious body of Christians, which will finally conquer

the world, for and under the leadership of their Lord.

(2) "They follow the Lamb whithersoever He goeth," indissolubly joined to Jesus. They have been brought into harmony with His exalted character, and are fully identified with His glorious purpose to save the world. To them He is the fairest among ten thousand, and the one altogether lovely. The triumph of His kingdom takes precedence in all their thoughts; and they follow the Lamb whithersoever He goeth. How different the picture from that presented by many professed followers of the Lamb, at the present time, proclaiming to the world that they are followers of Jesus, when it is evident to the dullest mind, that in the paths they follow, and to the places they frequent, Jesus never leads; while it is equally apparent, that in those shining pathways we know the Master treads, their footfall is never heard. It is not necessary to be more specific.

We cannot view this company apart from Christ. They have purified themselves, even as He is pure. This is the secret of their devotion, and service, and the harbinger of a conquered world.

(3) They were redeemed from among men. Not some superior order of humanity, to whom was granted this inestimable privilege of intimate fellowship with Christ. Once they were "among men," walking in the ways of darkness and death; but they have been redeemed, and separated from the world, through the blood of the everlasting Covenant. They walk no more in the ways of the world; they live above it, close to headquarters on the mount.

(4) They are "the first-fruits unto God and the Lamb." This clearly places them at the beginning of some epoch, or order of events. Whether we can definitely fix their place or not, is not of as much importance as the recognition of the part they sustain to the world's redemption. They are the first-fruits of the great



world harvest. The seed corn on the top of the mountains, which in the end, in the words of the Psalmist, "Shall shake like Lebanon."

The relation of such purity and devotion, as is here described to the great body of professed Christianity squares with history up to the present hour. It has been limited. Only the first-fruits have as yet been gathered.

(5) "In their mouth was found no guile;" or, as better rendered, no lie. They were set for the defense and promulgation of the truth. They had found it themselves, and they boldly proclaimed it to the world. They called things by their right names. In the midst of a world full of guile, with euphemism, sham, hollow mockery, and cold formality all around them, they were true to God and their great commission, standing majestic in their simplicity and Christian integrity.

(6) "They are without fault before the throne of God." Before men, like their Lord in the eyes of the Pharisees, full of faults, misunderstood, misrepresented and maligned; but before the throne of God without fault. Tons of theology have been hurled at them, tons are being hurled to prove the impossibility of such a life as they live, and such a character as they maintain. But they stand under the shield of Divine inspiration "without fault before the throne of God."

In Chapter VII. we behold the sealing of a number identical with this host. It may be the same at different view-points. The one is under the Theophany, the other enlarged under fuller disclosures. Following their sealing, as tribes of Israel, there comes into view a great white-robed throng, which no man could number, from all nations, kindreds, peoples and tongues of earth. They stand before the throne of God and the Lamb, clothed in white robes, and with palms in their hands. This picture has the full sweep of the Christian age, and

the final triumph of the Kingdom of Christ. The one we are discussing is more minute in detail, but covers the same ground. "What are these which are arrayed in white robes, and whence came they?" asks the Elder: and answers his own question. The details of their tribulation follow here before the shout of victory is raised. The result is the same in both cases—the triumph of a purified Church.

### ALONE.

BY MRS. KATE SUMNER BURR.

Alone I am, and yet not lonely,  
While merry groups go laughing by;  
On me hath dawned a world of beauty  
Revealed alone to faith's clear eye.

I freely yield earth's toys and treasures,  
Love's priceless pearl doth all outshine;  
*Alone* the Lord of Life hath called me,  
And I am His, and He is mine.

A cloud of witnesses surrounding,  
Unseen they gaze with eager quest,  
The field of mortal combat scanning,  
Where crowns are won, and victors rest.

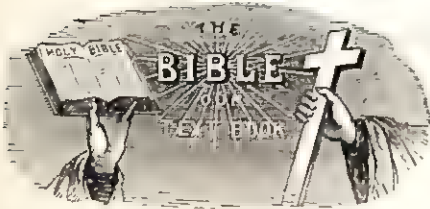
Alone I am, and *sometimes* lonely,  
When dear ones life's best aims forego,  
Neglecting sword, and shield, and helmet,  
All unprepared to meet the foe.

O that the whole wide world, enlisting,  
The ranks of Heaven's bright hosts might swell,  
The triumphs grand and universal  
Of Christ, our Lord and King might tell!

YE KNOW NOT ON WHAT DAY YOUR LORD COMETH.—MATT. xxiv. 42. There is an old legend of a man who waited a thousand years before the gates of Paradise, watching continually for them to open, that he might enter. At last he slept for but one hour. Yet, during that hour, the gates opened and were closed again, and thus he missed his one opportunity of entering. The second coming of Christ will be so sudden that no preparation can be made for it after He appears. We must learn to live so that there will not be a moment, day or night, when we would be afraid or ashamed to have Christ come into our house or place of business and find us as we are.—*Sel.*

# THE ABUNDANT LIFE IN JESUS

IN GOSPEL PORTRAITURE.



"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

## DISCIPLESHIP.

BY REV. EVAN H. HOPKINS.

### PART II.

**W**HEN the apostle Paul said, "I can do all things through Christ which strengtheneth me," he did not say, "There is nothing for me to do, for Christ does it all." And when the Lord Jesus Christ said, "Without Me ye can do nothing," He did not say there was nothing for you to do. Let us remember that. What we want is to get rid of the self-life, not the personality, not the personal responsible *ego*. Let Christ dwell in you, and then He will control you and keep you, and the outcome will be the Christ-life.

Well now, that is the first condition. What is the next thing? "*Let him take up his cross.*" But what is the cross? It does not mean some terrible thing that is going to meet you at the end of your journey, something that is going to put you to death. It means something that you have to meet every day: "Let him take up his cross daily," as we read in St. Luke. It is something that meets you every day; not something that you have to get out of the way in order to

find, but that which God Himself has appointed in the path along which He is leading you. It may be a trial. It may be something that involves intense suffering and reproach. Now some of us know what the reproach of Christ is. What is the reproach of Christ? Did it ever occur to you? "He was despised and rejected of men." We can stand being opposed. If men stand up and contend with us we do not mind, but if they despise us, if they ignore us—O, that is what we cannot bear! "He was despised and rejected of men." The cross means identifying yourself with that Christ who was thus rejected. It may be something corresponding to the thorn in the flesh which the apostle Paul, as we have already been reminded, had to bear to the end. But remember this—it does *not* mean the evil habit that gets you into trouble so often. It does not mean that sinful desire which you think you must yield to. With the apostle that cross, or rather that thorn, was an infirmity, but

IT WAS NOT A SIN,

for he could not have glorified it had it been a sin. "He gloried in his infirmities, that the power of Christ might rest upon him."

And then the cross has to be taken up. "If any man will come after Me, let him deny himself and take up his cross." To every man his work, and to every man his cross God has given. Let him take it up. But you will never take up the cross at all until you first of all know what it is to deny yourself. You may drag it after you unwillingly. You may have it laid upon you, and just submit. But, O, to take it up, what does it mean? What is the force of the expression? It expresses voluntary and cheerful acceptance. And it is not possible to take our cross up willingly, and to bear it cheerfully, unless we know first of all what it means to deny self. That must come first. "Let him deny himself." Notice,



now, particularly the order of these things. Some people read the passage as though it meant they must bear the cross in order to deny themselves. Now very often we find that the devil takes good things and puts them in the wrong order. And that is the wrong order. Look at it for a moment. In order to follow Christ you must take up the cross, and in order to take up the cross you must deny yourself, and in order to deny yourself you must enthrone Christ.

Now the passage also says, "*Follow Me.*" What does that mean? Obedience; something to be done. "My meat is to do the will of Him that sent me." "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth." Truth is not something merely to be understood and received and held. It is something to be done, and a discipline in following Christ will be doing the truth. That is to say, he will by deeds of practical godliness be showing the truth to others. What God looks for in His believing people is that they shall translate the truth into such form that the world will read it who do not read the Scriptures.

And then again, it means likeness. We shall be like the Master. We shall be bearing His image in His fidelity to the truth, in His fearlessness of man, in His gentleness and in His love. The likeness of the Master will be upon the disciple who is following Him closely.

And then, progress. You know how the apostle speaks of progress. In Philip-  
pians iii. he gives us two sides, the negative and the positive. On the one side he says, "Not as though I had already attained, either were already perfect." I have not reached the goal. What, then, is the other side? "I follow after." I am pressing toward the mark.

It is not an attainment at which I stop, but it is attaining, it is advancing, progressing.

And then the last thought is *gladness*. And this will follow our Convention, I

am persuaded, as the Lord is dealing with us. "I am the light of the world: he that followeth Me shall not walk in darkness" or gloom, or uncertainty—"but shall have the light of life." Certainty, joy, holiness, gladness. If you are following the Lord, if you are walking closely with Him, you cannot but be joyful. Look at that 23d Psalm. There we have the picture of one following the Lord. "The Lord is my Shepherd"—He goes before. "He leadeth me"—then you are a follower. Do you know what follows the man who is following the good Shepherd? "Goodness and mercy." Do you know what these two blessings mean? They include everything. Are you unworthy? There is "mercy." Are you empty? There is "goodness." Every conceivable blessing that you can need along the road is included in these two gifts which follow close upon your heels as you are following the Master. But if you turn round from following the Master and say, "I want peace and joy and gladness and mercy," you will not only miss the blessings, but you will miss the Master Himself, for your back will be turned to the Shepherd.

He that is willing to come after Him, let him ignore himself, just as Peter ignored the Lord. Let us act towards self as Peter acted towards Christ when he denied Him, and said, "I know not the Man." Peter did not deny something to Christ, but he denied Christ. Let us act towards that person called Self as Peter acted towards Christ, ignoring him, disowning him. That is the meaning of it. And I am sure, beloved, that when we are brought to that, we shall have learned a wonderful lesson, a glorious secret. It is the self-centred life that is the misery of the great majority of Christians. Let Christ take the centre. Let Him possess, control, regulate. Let the government be upon His shoulders, and then you will know what it is to walk in self-forgetfulness, for you will be taken up with Him. God grant it.



### A PLEASANT INVITATION.

The Psalmist gives it in these words: "O magnify the Lord with me, and let us exalt His name together." The invitation is for a gathering of **MAGNIFIERS OF THE LORD**. This company of those who magnify Him ought to be numerous, yea, numberless. He is worthy to be magnified, to be highly exalted. His character and His works demand it. He should be magnified in the heart, receiving its profoundest homage and ardent love—magnified in thought, in holy meditation, and in planning for His cause—magnified by our lips, in uttering forth our praise and adoration. Invitations to such a party, of those who magnify the Lord, may be freely given, and if accepted, will give satisfaction.

### LOYALTY TO HIM.

REV. JOHN PARKER.

**S**OME of the most devout and conscientious people I have ever known, are perplexed by the apparent demand that loyalty to their Divine Lord requires an unvarying testimony in every devotional meeting concerning the work of purity wrought in their hearts by the Holy Spirit. As a general rule it is safe to say, with Wm. Bramwell, "Be saved from all sin, and declare this at every proper season." Be definite in your testimony concerning this grace. You should intend that men shall know that God has made your heart clean. "It requires a great deal of watchfulness to retain the perfect love of God," said John Wesley, "and one great means of retaining it, is frankly to declare what God has given you." If we prefer and intend to hide the distinctiveness of this grace—by general terms—as "more religion," "a gracious baptism," "a higher life," "a wonderful uplift," God knows, and the people who hear you, suspect that you are ashamed to avow your experience of entire sanctification, or that you are afraid to trust God to help you bear the reproach and self-denial of such an experience. You should not give men who know you occasion to doubt the genuine

honesty of your testimony. They will rate you at the value you set upon your own testimony, if your life be in correspondence. It is a very popular delusion of our day, and a great danger, which declares that we are not to openly profess the experience of this grace of personal holiness through faith in the blood, but only to show it forth in our living. If the Holy Spirit witnesses to your adoption, no one objects to your testimony concerning it. Why object to your testimony concerning your entire cleansing? The Divine order, which no man may dispute is, "with the heart, man believeth, unto righteousness (inward and outward holiness), with the mouth confession is made unto, or concerning salvation." It is an impeachment of the Divine nature to presume that He may invite you to be holy, but that He does not expect it in you. Better believe there is no God than believe Him insincere. What then is likely to be a salvation originating in God and fitted to heal all our hurt of sin? If you have obtained it, confess concerning it on all proper occasions. Humbly, modestly, faithfully, definitely, "speaking the truth in love," not obtrusively. Do not thrust it upon the attention of everybody and always. The Psalmist invites only those who fear God to hear him declare what God has done for his soul.

If you force this subject upon the unwilling attention of an unspiritual company, your spirit and motives may be suspected. It will be thought that you are not so anxious to honor Him by your testimony as to show that you dare do it where you know this truth is not welcome. If they have any reason for this suspicion, your influence will be diminished and your usefulness hindered.

You will earn the dislike of good people and lose their confidence in your godly prudence, when they believe you are more dogmatic than loving and gentle. "Thy gentleness hath made me

great," says the Palmist. It will do the same for you.

Thus forcing the subject everywhere; you will also sometimes cheapen this jewel truth of the Gospel by casting it down before swinish natures. This, as you know, is not my comparison but His. So I may be allowed to use it as expressing the unwisdom of cheapening the great central thought and purpose of Christianity—heart purity—through the cleansing blood, and by the inward abiding presence of the Holy Spirit.

But when the opportunity comes, in which it is evidently the mind of the Holy Spirit, when the thought of the hour, or the manifest trend of the meeting leads to or gives welcome opportunity for this testimony, expected or not, then your loyalty to the King, and His truth must be seen. Be definite as to the use of Scripture terms in speaking of it.

I heard an excellent pastor, who never opposes the subject of Bible Holiness say, "I never use the word sanctification, etc., lest it should be misunderstood." And, of course, he probably never leads any one into the experience of this grace. Being spiritual, but never obtruding this subject upon his people's notice definitely, makes him popular. But is his course most pleasing to God? I doubt it; but there are many like him, godly, spiritual, aiming to please everybody for their good, but never offensively loyal to this truth. Nobody feels the peril of neglecting it, until he feels the absolute necessity of obtaining a clean heart. If the pulpit gives the impression, even by a passive and negative attitude, that a regenerated man can safely get along without personal holiness, the carnal mind will make it certain, if possible, that he be not troubled about it. What then?

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"AND ye shall know the truth, and the truth shall make you free."—John 8 : 32.

### HOLY ADORATION.

The Psalmist, in the spirit of holy adoration, says: "O Lord, how great are Thy works! and Thy thoughts are very deep." The works of God are full of attraction to a devout mind. The almost endless variety, the beauty, and the manifestations of love, wisdom and power, are delightful to his contemplation. The greatness of God's works is astonishing.

And then the thoughts of God are indeed very deep, so deep that even angels' minds cannot fathom their depths. They are written in His Book, and furnish perpetual themes for meditation. Let us cultivate this spirit of meditation, that we may be led to adore the great Author of these works.

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### REV. ANDREW A. BONAR, D.D.

BY E. BARRASS, D.D.



BELOVED daughter of this saintly man has sent forth two volumes respecting her beloved father, one of which is the *Life*, and the other *Reminiscences and Letters*, both of which are largely autobiographical, and are a valuable contribution to the biographical literature of the day.

Dr. Bonar belonged to a family of ministers, all of whom gave full proof of their ministry, for they turned many to righteousness, who will be the crown of their rejoicing in the day of the Lord Jesus. They all lived to a great age, as they each survived beyond the age of three score and ten. The subject of the present paper survived the pale nations of the dead until after he had been a denizen of earth more than eighty years, and was pastor of a Church until he took his departure to the Church Triumphant.

He was a native of Edinburgh, where he was for many years pastor of a Presbyterian Church. We may be sure that his education, both literary and theological, would be well cared for, as his father was also a minister. His conversion occurred in a room of the Manse, which he described as the "secret joyous hope;" he believed on the Lord Jesus Christ,



and his religious life from that day onward for more than sixty years was one of vivid reality, one of "unfailing buoyancy, of brightness, through his daily rejoicing in the Lord. The joy of the Lord was his strength with a fulness and a constancy that were quite singular." He testified that he did not know one day in sixty years that he "did not possess access to the mercy-seat." Here lay the secret of his successful career, he was a saintly man.

After his days of preparation for the ministry, he spent some time in mission work, and was privileged to witness some extensive revivals. The memorable disruption occurred in the Church of Scotland, in 1843, when, for conscience sake, four hundred ministers renounced their emoluments, and went forth. The outcome was the formation of the Free Church of Scotland. The subject of our paper witnessed that grand epoch and for eighteen years was a devoted village pastor in Perthshire.

The City of Glasgow was in great need of ministers, such as Andrew A. Bonar had become. There were extensive localities which were crowded with people, but, alas, "no man cared for their souls!" To one of these desolate places he was sent to labor as a missionary. He began with a congregation numbering a dozen persons, but before he left, a church was built and some hundreds regularly heard the Word of Life. During his ministry in Glasgow, Mr. Moody paid his first visit to Scotland, and he afterwards acknowledged that no man in Great Britain rendered him more valuable aid than Dr. A. A. Bonar.

His native city, Edinburgh, afterwards became the scene of his labors, where he preached and visited from house to house and became distinguished by his passion for souls. A female servant was for several years an inmate in his house, and here is her testimony respecting his mode of conducting family worship. "It

was as if he could never gie ower, he had sae muckle to ask, ye would hae thoct the very walls would speak again." He was emphatically a man of prayer. Those who knew him best testify that he spent hours and sometimes whole nights in this holy exercise.

It is marvelous how he found time for study and writing books. His pastorate in Edinburgh was sufficient to consume the greatest zeal, but he was the author of several valuable books; probably those best known are: "A Commentary on Leviticus, Expository and Practical," and the "Life of the Rev. Robert McCheyne," which has run through several editions. Few books have been more read by ministers of all denominations. An Anglican clergyman once told the present writer, that the 'Life of McCheyne,' was the most precious religious classic which he ever read. So also with many.

It has already been stated that he excelled in pastoral labors. He once said, "I think I have got more good from visiting my people than from any book of practical theology I ever read." In one of his letters to Dr. Somerville, he says: "There is a blessing resting on visiting. What else is fitted to make us know the state of our flocks? Were it not for their good, but only for our own, is not this department of work most important? It is only thus we can know our people's spiritual state, and I would go on in this work weekly, if not daily, even if not a soul received good from it but myself. I see the sad wounds of my flock—I see their slow growth in grace—I discover how few really are awakened, how few are in earnest, how very few are saved.

In the long, long ago Communion services in Scotland were memorable times. Dr. Bonar often took part in these seasons of spiritual refreshing, more especially in the early days of his ministry. Our readers will be pleased with the following excerpts:

"It was a good time yesterday, especial-



ly at evening. The Supper itself was a time to my own soul, when I felt oneness with Jesus. When breezes from Lebanon blow, what a world the eternal world appears, and what a Lord is the Lord of glory! Yesterday I felt a little of 'abounding grace,' and the blessedness of being sure, yet to be holy, holy, holy. It seemed a very short day, 'the sun hastened to go down.' I thought we would need a *long* eternity, or heaven would be no heaven, it would be so soon over. I rode over to Blairgowrie to the Lord's Supper. I felt there the gift of God to sinners, and the heart of God to sinners, is so fully and exclusively set forth, that the Lord's table is really the "*stereotyping of the Gospel.*"

Both volumes abound with glowing paragraphs, the reading of which cannot fail to prove an inspiration to all classes of readers. Ministers especially would do well to peruse these precious volumes.

#### "THE MORNING COMETH."

BY CHARLOTTE MURRAY.

"The morning cometh!" Soul-inspiring message!  
Sent forth in love from heaven's far distant  
height,

To kindle hope in men grown faint and weary,  
Those anxious watchers through the cold,  
dark night.

They need the hope; for long o'er earth hath  
rested

That awful darkness, murky with its sin,  
Whilst cries most pitiful have sadly echoed:  
When will God's sunlight once again come in?

Peace, peace, sad hearts! The morning surely  
cometh,

The hours fly fast, the dawn is very near.  
Perchance, before ye think, those doors will  
open,

And Christ, the King of Glory, will appear.

Then, whilst ye wait and watch, be working  
also,

Give warning of that darkness drawing high:  
O, tell of Him whose beams are life creating,  
That sun who shineth yet in mercy's sky!

—*Christian Alliance.*

#### A PRECIOUS PROMISE.

Jesus said to His disciples, "These things I have spoken unto you, that in Me ye might have peace." He would have all His disciples peaceful in mind, even-poised, undisturbed by outward things, however alarming. To this end He has spoken precious "things," we find them here in the context. He said, "the time is coming when I shall shew you plainly of the Father. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father." "These things," the great truths concerning the relations subsisting between Him and the Father, were to the end "that they might have peace."

#### THE EPISTLE TO THE EPHE- SIANS ILLUSTRATED.

BY REV. JAMES HARRIS.

"Our Lord Jesus Christ."—Eph. 3: 14.

**T**HESE words are not found in the revised version. We doubt not but that the translators of that work had sufficient authority for omitting them; but we would not omit them from our series of articles. Nor do we think that St. Paul omitted them when writing the Epistle. They contain a wonderful statement and an important argument. Concerning the first person of the Trinity, it is great that He is "*Our Father*," that is, the Father of all mankind in general, and of His saints in particular; but it is greater, infinitely greater, that He is the Father of our Lord Jesus Christ, whose name shall be called, "Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." He has received the name which is above every name—that is the name of Jesus, at which "every knee should bow, of things in heaven, and of things on earth, and of things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2: 10.)

The words also contain an important,

if not a vital argument, for the answer of his prayer. The saints for whom He prays constitute a family on earth of which Jesus Christ is the Head. They constitute an embattled host of which He is the Captain. They constitute a kingdom of which He is the King. The beloved, only-begotten Son of God in whom He is always well pleased, and who dwells in the bosom of the Father, is *our* Lord Jesus Christ. He belongs to us by a proprietorship which none can dispute. He is ours by a deed of gift, an everlasting testament which can never be annulled. Whatever He is, whatever He possesses, whatever excellency of virtue or wisdom, or goodness or power that is in Him, has become ours. We own it all.

He is not ours only who believe in Him and are called by His name; but He belongs to the whole world. God's free gift came unto all men. He is sent as a messenger from God to offer Himself to every man and woman everywhere. Hence, He says, "Behold I stand at the door and knock, if any man will hear my voice and open the door, I will come in to him, and will sup with him and he with Me." (Rev. 3: 20.) He is ours; given to us as well as *for* us. We can do what we like with Him. We can sell Him as Judas did. We can reject Him as did the Jews. We can condemn Him as did Caiaphas. We can sentence and crucify Him as did Pilate. We can neglect Him as millions do. We can hate Him without cause as infidels do. Or, we can believe in Him as Saul of Tarsus did, and receive Him into our hearts as the beloved sister of Martha did, when she chose the good part which should not be taken away from her. We can make Him our particular treasure, dearer and more precious to us than all beside. We can take Him into the most secret and sacred closet of our heart, and keep Him there forever. Then shall we say, "Whom have I in heaven but Thee, and there is none upon earth

that I desire beside Thee," and feel that Christ is all in all to us. The fairest among ten thousand and the altogether lovely. And sing with Charles Wesley:

Jesus my all in all Thou art,  
My rest in toil, my ease in pain,  
The med'cine of my broken heart,  
In war, my peace: in loss, my gain;  
My smile beneath the tyrant's frown,  
In shame, my glory and my crown,  
In want, my plentiful supply,  
In weakness, my almighty power.  
In bonds, my perfect liberty,  
My light in Satan's darkest hour;  
In grief, my joy unspeakable,  
My life in death, my heaven in hell.

Once, when she who rules to-day over one-eighth of the population of the world, and on whose empire the sun never sets, stood in the agony of a stony grief over the cold form of him to whom she had given the wealth of her true love, and who now lay in death before her, she is said to have exclaimed: O, Albert, Albert, I could have walked round this whole world barefoot in thy companionship! But her palace and her jewels—her dominion and her glory—would not give comfort to the broken heart, or staunch the grief of the troubled spirit of the Queen of England. The true lover of Jesus says, "O Jesus, I could part with all—all—so long as Thou remainest! How truly the Apostle sings, "Unto you that believe, He is precious."

We do not more truly possess anything than we possess our Lord Jesus Christ. Have we lands or possessions? The title deeds by which we possess them are not to be compared to the deed by which we call Jesus our own. Have we money or gold, or gems or beautiful pictures? We can only hold them for a little season—but Jesus is ours for ever. As a friend, He sticketh closer than a brother. As a refuge, He is the rock of ages cleft to take us in. As a home, He is its light, its beauty and its perpetual comfort. As a flower, He is the lily of the valley.



When we possess Jesus, we can do what we will with Him as men do with their property. We can cultivate it with diligent hand until it yield to us a thousand fold of fruits of righteousness, and peace, and joy. We can build upon it gold, silver, precious stones, and no storm can sweep away its foundations. Who have accepted Christ can say with St. Paul: "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." (II. Cor. 2: 10.)

The word "Our" had a special significance in this Epistle to the Ephesians. The Jew was writing to the quondam Greek. The Pharisee to the quondam Idolater. How wide the gulf that divided them! The Pharisee was wont to gather his robes around him as the Gentile passed by and say, "I am holier than thou, touch me not." The Greek looked down upon the Jew with contempt and called him "dog." But Christ came between the two, and the Jew said, "My Jesus." And the Greek responds, "My Saviour!" And Christ takes their hands and unites them in one. Both have one salvation, by one faith, in one Saviour. He is to them both "Our Lord Jesus Christ." We all come in the unity of the faith, and in the knowledge of the Son of God unto a perfect man; unto the measure of the stature of the fulness of Christ. (Ch. 4: 13.) Though ascended to the right hand of the Majesty on high, Jesus is ours, still our brother, priest and advocate. And "wherefore He is able to save them to the uttermost that come unto God by Him; seeing He ever liveth to make intercession for them." (Heb. 7: 25.)

A certain man was once arrested and thrown into a gloomy cell under the sentence of death. On the following day his friends came to see him, and found to their surprise, that he was smiling and cheerful. They said to him: "How is this? You are under sentence of death. Men are preparing

the instruments for your execution, we thought you would be in terrible affliction, and here we find you more happy than ourselves." Said he, "Don't you know that I have an elder brother? In boyhood he was my playmate. In youth he was my companion and defender. And since I became a man he has loved me with a true brother's love. And today he is exalted to the right hand of majesty. He is the king's favorite minister. And I have sent him word that I am in trouble and in prison and sentenced, and I know that as soon as he hears it, he will not rest till with tears he pleads for me, and obtains mercy and honor for me." Reader, whoever you are, you have a brother at God's own right hand. "He is touched with the feeling of your infirmities." Are you in any trouble? Do fears and doubts still trouble you? Do sins still remain in you? Are you not fully saved? Saved, but not fully saved? Sanctified, but not wholly sanctified? Justified and regenerated, but not cleansed from all sin? Partakers of the Holy Ghost, but not filled with His Spirit? O, I fear that it is because you are unwilling to be "crucified with Christ!" You are contenting yourself with a low experience, dwelling in the damp low cellar of the King's palace, satisfied with obtaining an occasional glimpse of the King's face, when you might be living in His presence all the time. Only ask Him to save you fully, and you shall know that He is "Mighty to save," and able to keep you blameless until His own coming in majesty and great glory. "Having, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say His flesh; and having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith; having our hearts sprinkled and our bodies washed with pure water." (Heb. 10: 19-20.)



## ITALIAN MISSIONS IN CALIFORNIA.

BY REV. M. NARDI.

WE were so glad to receive your kind letter. We are here in these magnificent red wood forests, still intact, with trees as thick as a large room, and as high almost as the clouds, sunshine all the time and a continuous spring. We are camping out, doing our own cooking, etc. In the last two months we have had two camp-meetings, one for young people, the other deeply spiritual, conducted by Rev. A. B. Simpson, and to-day has been its closing. Our coming is not principally for the camp-meeting, though God has been in the camp in a marvelous manifestation, but more so, because of the hundreds of Italians who are in the neighborhood (one hundred and fifty thousand are in this State alone), and as far as I know, I am the only one to bring them the word of truth. But, thanks be to God, since my arrival on the coast, though terribly persecuted by the priests (Italians) of San Francisco, now there is an Italian Church, in which quite a number from Romanism took communion together on the day of Pentecost, and how God was in our midst! As we do in every place, we stop, as soon as we have ten or twenty or a hundred souls born again (for unless the Spirit bear eth witness that they are so, we consider them still sinners). I write to Italy to send us a Waldensian pastor, such as has had years of experience among Catholics and knows how to reach them, besides being known as a man of God. Thus, notwithstanding the persecutions, even unto death, there is now in San Francisco a pastor and a nice flock, the audience at times reaching six hundred, and step by step in our mid-week prayer meeting we bring the converted ones to know what it means to be wholly the Lord's. And if you could see some of them in any of these stations wherein we have (by the grace of God) labored; you would surely say from the bottom of your heart, "Praise the Lord!"

Last summer, by the leading of God, I was permitted to go east and visit the Churches and remained with them five months before returning. And I tell you, as I entered the Church of Chicago, built at the cost of

\$11,000, filled with over one hundred, all from Romanism, and heard them sing our beautiful Italian hymns, and testify to a Christ who saves them to the uttermost, my heart almost leaped out of my body. Then there is a Mission attached to the Church, in a quarter where there are eight or ten thousand Italians, presided over by the same pastor, some of whose members having gone back to Italy have established Churches in their towns, and are, according to the report of the Waldensians—stronger, firmer and more zealous than those converted in Italy. In this mission we gathered also the Jewish children, and at times we had also the adults, for around there are about twenty or thirty thousand Jews, who now have a mission of their own.

Without telling you of St. Louis and other cities and villages, etc., where there are now pastors and Churches, in one place Spring Valley, Ill., there is a Church formed of Belgians, preached to by the Italian pastor, also formed by the writer.

I will tell you how the Italians come to the Gospel. While I was east, Mrs. Nardi remained in San Francisco, as she had there, as everywhere, a large school of girls and boys, about one hundred. Visiting a house one day, I asked a Swiss-Italian lady, a teacher by profession, if she had any children, "Yes," she said, but not for you Protestants, I am a Catholic and so is all my family. Why, you do not believe in the Virgin Mary, and do you think I would let my children be instructed by heretics, etc?" My wife, as you know, is blind, and carries with her a Catholic Testament, and told the girl who led her, to open at the first of Luke and read to her or let her read herself. She read, and was pleased. Then my wife invited her to come herself in person and hear the pastor, who the Sabbath following would speak, as advertised in the Italian papers, on the Virgin Mary. She came and, before leaving, my wife approached her and asked her, "How did you like it?" "Not at all," she said, like a mad Catholic. She went out angry, and for two Sabbaths she was not seen any more. But Mrs. Nardi prayed and prayed for her, till lo, on the third Sabbath, she was there again, and came and came. And when I came back, having spoken in the place of the pastor, I went to the door as I do always, took them all by the hand, and this lady, of whom I knew nothing, kept my

hand, and said with tears, "Now I understand all, thanks be to God." Soon after she called me to visit her, and in presence of her husband, said: "These our children (four in number) next Sabbath must come with me to Church and be baptized according to the truth I have accepted, and you (turning to her husband) must come, too, and be saved, not by masses, etc., but by the blood of Jesus Christ, and be one with me." All this she did, and now, though greatly persecuted by her relatives, is as strong in her belief as you and I are.

I could multiply these cases, but will reserve them for another occasion, as I have to write here in haste.

In Oakland we have a beautiful mission, and we are waiting for a pastor who is on his way there. Then we go to San Jose, Los Angeles, etc. (D. V.) But we wait on God to open the way for Italy. Like Paul, I long to preach the whole truth there, too. Many ask, "Who sends you, who pays you?" etc.

We wait on God, never depending upon a single person for our board, never speaking of it to anybody. I was two years in San Francisco, two in Chicago, etc., before our work was known by any of the pastors or Churches. We are in all respects, if not more, on the line of George Muller, and the Lord has never failed us to meet all expenses, of mission rent, the visiting of the poor, our own board, etc. In Chicago we had for the first two years three missions for Italians, and though tried at times, yet always more victorious than if we had had millions to depend upon.

#### FROM A STUDENT TO MISS

ISABELLA S. LEONARD.

"... What ought we to do with young people who *start* to love the Lord and think that is all there is to it. Who do not seem to give the subject a thought week after week, who are good hearted, but thoughtless and therefore a stumbling block to others. We have at least a dozen of that class in our Y. P. S. C. E. One of them came to see me to-night at my request, a sweet young girl who laughs and whispers at prayer meeting, sometimes during the prayers. A year ago she "went forward" she tells me, with her mother and, to use her own expression "hasn't thought much about it since." Yet at the

meetings she rises among Christians. I feel that the fault lies with the pastor and Christians of the Church. Each one who shows a desire to be a Christian should be talked with personally and started right. They ought to know just what the Lord and the world expect of them. I feel that I should love to do first that kind of work, I do love it. The young girl who was here to-night knelt with me and prayed that she might "be better" and "have strength to speak in the meeting." She never prayed aloud before I believe. It seems that all she needs, is loving oversight.

... No I did not speak of the new confidence I have, things I know Mame knew as mothers will, before I left home last fall, and I wrote to her after I came here. But my sisters all noticed that my patience never gave out and that my old irritability was gone and I think they understood. There did not seem to be a real chance to speak of it to them. I am willing always, but there is an embarrassment in it, when I speak face to face, that robs it of its naturalness. It is so hard to witness that the blood of Jesus Christ cleanseth me from all sin so that people know what I mean. I feel that it would defeat the object of such testimony if I gave it so that they thought I was boasting of my own goodness, instead of Christ's power to save. I do believe in that: I am sure, He came to save us to the uttermost. But why do not more Methodist preachers possess and teach this uttermost salvation? Every *Methodist* is supposed to believe in it, as it is one of the doctrines of the Church. I feel that there are longing hearts in every live Church, just waiting for this message. Why is it not plainly given to them? Our pastor lives very near to God. I believe—he speaks in his sermons sometimes in a way that leaves this doctrine to be inferred, but he never preaches it, he never speaks of it in the prayer meeting. Ought not every Methodist pastor to *preach* it, and that more than once a year, as some have told me they did?

I do not quite understand about receiving the Holy Spirit. May I receive Him by faith any moment that I say "I receive Thee O Holy Spirit: to be my constant guide and sanctifier?" I want the Holy Spirit that I may be constantly put in service of the Lord, that I may have power constantly to resist temptation and power to win souls to the Master, and to help those who are already following Him. May the Lord help me.





"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts 2: 39.

*"Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth."*

## HAPPY HOMES.

REV. L. H. BAKER.

**W**E all want them. How shall we secure them? We can bear trouble in the world without, if we have a world within where we can retire and find love, peace and joy. These are the essentials to a happy home.

### LOVE.

"'Tis home where the heart is." The great values of life are not gold and silver, houses and lands, gems and jewels, but the more precious treasures of affection. The pressure of home problems may repress the flow of love if it produces fret or worry or complaint. Love will hide a multitude of faults.

*Faults are thick where love is thin,  
Where love is thick faults are thin.*

The seasoning of affection is grace. Love without grace may endure much, may do great service, may compass many difficulties, but for the severest strains, for the extreme emergencies of service and sacrifice, needs the strengthening of the natural by the supernatural.

### PEACE.

"He is happiest, be he king or peasant, who finds peace in his home." It is the sacred refuge of the weary heart turning away from the dusty highway of life to find shelter and quiet.

Mutual forbearance, mutual concessions, mutual courtesies are the essentials of peace. Keeping the unity of the spirit in the bond of peace. Kind words, tender hearts, gentle ministries will quiet the heartache of those

who may be harassed by cares, perplexed by daily inquietudes.

Murmurings and disputings seriously, fatally disturb the peace of home.

*"The fondest, the truest that ever have met,  
Ever found that we need to forgive and forget."*

Praise of the worthy, gratitude for favors, tokens of appreciation are sure protection against discord, and make mutual service delightful.

### JOY.

As the sunbeam, composed of minute rays, brings light and delight; so kind looks, sweet laughter, little tendernesses, gentle words, loving counsels, merry songs make up the joy-side of home life, and float the music of happiness into hearts.

The pleasures of the world without may give artificial excitement, the tumult of the world may arouse ambitions, its hurry and rush stimulate energy, its demands drive to exhaustion, but the delights of a happy home are quieting to overstrained nerves, relieving the tension of brain, and solacing the heart with the poetry of life.

Warm greetings, bright eyes, gentle ministrations, tokens of sympathy, words of affection, the outflow of love, all are notes of joy that make up the sweet melody of home music—in its trinity of love, peace and joy.

## THE DEACONESS.

The daughter of a devoted mother, who carried her children regularly and faithfully to the church, was early taught the love of the Lord.

Left motherless early in life, she learned to trust in the care of the Saviour. Thus came a beautiful faith in girlhood and a devoted life in womanhood, so that she felt drawn to the work of a deaconess, and at the earliest possible date became one in the nearest house. She has not in this lost her individuality. The same sweet spirit of confidence, the same loyalty to the Church, the same reliance upon Christ, breathes in all her devotion and companionship. There is apparent an increase of tenderness, a deepening of sympathy, a breathing of compassion.

Her contact with new scenes of sorrow and sin, which it was feared, might sadden or harden a heart so sheltered from the darker



phases of life, has in no degree robbed her of her cheerfulness, nor marred her purity.

On a beautiful face she carries the bright light of a pure soul, and that brightness shines with the radiance of love in saddened homes and upon aching hearts. Like her Lord who went about doing good, seeking the poor, comforting the sorrowing, ministering to the suffering, relieving the needy, and turning hearts to the Father, she pursues the same holy calling, and the beauty of the Lord rests upon her. Three busy years measured the Master's active life in the midst of these scenes of suffering and sin, and making Him perfect through suffering. What if three brief years should be the limit of her active ministries, should we regret the offering and service? Her reward shall be the recommendation, "She hath done what she could."

### I WILL!

Success comes because of purpose. The more closely we analyse the secret springs of the work that achieves victory, the clearer becomes the fact that *purpose* more than genius determines success. All the forms of opposition which confront the untested man bend before a strong and steady will. In the race between brilliant talents and this strong purpose one does not have to wait long to find out that mediocrity with firmness and persistency win the race. Carey, leaving country and the shoemaker's trade, opposed by the great East India Co., went to work with a will and founded the empire of Christianity in India more wonderful than Britain's political rule in that land. Judson driven from Calcutta, to the island of Burmah, undisturbed in the strength of his purpose, rose superior to all opposition that yielded to his patience and nerve. He gained a hearing, the poor heard him gladly, and he became a steady flame of holy zeal. There are illustrations in great abundance of how listless, unsteady, meaningless lives have failed even when possessed of brilliant talents; and how some that were failing have been changed by the supplying power of grace supplementing the gifts of nature. The gift of spiritual power inspires purpose prophetic of success. It opens up a pathway of accretions and activities that keeps the individual in persistent quest and conquest of gracious possibilities. If a boy going from home into the battle of life, with a resolve to not swerve in the least from the path of honesty, to stand by the truth, to seek companionship with only the pure, relying on Divine aid, there is no success worthy of him that he cannot win and achieve. Will He? I will.

### OUR BOYS AND GIRLS.

The summer vacation is over and most of you are settled down to daily study. Some of you spent your summer at home, perhaps with visitors or friends, some of you went from city to country, some to the seashore, some to the Camp Meetings. How delightful it would be to have you all tell of the good times you enjoyed during the summer. Let each one on our corner list send us a short letter telling us what you would like to tell each other. Howard and Bert, Ruth and Mina were at Camp Meeting, where they met a large company of boys and girls who gathered daily in a large Epworth League tent for song and prayer. Each day there was a beautiful picture shown and Scripture lessons given and many of the boys and girls gave their hearts to Jesus.

One song that all enjoyed so much was, "The best friend to have is Jesus." The lady who led the meeting played on a tiny folding organ and her young son played on a cornet. Most of the boys and girls gave their names as members of a Junior League, to pray for each other every Sunday evening, and to work for Jesus through all the year.

How many of the GUIDE family will join this League? All who desire can send in their names.

For our October study we suggest a lesson on the fruits mentioned in the Bible.

What fruit did the spies bring back from the land of Canaan?

What fruit trees did Joel mention?

What two trees did Zechariah write about?

What fruit did James mention in his letter?

Send answers and names to

MRS. L. H. BAKER,  
Warren, O.

WHEN Daisy comes down to breakfast on Sunday morning it is usually with a more winsome smile than general on her rosy face; and her voice is always softer and sweeter, it seems, than on other days.

"I wonder how it is, mamma," said Mr. Denton one day, "that our Daisy is always so much happier on Sundays than on week days?"

Then Daisy spoke up bravely from her place on her father's knee: "You see, papa, Sunday is God's day, and I want to make it as nice a one for Him as I can."—*Sel.*

MABEL—"A lot of us girls have established a secret society, Jack."

Jack—"What are the objects of it?"

Mabel—"Why, we meet together and tell secrets, of course."—*Sel.*



"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. 134: 1.

*"Within Thy house, O Lord our God,  
In majesty appear;  
Make this a place of Thine abode,  
And shed Thy blessings here."*

EVENING TEXT.—"Nay, in all these things we are more than conquerors, through Him that loved us."—Rom. 8: 37.

### THE SPIRITUAL CONQUEST.

BY REV. I. SIMMONS, D.D.

THE battle of the soul is unique. The odds in the field on both sides, the values at stake, and the long period of years that must pass before the final determination of the conflict, make it a matter of thrilling interest to the three worlds concerned. To be successful in the struggle one must know his weak points; know enough of the enemy to anticipate his malicious cunning, and know enough of the privileges of grace to avail himself promptly of the infinite help. By an indirection not always pursued by the Bible reader, the careful examiner will find numerous passages pointing to holiness of heart and life, which are usually quoted as moral maxims, and only insisted upon as general rules. The doing unto others as we would that others should do unto us; the doing of everything to the glory of God, whether it be the common acts of eating and drinking; the loving of enemies, and blessing those that curse us, and kindred other precepts numerous woven into the substance of the Book, teach the grand doctrine, and urge its possession and enjoyment upon every child of God. To measure up to these moral performances is not an easy task. The constant urging of the saints in all the Churches to which the apostles wrote, that they should come out from unholy alliances and be separated unto God, that they should present their bodies a living sacrifice unto Him, that they should endure hardness as good soldiers of Jesus Christ, and

not forget that their bodies were temples of the Holy Ghost, with the illustrious example of the devout Paul fighting his body to keep it in subjection lest it should make him a castaway at last, all show that it means something earnest to be holy, and hold victory over sin.

Just how to conduct the conflict is the distracting problem. Many are content to plod along in beaten roads, singing, "Hosannahs languish on our tongues, and our devotion dies," having successful skirmishes with besetting sins intermitted with mortifying defeats and ignoble failures; but many others loyal to their early espousals, long for such a mastery as is expressed in the words, "In all these things we are more than conquerors, through Him that loved us." What things? "Tribulation, distress, persecution, famine, nakedness, peril, sword." What form of evil can assail the soul not included in one of these? To be conqueror over any one of them would imply more than human strength, but what must he be who is more than conqueror over them all! Where are the resources of a soul that can rejoice over the spoiling of his goods, and can get shouting happy while praying for those who have been his bitter persecutors! Surely not in the best combination of culture, good birth and blood, high standards and strong will. These all break down before the onset of these enumerated forces over which, Paul says, "We are more than conquerors;" especially when the religious nature is under the control of besetments and tolerated evils, weakening the will and impairing the resisting power. The first thing to do is to get mightily empowered within. Over against the antagonisms inherent in each faculty must be set rigidly the might of God. The strongest purposes will not be enough. They need the Divine furnishing. So the apostle prayed that his Ephesian brethren might "be strengthened with might by His Spirit in the inner man." All the forms of weakness, cowardice, treachery, are at first within, and break out here and there in the life to its great mortification, and often to the surprise of those who never suspected that such traitors had been permitted lodgment there. It is because our enemy is so deeply entrenched, that such mighty measures are employed to dislodge him and make us more than conquerors. What can burn out the foul pictures of the imagination but the fire



of the Holy Ghost! What can kindle a counter conflagration in the passions but the consuming fire of the Spirit that "burns up the dross of base desire," and refines and purifies every appetite, and brings it into harmonious adjustment with the appointed purposes of its creation. There is too much against our poor human nature for a successful resistance without these mighty helps. The alien forces have been too long entrenched; the ingenious methods of the "great roaring lion" are too subtly advantaged; the "principalities and powers and spiritual wickedness in high places" are too powerful for anything but the most heroic arousalment of all our energies in unison with the fullest grace through the blood and the baptism of fire.

"A mind at perfect peace with God;  
O, what a word is this!  
A sinner reconciled through blood;  
This, this indeed is peace!

By nature and by practice far—  
How very far from God!  
Yet now by grace brought nigh to Him  
Through faith in Jesus' blood.

So nigh, so very nigh to God,  
I cannot nearer be;  
For in the person of His Son,  
I am as near as He.

So dear, so very dear to God,  
More dear I cannot be;  
The love wherewith He loves the Son,  
Such is His love for me.

Why should I ever careful be,  
Since such a God is mine?  
He watches o'er me night and day,  
And tells me, 'Mine is thine.'

—Selected.

**SIGNS OF HUMILITY.**—"The humble man trusts not to his own discretion, but in matters of concernment, relies rather upon the judgment of his friends, counselors, or spiritual guides. He does not pertinaciously pursue the choice of his own will, but in all things has God choose for him, and his superiors in those things which concern them. He does not murmur against commands. He is not inquisitive into the reasonableness of indifferent and innocent commands, but believes their command to be reason enough in such cases to exact his obedience. He lives according to a rule, and with compliance to public customs, without any affectation or singularity. He is meek and indifferent in all accidents and chances. He patiently bears injuries. He is always unsatisfied in his own conduct, resolutions and coun-

sels. He is a great lover of good men, and a praiser of wise men, and a censurer of no man. He is modest in his speech, and reserved in his laughter. He fears when he hears himself commended, lest God make another judgment concerning his actions than men do. He gives no pert or saucy answers when he is reproved, whether justly or unjustly. He loves to sit down in private, and if he may he refuses the temptation of offices and new honors. He is ingenious, free and open in his actions and discourses. He mends his faults, and gives thanks when he is admonished. He is ready to do good offices to the murderers of his fame, to his slanderers, backbiters and detractors, as Christ washed the feet of Judas. And is contented to be suspected of indiscretion, so before God he may be really innocent, and not offensive to his neighbor, nor wanting to his just and prudent interest."

—Jeremy Taylor.

"It has been objected to this perfection—this perfect work of God in the soul, that 'the greater sense we have of our sinfulness, the more will Christ be exalted in the eye of the soul; for, if the thing were possible that a man might be cleansed from all sin in this life, he would feel no need of a Saviour; Christ would be undervalued by him as no longer needing His saving power.' This objection mistakes the whole state of the case. How is Christ exalted in the view of the soul? How is it that He becomes precious to us? Is it not from a sense of what He has done for us, and what He has done in us? Did any man ever love God till he had felt that God loved him? Do we not 'love Him because He first loved us?' Is all our confidence placed in Him because of some one saving act, or because of His continual operation as the Saviour? Can any effect subsist without its cause? Must not the cause continue to operate in order to maintain the effect? Do we value a good cause more for the instantaneous production of a good and important effect, than we do for its continual energy, exerted to maintain that good and important effect? All these questions can be answered by a child."—A. Clarke.

"MAY God the Holy Ghost lead every doubting, wavering heart to find rest in the Divine testimony contained in these words, 'When I see the blood I will pass over you.'"—Exod. xii : 13.

"If the devil cannot dissuade us from performing duties, he will persuade us all we can to rely upon them." He is full of all subtlety.





"And this is His commandment: That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—I. John 3: 23.

*"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."*

## THE OCEAN GROVE MEETING.

BIBLE TALK BY REV. H. G. SCUDDAY.

IT is a mistaken idea that sanctification is greater than regeneration. The fact that Jesus Christ gave His life for us, is the greatest of all gifts; and sanctification may be said to be a lesser work than He has already done for you. If you have come to Him and He has redeemed you, if now you are His child, you are in a position where He can the more readily sanctify. Go to the 17th chapter of St. John, and read how Jesus prayed especially for the sanctification of the disciples. "Sanctify them through Thy truth, Thy word is truth," and then He went on to say, "Neither pray I for these alone, but for them also which *shall believe* on Me through their word."

You see Jesus prayed for the sanctification of believers throughout all ages, and every soul that is born again, comes into the new life with this blessing fanning him in the face. When Christ gave Himself to die on the cross, He had in view not only the salvation of sinners but the sanctification of believers. God *requires* two things of us. (1) "Ye must be born again." (2) "Be ye therefore holy." We must not only have a new life, but also perfect health. A man may have spiritual life in him, and still have spiritual disease. We come up into the new life with traces of sin yet in us.

Now, we have said that God demands two things of us, and Jesus came into this world to make possible all God requires of us.

In Romans 5: 9, we read, "Much more then, being now justified by His blood, we

shall be saved from wrath through Him." So Christ has provided justification for the sinner, and sanctification for the believer. "The Spirit Himself beareth witness," (Rom. 7: 16), we read, but sanctification must transpire in the heart before the Holy Spirit can give the witness, and sanctification takes place the moment we believe, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." II Peter 1: 4. So by His promises we are sanctified, and we must first exercise faith in His word, and faith must always *precede* the witness.

So, throughout the Bible, we are taught distinctly that we are to be sanctified by believing in the Word. Here some one says, "I have made my consecration complete and want the witness," yet *he is* leaping over the truth of the Word. You must believe the truth—the "word is truth," and you must receive your sanctification through the medium of the truth. People received what they wanted of Jesus, when He was on earth by faith in His word. Take for example, the nobleman who came to Jesus asking for the restoration of his son. Jesus said unto him, "Go, thy son liveth," and the nobleman believed the word. Notice just here, that the nobleman did not run home to see if Christ's words were really true, he remained away until the next day, and upon returning home, expressed no surprise that the *word* was fulfilled. Now, friends, the healing took place the moment faith was exercised, and the nobleman did not receive the witness, did not *see* for himself, until twenty-four hours after. You are not sanctified the moment you receive the witness, but *when you believe Jesus*. Do not go on waiting for feeling, but believe God, and God alone.

"Sanctify them through Thy truth." I am glad Jesus used that word *sanctify*. Now the best way for you to get over being ashamed of the Word is to say it over and over, but I do not mean by that to stand upon every street corner and shout the Word.

Now then, "the altar sanctifieth the gift." It is the gift on the altar that gets sanctified, and it *gets* sanctified as soon as it is on the altar.

I bring my business, wife and children, property, etc., and place all on the altar, then there is one thing more, and the most

important too—*self*, and it is the last thing people usually bring to the altar, and then when all is on, I take my hands off and God does the work.

Be sure this morning the shore-lines are all cut, and then when you have done that, you have to believe "the altar sanctifieth the gift" or else you go out from here, your heart filled with unbelief.

### THE LOVEFEAST.

(In place of testimonies in the Tuesday Meeting, in view of the close connection between that meeting and the Ocean Grove Meeting, and especially on account of Mrs. Palmer's relation thereto, we give here some of the Lovefeast testimonies, as contained in the *Ocean Grove Record*.)

With a single and simple remark Dr. Stokes introduced the speaking, which for sixty minutes included several hundred Christian people of every color and clime, of every age and condition, who had passed from bondage to liberty, from death to a life full of glorious hope in Jesus Christ the Lord.

"Work for Jesus," the Doctor said, "never was sweeter to him than now."

A venerable Newark brother, referring to his accumulated years, said he was one of those God meant when He promised, "With long life will I satisfy him, and I will show him My salvation."

Dr. L. R. Dunn with several ministers on the platform testified to the power of atoning blood to "save unto the uttermost."

"Longing and waiting for home" was the experience of a weary pilgrim who said her kindred had all gone on before.

"The best friend we have is Jesus," was sung, and attested by shouts of praise.

"Let the galleries speak out," said Dr. Stokes; "every one here is free to honor the Lord that bought them." The galleries took up the invitation and, in ringing tones, the word of their testimony chimed in harmoniously with the lower floor.

A verse of Scripture correctly quoted or a snatch of one of the modern songs of Zion served numbers of those who stood up, to express their attachment to the Saviour, or their state in grace; some were quite recently converted, and appeared happy in God.

Mrs. Sarah Lankford Palmer sat on the platform, and a general hush fell on the whole assembly as she arose to testify for the saving and keeping power of her God and

Saviour. Doctor Stokes repeated some of her remarks that all might catch a word from lips so long eloquent in loving worship.

A quotation from Frances Ridley Havergal served Miss Cassie Smith to indicate the setting apart of her life for Jesus.

Dr. Faust, recently a Jewish rabbi, told of the darkness which had obscured his vision, until Christ the light and life of men had come and made him a new creature.

"O happy day that fixed my choice,  
On Thee my Saviour and my God,"

was the retrospection of Mrs. Chandler, and our blind brother Baker with his wife told in thrilling melody of his resting place in the bosom of Infinite Love.

A lady in Quaker garb surprised those near her when, in connection with a triumphant experience, she raised her voice in a resounding "hallelujah!" and the singers started up

"O 'tis glory in my soul,  
For I've touched the hem of His garment,  
And His power hath made me whole."

The speaking at this juncture could not be heard, for several in different parts of the building were singing pieces they started in their own way. One grand chorus, however, soon gained the ascendancy, and filled the place with heavenly melody. It was the lyric, "I've anchored my soul," &c.

One said he was bound for the kingdom; another claimed, "I've got there; I'm living in 'the kingdom' now."

The expression "well saved" from a sister meant, we suppose, the same thing as the stanza which announces

"Hallelujah, 'tis done; I believe on the Son,  
I'm saved through the blood of the Crucified One."

The quaint turn which many gave to their account of the struggles of their holy warfare, or their possession of the goodly grapes of Beulah-land, excited smiles, and increased the prevailing spirit of freedom which actuated all alike. This made a perfect safety-valve against distinction, race or denomination lines.

A colored sister repeated in a voice that all could hear, the Apostles' Creed, saying she was an Episcopalian, but felt it to be her holy privilege to shout,

"At the Cross" and "Glory to His name" were favorite choruses, but the speaking flowed on with the singing.

About a dozen or so gave the time and place of their conversion. Thirty-two years



ago one was saved. Another fifty-three. The latter was Rev. A. M. Palmer.

Mrs. Dr. Wheeler had no occasion to say more than "It is well with my soul." This sentiment was then sung.

Some comparisons dropped during these offhand utterances were quite suggestive.

One said, "This is to me the very vestibule of heaven," and another said, "It is heaven begun below; for all denominations are here happy in God, and so it will be in the Father's house."

Rev. A. J. Myers referring to his boyhood, made a strong appeal to young men to come at once into touch with Christ as he did.

Up in the north gallery a man with fine command of language, arose and announced himself a Presbyterian, after the strictest order; but among Methodists occasionally, he wondered why they made so much ado about personal holiness. He sought this grace and was blessed. Then he found out where the shout came in. Here he declared he was as ready and free to rejoice with unspeakable joy as any Methodist in the audience. Then he shouted and the people got off some rousing "amens," and were again inclined to wave the "lily salute," but to save time Prof. Sweney started his "Shout the Victory," and we really thought the chorus was up to, if not ahead of anything heard here the memorable night of the oratorio of the Messiah.

A gray-bearded editor was reminded of the fact that when a little boy he became by profession a soldier of the Cross.

'Squire Sickler said he was converted at the home fireside while his godly mother was holding family worship and praying for his salvation.

All this time the place became more and more crowded. Even up around the organist's seat there were people standing and glad to stand listening to many variations of the "Old, old story, of Jesus and His love."

At one moment we heard no less than three different tunes being earnestly sung, and the choir for the time being compelled to sit and hear themselves out-sung.

Gaining attention as the time limit was nearly exhausted, Dr. Stokes proposed, as there were a thousand or two more than had spoken, who wanted to do so, that all repeat after him the words he might read from a prophecy recorded nearly two thousand years before, and which he thought would suit

every Christian present. He then deliberately began: "And in that day Thou shalt say—" The people took the idea and all repeated, "And in that day Thou shalt say—" "O Lord, I will praise Thee."

The people—"O Lord, I will praise Thee," and so on until the entire chapter—the twelfth of Isaiah—was read and repeated, with tremendous effect. As the last verse was reached, "Cry out and shout, Thou inhabitant of Zion!" it was thought this was sufficient license to make a joyful noise, and they made it.

When the shout subsided, Sweney's sharp announcement, "112," brought the singers down to the sentiments and music of one of the most blessed pieces in "Songs of Praise, No. 2," and with cornets, organ and all possible appliances, out rang the words of the now ascended Bottome, with its brilliant chorus:

"O spread the tidings round, wherever man is found,  
Wherever human hearts and human woes abound;  
Let every Christian tongue proclaim the joyful sound;  
The Comforter has come."

"Now," pleasantly remarked the Doctor, "it is at white heat, the iron is malleable and can be bent in any shape you will; this may be the best time to take up the collection."

He struck while the iron was hot, and the baskets that morning received \$288.

Here we may let the curtain fall on the never-to-be-forgotten camp-meeting lovefeast of 1895.

#### TESTIMONY BY LETTER.

*E. E. Miller*, Powersville, Mo., writes: I wish to add my testimony in this brief notice. I know that Jesus loves me. He has cleansed my heart and filled me with Himself. Glory to His dear name!

*Mrs. Thomas Kerr*, Solomon City, Kans. I can never tell how much good I have received from time to time, as I have perused the pages of the dear *GUIDE TO HOLINESS*. There are others who are just as much interested as I am, who are not able to take it, so I help them along. I do not lay my copies away idle. As soon as I have read them through, I give them to some needy person, I am sure I do much good in this way. My prayer is that God will bless the *GUIDE* to the sanctification of many believers, and that a double portion of God's Spirit will rest upon its editors. (The Lord multiply these *GUIDE* missionaries). ED.



## THE WORK IN TEXAS.

BY C. T. HOGAN.

WITH my subscription for the GUIDE, I want to add some encouraging words for the readers of the dear old GUIDE, to keep praying and believing and sowing the seed, and pushing on the battle in Jesus' name.

Some of us away down in Texas have been in the fight for Holiness for eighteen years, and we are not tired, only better equipped now than ever for the warfare, by the persecutions and trials and battles we have come through.

This year, 1895, is one of the best I ever saw in my Christian experience, and one of the best for the Holiness work. Not less than twelve straight up-and-down large Holiness Camp Meetings have been held in Texas this year and they have been the most powerful ever known in the history of the movement for the past eighteen years.

Our two leading camps are Waco and Scottsville. Waco is noted for the number of sinners converted and believers sanctified, three hundred this year, while Scottsville usually gathers in a good company of preachers each year. I think the work this year will reach up into the thousands of saved souls at Holiness Meetings in Texas.

Now, dear readers, I desire to tell you how this grand work was started eighteen years ago last March. Some time in the early part of 1877, some dear soul sent a GUIDE TO HOLINESS to Brother John A. McKinney, one of the most spiritual members the Southern Methodist Church had at that time in the town of Ennis, and brother John read the paper, and was made hungry for holiness.

Then about that time James A. Graves of Calvert, heard that his old friend Hardin Wallace, a Methodist preacher of Illinois, was in the experience of Entire Sanctification and preaching it all around, and Brother Graves wrote for Brother Wallace to come to Texas. And, by some means, brother John McKinney learned that Brother Wallace was a sanctified preacher from Illinois, and was here to hold meetings, and so he sent for Brother Wallace, and Brother Wallace came to Ennis in March, held a meeting a few days, and then returned again in April and organized a Holiness Band. Brother Wallace was followed in September by Brother W. B.

M. Colt and a band of workers, and they held the first meeting in the State at Ennis. It ran into January, 1878, and continues yet, to go in the hearts of some of the Ennis people. Amen, and amen, glory, hallelujah!

From the Ennis work nearly all the other movements in Texas have started. The dear old GUIDE sent to Brother McKinney started or rather directed the work to Ennis.

Ennis and surrounding country for fifty miles has been the battle-ground. The Zinzendorf heresy has captured and silenced every second-blessing Methodist preacher sent to Ennis in the past sixteen years by our Methodist Church, South. But the work is spreading among the country Churches around Ennis. Praise the Lord.

## AN EARLY POEM.

BY PHILLIPS BROOKS.

The Boston *Transcript* says that the following poem, never before published, was found in one of Phillips Brooks' early note-books in which he jotted down thoughts and memoranda:

Along the noisy city ways  
And in this rattling city car;  
On this the dreariest of days,  
Perplexed with business fret and jar.

When suddenly a young, sweet face  
Looked on my petulance and pain  
And lent it something of its grace  
And charmed it into peace again.

The day was just as bleak without,  
My neighbors just as cold within,  
And truth was just as full of doubt,  
The world was just as full of sin.

But in the light of that young smile  
The world grew pure, the heart grew warm,  
And sunshine gleamed a little while  
Across the darkness of the storm.

I did not care to seek her name,  
I only said, "God bless thy life,  
Thy sweet young grace be still the same,  
Or happy maid or happy wife."

1868.

P. B.

"THE Sabbath sermon lasts but an hour or two, but holiness of life is a continual sermon all the week long."—*Sel.*

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

## THE EDITOR'S STUDY.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness—No Wrath—No Strife—No  
Malice, Enmity, or Evil-Speaking—  
Love, Love—only Love.

THE INVOCATION.—“Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.”—II John 1: 3.

### APOSTOLIC COUNSEL.

PAUL, in writing to the Corinthians, gives this excellent counsel :

“Judge nothing before the time, until the Lord come” “Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God.”—I. Cor. 4 : 5.

This counsel of the apostle has an important bearing upon Christian character and life. It strikes at a great evil that is quite prevalent, even among the professed followers of Jesus, that is, the hasty judging of things before the time.

This counsel has a double reference—a *God*-ward reference and a *man*-ward reference. There are times when there is a disposition to pronounce wrong judgment concerning the dealings of God with us in His providential administration.

Dark clouds gather over an individual—difficulties are great and multiplied—deep mysteries enshroud him. In vain he tries to understand the situation, or to grapple with the complications which crowd upon him from every quarter. Job was a striking example of this. Perhaps it would be hardly possible to compress into a single human life more of darkness and sorrow and mystery. And to add to the severity of it, every human prop was knocked from under him. Even his

wife deserted him, jeered at him, and said, “*Curse God and die!*”

But he had a large endowment of heavenly wisdom. He was begirt with omnipotence, and his faith grasped the hand of Infinite Love. Where he could not trace, he trusted. The sublime record is, “In all this Job sinned not with his tongue.” And upon him, the Lord Jehovah pronounced a bright and expressive eulogium which has floated down the ages. God declared, “He is a perfect man, and one that escheweth evil.” There are many, however, who act differently, even among those claiming to be the sons and daughters of the Most High. In times of darkness, when they have no light, they say, distrustfully, “All these things are against me ; why doth the Lord deal thus with me?” And their rash judgment is costly, it costs them tears and anguish and they are pierced through and through with many sorrows.

There are similar experiences in connection with rash judging concerning our fellowmen. They treat us unkindly and unjustly, they subject us to great personal mortification. The cup which they press to our lips is full of bitterness and gall. O how irritating it is ! It penetrates like the keen point of a sword. The waters of affliction go over our soul like huge billows and threaten our engulfment.

This is the day of trial. How shall we act ; with the meekness of wisdom or with the rashness and folly of a momentary excitement ?

The apostolic counsel opens to us the path of wisdom, in which there is the exercise of an even-poised mind, and the tread of one divinely illumined and upheld.

The counsel of the apostle is for judgment to be deferred, for the arbitrament of our case to be referred to the higher court, where there is exact equity. He would have us judge nothing before the time, even the time of the final coming of our Lord. When He shall come and sit upon the throne of judgment, every case will be righteously administered. See the immeasurable resources of that judgment throne ! “He will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” What startling surprises will there be in connection

with those judgment disclosures! When the blazing torch of omniscience shall be turned in upon the hidden "*counsels of the hearts*," what a dragging forth of human secrets!

The righteous can afford to wait. Holiness gives the even mental poise, the sublimely waiting attitude. And in the final day, all who can stand the solemn scrutiny of that great Assize shall have "*praise of God*," rising above all human praise, and those divine praise-notes, like the sound of many waters, will be ever swelling amid the measureless ages of eternity.

### COMFORT IN DEATH.

It is related, that many years ago there was a dreadful accident in a colliery in England. The pit became flooded, the water cut off the retreat of seventy-five men and boys. They died of gradual suffocation, beyond all human help, but they had had "*a stronghold in the day of trouble*." When the bodies were recovered nine months later, these words were found on a tin candle-box in the pocket of a lad: "*Fret not, dear mother, for we were singing while we had time, and praising God. Mother, follow God more than ever I did.*"

This was a comforting testimony indeed for that bereaved mother. If a Christian, she must have had strong consolation—if not, she must have been moved God-ward and heavenward.

Christians, when overtaken by calamity are not without hope—there is light in the valley. Whether it be the humble collier lad suffocated in the mine, or, the father or mother at home reclining upon a couch amid the kindly ministries of loved ones—all is well. Christ is near to save, and to inspire hope that takes hold of immortality—and there comes echoing back from the valley the joyous words, "*All is well!*"

The great thing is, while we are in life and health, to build upon the sure foundation which is laid in Zion, the rock Christ Jesus. Then if we be overtaken by sudden calamity, calling us hence, we shall be ready for the solemn change, bidding adieu to earth and entering upon the better life beyond, where the weary are at rest, and where there is one eternal day.

### THE URGENT APPEAL.

IN the extra pages added to this number we have made an urgent appeal to our subscribers in reference to the enlargement of the Magazine. We made such an appeal last year, but the responses were not such as to warrant us in going forward. Then the business of the country was not encouraging. So, for the time, we held the matter in abeyance; but it has continued to abide in our heart, as something worthy of more consideration, and of action commensurate with the occasion.

We therefore re-open the question for the serious, careful, and prayerful consideration of our subscribers. Of course we can make no progress in this direction without their active co-operation. We have no surplus funds in reserve to draw upon to sustain such an enterprise. There are those who think we are making money by our publishing work, but if they knew what hard toiling we have to meet the responsibilities which are upon us, and the smallness of the compensation afforded, they would think otherwise. Holiness has not yet become popular enough to promise much of pecuniary returns—whether it ever will be popular enough for that, is a problem for the future to settle. We are in the work for The Master's sake, and for our love of the cause of Holiness, willing to accept small compensation, so far as the temporal is concerned, hoping at last to reap life eternal as our wages. But as the work of *Holiness Publishing* is a legitimate calling, and in every way commendable, and we are exclusively devoted thereto, it would not be unacceptable if, by our Lord's will, and the will of the good people who love holiness, we were made a little easier in our position. But it is not with reference to this that we make the plea for enlarging the magazine. It is because we believe its life, increased usefulness, and *continued course* are dependent thereupon.

Our friends have been writing us in very commendatory terms of late, saying, "*The Guide was never better*," and expressing the hope that it may have a long life. All this is well, but those who sincerely desire that it shall have a *long life* must give us their best efforts. May we not count fully on this active co-operation?"



## A GOOD CONSCIENCE.

A CERTAIN writer says:

"There is no friend so good as a good conscience. There is no foe so ill as a bad conscience. It makes us either kings or slaves. A man that hath a good conscience, it raiseth his heart in a princely manner above all things in the world. A man that hath a bad conscience, though he be a monarch, it makes him a slave. A bad conscience embitters all things in the world to him, though they be never so comfortable in themselves. What is so comfortable as the presence of God? What is so comfortable as the light? Yet a bad conscience, that will not be ruled, it hates the light, and hates the presence of God, as we see Adam, when he had sinned, fled from God. A bad conscience cannot joy in the midst of joy. It is like a gouty foot or a gouty toe, covered with a velvet shoe. Alas! what doth ease it? What doth glorious apparel ease the diseased body? Nothing at all. The ill is within. There the arrow sticks."

All this is true that is said of a good conscience, and a thousand times more. It is a priceless treasure. But how is it attainable? By nature we all have an evil conscience, because all have sinned, and every conscience is laden with guilt—through it Divine justice thunders the condemning sentence of the law.

But grace has contrived a way by which a good conscience may be imparted—it is a divine gift, a blood-bought gift. Paul in writing to the Hebrews, says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

And in another place he says, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

The blood of Jesus is therefore the conscience purifier. It does this in two ways—taking away the guilt of actual transgression, and then purifying us from the pollution of sin. Then we have the sweet assurance of our acceptance with God, and can lie down to rest at night in peace, and rise up in the morning to walk in the light of God's countenance. This is a beautiful life, giving profoundest satisfaction at all points and in all circumstances. Have *you* this good conscience? If not, seek to have it washed in Christ's blood.

## A SURE VENTURE.

A WRITER says:

The "Faith of Dr. Watts on the promises of God was lively and unshaken. I believe them enough," said he, "to venture an eternity on them." To a religious friend at another time he thus expressed himself, "I remember an aged minister used to say, that the most learned and knowing Christians when they come to die, have only the same plain promises for their support as the common and unlearned, and so," continued he, "I find it. It is the plain promises of the Gospel that are my support, and I bless God they are plain promises which do not require much labor and pains to understand them; for I can do nothing now but look into my Bible for some promise to support me, and live upon that."

This language of the eminent servant of Christ referred to is the common experience of God's people of high and low position. God's promises are couched in the plainest and simplest terms so that a child may grasp them as well as a philosopher, and often with even greater ease. Take this promise for example: "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." There is no ambiguity here but an offering of the good things of the kingdom in terms that are easily understood. On such promises as this—and the Bible is full of them—Watts might well say, "I believe them enough to venture an eternity on them." And, multitudes like him, have ventured an eternity on them and found that it was a sure venture—a venture taking hold of eternal life.

The great trouble is we do not make a personal application of the promises. We do not appropriate them as a part of our spiritual inheritance. An heir to an earthly estate takes hold of every foot of land that is given to him, and every dollar of money. But we do not claim our spiritual inheritance with the same tenacity. We read the promises and are to a certain extent impressed by them, but we do not put our name in connection with them, and appropriate them, as we would any earthly piece of property. In a word, we do not say, *That is mine*—and find our ourselves in possession of it.

We are a sort of unbelieving believers, staggering at the promise when we ought to lay hold of it with a strong grip, triumphing in the God of our salvation. We ought to be ready with the apostle to say, unshrinkingly, "*I believe God.*"

## HOLY MEDITATION.

IT is recorded that Mr. Flavel, at one time on a journey, set himself to improve his time by Meditation ; when his mind grew intent, till at length he had such ravishing tastes of heavenly joy, and such full assurance of his interest therein, that he utterly lost the sight and sense of this world and all its concerns, so that he knew not where he was. At last, perceiving himself faint through a great loss of blood from his nose, he alighted from his horse, sat down at a spring, where he washed and refreshed himself, earnestly desiring, if it were the will of God, that he might there leave the world. His spirits reviving, he finished his journey in the same delightful frame. He passed that night without any sleep, the joy of the Lord still overflowing him, so that he seemed an inhabitant of the other world. After this, a heavenly serenity and sweet peace long continued with him ; and for many years he called that day "one of the days of heaven !" and professed he understood more of the life of heaven by it than by all the discourses he had heard, or the books he had ever read."

Do we give enough time to holy meditation? We fear not. In this country our life is full of hurry and tumult. Our spirits are in a universal fever. Business drives us. Early and late we are on the stretch. But we need hours of quiet, and rest, and calm meditation. Were we given more to this we should have glimpses of heaven that would cheer and enrapture us. By faith we may look into "*the great beyond*" and grasp its realities. We should be assured of our home in the world of glory, and rejoice with great joy in anticipation of being forever with the Lord.

The Psalmist tells us of a time when he was "musing and the fire burned." And he prays, "Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer." And, elsewhere, he makes this resolve, "I will meditate also of all Thy work, and talk of Thy doings." Such meditation of the divine work will surely open the mouth in joyous testimony. Let us endeavor to give more time to holy meditation and, under the illumination of the Holy Spirit, our vision may be enlarged to take in heavenly things.

## LOVED ONES GONE BEFORE.

SARAH E. DISBROW, wife of N. Disbrow, closed her earthly pilgrimage at Smith's Landing, N. J., March 6th, 1895, aged 70 years. To many who read this how ordinary it sounds but to us who miss her gentle, cheerful presence, how much it means and we wish to give testimony to the lovely Christian life which for so many years has wielded such a widespread influence in our midst. Coming here at the time of her marriage in 1850, she united with the M. E. Church of which her husband was already a member, and for fifty-five years, she was a loyal, faithful worshiper and worker in Church, Sunday-school, and the various interests connected with the Church. Modest and unassuming in character, yet always decisive and tenacious for the right, her counsel was sought by neighbors and friends with unlimited confidence. She was always a reader of good literature, but the Bible and the GUIDE TO HOLINESS were her favorites. She had been a subscriber to the GUIDE since 1866, and sent a list of subscribers each year. She enjoyed reading it so much and when through with a number would either send it to some sick friend or to the almshouse. For two years she had been a great sufferer, but bore it with patience and often spoke of death, saying, "the preparation was all made long ago, and I am not only waiting, but willing to do as He wishes." In speaking of her burial, she said, "No black for me, nothing but white, no emblems of sadness or woe, for I shall be at rest and rejoicing." Her funeral sermon was preached by her pastor, Rev. C. K. Fleming, from Proverbs, and was an eulogy indeed that warmed the hearts of those who had gathered to pay the last tribute of respect to her whom they had loved while living and now mourned when departed. She leaves a husband, who is trusting only in strength from above, four children all of whom are married and settled in Christian homes, giving thanks for the blessed example of life, and praying for a faith that may vouchsafe to them a like triumphant entrance into heaven.

MRS. CATHARINE MCCracken, of Casey, Ill., was born July 8th, 1818, and on February 9th, 1894, was translated to her heavenly home. She was converted in childhood. Soon after her conversion she was powerfully wrought upon by the Spirit, and obtained the blessing of perfect love. She said, her whole heart panted for the fulness of God's love. Thenceforward, she lived a life of true holiness. She loved the GUIDE next to her Bible. She has finished her earthly course, having kept the faith, and has gone to receive her crown. Her surviving friends cherish her memory, and hope to meet her in heaven.



## OUR COUNCIL CHAMBER.

A GREAT TRUTH.—“For He hath made Him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”—11 Cor. 5: 21.

“For me the burden to sustain  
Too great, on Thee, my Lord, was laid:  
To heal me, Thou hast borne my pain,  
To bless me, Thou a curse wast made.”

## HYMNAL COUNSELS.

WORSHIP OF THE HOLY SPIRIT.—There are those who say that we should not render worship to the Holy Spirit, that it should only be rendered to God the Father and to God the Son, but we see no warrant for such teaching. If the Holy Spirit is God, as He undoubtedly is, co-equal with God the Father and God the Son; in essence, attributes and dominion—then to worship Him is eminently appropriate. And, further, as this is pre-eminently His Dispensation, this also shows the appropriateness of such worship.

There is a hymn in our Methodist Hymnal, by Dr. W. F. Warren, directly on this line:

“I worship Thee, O Holy Ghost,  
I love to worship Thee;  
My risen Lord for aye were lost,  
But for Thy company.”

“The love of the Spirit” is mentioned in holy Scripture. His love toward us and our love toward Him. There should be this reciprocal love—His love begetting love within us—pure, ardent, and abiding. And then as the last two lines of the stanza express: He reveals to us our “risen Lord,” and that should deepen and intensify our love, and draw out our souls in worshipping the Spirit.

“I worship Thee, O Holy Ghost,  
I love to worship Thee;  
I grieved Thee long, alas! Thou know'st  
It grieves me bitterly.”

The remembrance of having grieved the Holy Spirit in our sinful course is a very bitter remembrance. We cannot fail to bring it up vividly before us at times. And when it does come up in remembrance, we should be grieved, and magnify the grace of the blessed Holy Ghost.

I worship Thee, O Holy Ghost,  
I love to worship Thee;  
Thy patient love, at what a cost,  
At last it conquered me!

What a conquest was that! A rebel heart, conquered by the patient love of the Holy Ghost. Surely we ought to worship and adore Him—we ought to love to do it, with all our heart.

## INQUIRIES OF CORRESPONDENTS.

Question 1.—A brother states some alarming things in regard to his pastor, his inconsistencies and opposition to holiness, and yet proposing to hold special services, and inquires what he shall do about engaging therein under such a leader.

Answer.—The case is a dark and unpleasant one to think of or speak of. It is not very encouraging to go to battle under such a captain. Battles have, however, been won, both on earthly and spiritual battlefields, even under traitorous leadership. Wicked ministers have sometimes had revivals. God seems to disregard the instrument, and for His people's sake, who wait upon Him in sincerity and truth, gives His blessing. Hence Christians may and ought to engage in the work, waiting only upon God, not on the minister, and having their expectation from God only. While all this is done, much prayer should be made specially for the minister, in private, that God will lead him to repentance.

Question 2.—A Sister in Iowa says, the pastor, with the aid of *The League* is arranging the basement for the holding of “Sociables,” and asks, is it right?

Answer.—No; it is decidedly wrong. Pray against it in the closet—testify against it, as there is opportunity, in plainness, but in love. And give all the money you can for Church purposes in a regular way, helping to make it unnecessary to have such worldly entertainments.

Question 3.—A Sister in Minnesota, asks, what is it to be filled with all the fulness of God?

Answer.—It is to be filled with the Holy Ghost, as the disciples were at Pentecost, when their hearts were purified by faith. This Pentecostal reception of the Holy Ghost, brings Him into the soul as an abiding Guest—*The Comforter*—and He will reveal the Father and the Son also, in their divine presence.

Question 4.—A Sister in Colorado writes of another Sister who is very much distressed on account of losing the witness of perfect love, which she has enjoyed for eight years, and desires to know what her trouble is?

Answer.—We cannot tell exactly what her trouble is unless we had more acquaintance with her. But, in general terms we may say, when either justification or entire sanctification is lost, there must be a retracing of the steps and a doing of the first works over again. In the loss of perfect love there must be a renewal of entire consecration, and as the Sister we presume knows at what point she stumbled, and her consecration must be very complete at the point of stumbling. Get the whole sacrifice on the altar (Christ) and she will find the second time that, “the altar sanctifieth the gift.” God is faithful.



## THE CLOSET HOUR.

MOTTO FOR THE MONTH.—“Wherefore be ye not unwise, but understanding what the will of the Lord is.”—Ephes. 5: 17.

“I rest in Thine almighty power;  
The name of Jesus is my tower  
That hides my life above;  
Thou canst, Thou wilt, my helper be;  
My confidence is all in Thee,  
The faithful God of love.”

## DAILY BIBLE CALENDAR—OCTOBER.

1. I. Thess. 5: 8; Isa. 33: 17; Lam. 3: 58; I. Chron. 16: 25.
2. II. Tim. 2: 16; I. Cor. 12: 7; Psa. 119: 170; Psa. 148: 2.
3. I. Pet. 4: 12; Job 5: 19; James 5: 13; Psa. 145: 11.
4. John 3: 13; I. John 4: 4; Psa. 54: 2; Psa. 61: 5.
5. Zech. 8: 19; Psa. 32: 10; Lam. 2: 19; Lam. 2: 17.
6. Prov. 3: 11; Deut. 33: 25; Lam. 3: 59; Col. 1: 12.
7. Phil. 2: 14; Prov. 14: 22; Lam. 5: 21; Lam. 3: 38.
8. Col. 1: 10; Eccles. 8: 5; Psa. 119: 31; Psa. 68: 34.
9. I. Cor. 4: 5; I. Cor. 4: 5; Psa. 139: 19; Psa. 92: 8.
10. Ephes. 4: 20; Heb. 6: 14; Psa. 141: 3; Psa. 119: 171.
11. Matt. 5: 37; Prov. 21: 23; Psa. 119: 17; Psa. 45: 17.
12. Psa. 105: 4; Matt. 7: 7; Psa. 63: 8; Psa. 40: 16.
13. Gal. 5: 26; Prov. 29: 23; Psa. 10: 17; Luke 1: 40.
14. Matt. 20: 26; Isa. 66: 2; Isa. 26: 13; Isa. 33: 22.
15. Ephes. 6: 6; Heb. 13: 16; Psa. 57: 2; Matt. 26: 30.
16. Isa. 41: 14; Deut. 33: 29; II. Sam. 23: 17; II. Sam. 22: 31.
17. I. Sam. 12: 14; II. Chron. 15: 2; John 13: 37; Isa. 60: 18.
18. Deut. 8: 2; Deut. 8: 7; Deut. 9: 26; Deut. 12: 7.
19. Josh. 22: 5; Deut. 11: 27; Deut. 21: 8; Deut. 11: 25.
20. Col. 3: 12; Job. 36: 7; Matt. 11: 26; Psa. 147: 12.
21. I. Thess. 5: 15; Rev. 3: 5; Isa. 63: 13; Psa. 16: 11.
22. Luke 10: 20; John 10: 28; Psa. 119: 43; Acts 2: 46, 47.
23. Phil. 2: 3; Isa. 58: 9; Psa. 71: 3; Psa. 72: 19.
24. II. Tim. 2: 22; Acts 15: 11; Psa. 86: 16; Ezek. 3: 12.
25. James 5: 7; John 15: 16; Psa. 27: 8; Psa. 50: 14.
26. Rom. 13: 14; Heb. 8: 12; Jer. 31: 9; Psa. 89: 8.
27. Gal. 5: 25; Isa. 30: 18; Acts 8: 15; Psa. 83: 18.
28. II. Thess. 2: 15; II. Tim. 4: 8; II. Thess. 3: 16; Psa. 47: 6.
29. Heb. 13: 5; James 5: 8; Prov. 15: 8; Luke 19: 37.
30. James 4: 8; Psa. 145: 9; Psa. 57: 11; Jer. 32: 18.
31. Isa. 24: 15; Job 34: 23; Psa. 134: 3; Psa. 148: 12.

## OUR PRAYER UNION.

We will set apart as our day for special prayer,  
TUESDAY, OCTOBER 15th,

The members of the *Guide Union*, and we would say, all the subscribers of the *Guide*, we trust will observe the day for a devout and earnest waiting upon God. Take as the Scripture for the day, 1st chapter of James, and the hymn, to be read or sung, No. 753 in the Methodist Hymnal.

## SPECIAL PRAYER REQUESTS:

1. For gracious revivals in the Churches during the autumn season.
2. That the Church may make increasing efforts in Missionary work, in home and foreign fields.

## TOPICS FOR CLOSET STUDY.

We would suggest for study in the Closet this month as follows:

FIRST WEEK.—*The cleansing from filthiness of flesh and spirit, under the sanction of the promises.* II. Cor. 7: 1.

SECOND WEEK.—*Working together with God—and the caution not to receive the grace of God in vain.* II. Cor. 6: 1.

THIRD WEEK.—*Living by faith.* Gal. 3: 11, 12.

FOURTH WEEK.—*Christian sonship.* Gal. 4:

I AM THE WAY.—John xiv. 6. I heard of a man some time ago who was going to get into Heaven in his own way. He did not believe in the Bible or the love of God, but was going to get in on account of his good deeds. He was very liberal, gave a great deal of money, and he thought the more he gave the better it would be for him in the other world. Well, this man dreamed one night that he was building a ladder to Heaven, and that every good deed he did put him one round higher on this ladder, and when he did an extra good deed, it put him up a good many rounds, and in his dream he kept going up, until at last he got out of sight, and he went on and on doing his good deeds, and the ladder went up higher and higher, until at last he saw it run up to the very throne of God. Then in his dream he thought he died, and that a mighty voice came rolling down from above, “He that climbeth up some other way, the same is a thief and a robber,” and down came his ladder, and he woke from his sleep and thought, “If I go to Heaven I must go some other way.” My friends, it is by the way of Christ that we are to go to Heaven. If a man has to work his way there, who will ever get there?—*Moody.*

BE YE ALSO READY.—Matt. xxiv. 44.—Many of the lamentable failures of life come from not being ready. The firemen in our great cities are always on the alert. The instant the alarm of fire comes in, the harness drops upon the horses, the doors swing open, and the engine is on the way to the scene of the conflagration. Five minutes’ delay may mean the loss of thousands of dollars and perhaps of human lives. Where wild beasts are seeking to pounce upon the traveler, he must have his gun loaded. The Prince Imperial of France lost his life in South Africa because he waited a moment after he was warned to fly. His mother is reported to have said that her son’s great fault was never being quite ready. Procrastination is a great evil, and many suffer on account of it, and often fail of obtaining salvation.—*The Sunday School World.*

## MONTHLY REVIEW.

## THE HOME FIELD.

The past summer has been a very fruitful one in spiritual results at the Camp meetings, East West, North and South. We have not space in this magazine to give details. We can only speak of the work in general, with a few references to the more prominent fields where the Lord's people have been contending with the forces of darkness.

We made flying visits to Mountain Lake Park, Md., Simpson Grove, Pa., Chester Heights, Pa., Pitman Grove, N. J., "and were gratified to see the earnest spirit manifested in all these consecrated places, and the saving results being realized. When at our home in Ocean Grove, which was only for "short stays," we dropped in at the meetings and rejoiced in the tokens of the Lord's presence manifested. The services on the sabbath, all day, at Ocean Grove, under the ministrations of Bishop Mallalien, Dr. Wightman of Baltimore, and the eminent evangelist of Chicago were very powerful, and very fruitful. Mrs. Lizzie R. Smith's meeting which continued in the tabernacle while the services were being held in the auditorium was of great interest, quite a number being saved. On Wednesday afternoon there was a remarkable occasion when Bro. Naylor preached. The altar scene was glorious.

**REVIVAL WORK.**—We gather from our exchanges as follows: *New Jersey*, Trenton—St. Paul's Church, E. L. Hyde, evangelist. Glorious meetings, crowded altars, many being saved. *West Virginia*, Martinsburg—A large Tabernacle meeting in charge of M. L. Yeakley. A large number converted and sanctified. *Iowa*, Woodward, Aura and Lily Smith, evangelists, working. Souls converted and sanctified. *Pennsylvania*.—Evangelists Shelhorn and Moore, have been holding a large tent meeting during the summer, about 400 have confessed conversion, and nearly as many have been sanctified. *Indiana*, Albany.—Great awakening, altar crowded and souls saved. *Missouri*, Philadelphia. A grand victory has been won in the salvation of souls. *Iowa*, Libertyville.—Under the labors of Bros. Young and Molloy, an old-fashioned salvation meeting in the power of the Spirit—quite a number saved. *Nebraska*, Garrison.—F. Ashpole, pastor. Forty added to the Church during the year; the pastor has held up the banner of holiness. *Iowa*, Sand Creek.—Tabernacle meeting in charge of Bro. L. Marshall, evangelist. Glorious victory, resulting in the organization of the Union County Holiness Association.

*Texas*.—Our correspondent, elsewhere, refers to twelve Camp Meetings the past season in Texas on the line of Holiness, definitely, the two most prominent at *Waco* and *Scottsville*. At one of them, 300 saved. This is a great advance in the course of Holiness. Praise the Lord.

## THE FOREIGN FIELD.

—As the *New York Sun* reminds us: "Two centuries elapsed after the discovery of America by Columbus before Europe began to turn America to much account, but a single century after Australia drew the world's notice saw the full flower of civilization there. The most of Africa is the discovery of the past half century, and yet we know far more of that great continent in all its aspects to-day than was known of America three hundred years after Columbus had discovered it."

—This revision of the Lord's Prayer has been made for those who do not believe in foreign missions: "Our Father which art in Heaven, above America! Hallowed be Thy name, in America. Thy kingdom come, in America. Thy will be done, in America, as it is in heaven. Give us this day our daily bread, in America; and forgive us, our debts as we forgive our debtors, in America."


*China*.—Miss Hu King Eng, M.D., who is soon to return to China well equipped as a missionary of the Woman's Foreign Missionary Society, was baptized in China in her infancy by Rev. S. L. Baldwin, D.D., Recording Secretary of our missionary society. She is the granddaughter of one of our earliest converts in China.—*Zion's Herald*.

—It is reported that a petition has been sent to Peking from South China praying the Emperor to introduce constitutional reforms, to remove incapable officials, to abolish the queue and foot-binding, and to allow freedom of speech and of the press. If to any extent this represents the feelings of a large mass of the population, it is a significant fact that such a petition, advocating Western reforms, should be presented.

*Africa*.—Rev. A. B. Fisher, of Uganda, writes to the *London Christian*: "The native Christians are doing grand work. In fact, what could we do without them? Praise God for the numbers of whole-hearted, out-and-out helpers that we have here. I believe there are numbers of young men coming on, of whom you in England have never heard, who will eclipse in preaching power and general information all the older men, who are much slower to learn. By far the ablest man here is Thomas Semfuma, one of the lay readers. He is the most fearless Gospel preacher that ever I heard, and his sermons are of no mean order. Mackay bought this man's life for two tusks of ivory when a boy Christian. I am convinced that God's Word will win the day here. O that the Holy Ghost would touch the hearts of those having means to send us Bibles so long as there is a man, woman or child without one. Bibles are silent missionaries but they are powerful."



## EDITORIAL BRIEFS.

 Read the additional pages at the end of this number with great care.

**AUTUMN BLESSINGS.**—This is a beautiful season of the year. True, the trees are being stripped of their foliage, and the faded leaves are being strewn all around, but the weather is delightful, affording favorable opportunities for outdoor exercise, in visiting the sick and the homes of those who are unsaved, making special efforts to bring them to Christ. We would also suggest to those who are in the experience of perfect love to make some visits to members of the Church, to relate their personal experience and to induce them to come into its enjoyment. These visits may also be used for canvassing purposes for the GUIDE, dropping in one here and there in homes where it will prove a blessing.

**"Fervent in Spirit," Rom. 12: 11.**

*This is one among Paul's directions to Christians. "Be filled with the Spirit," then fervor of spirit will follow.*

A good testimony. Sister Landis, of Ohio, writes: "I am glad I can send in my testimony in regard to the *Guide*. I love it, and it has proved a great blessing to me all the journey of the past year. I did not understand holiness till I commenced to take it, now I do know about it by experience."

**THE MORNING HOLINESS MEETING** at Ocean Grove has been conducted throughout the past summer by Rev. J. R. Daniels. There have been many profitable seasons. Bro. H. G. Scudday, evangelist, of Texas, gave a series of excellent Bible Readings which were highly appreciated, and proved very edifying to many.

**Take heed, therefore, that the light which is in thee be not darkness.**

*This is possible, even to the holiest. The "Take heed," should be regarded.*

**Cheering Words.** Mrs. E. M. Hartzell, of Kansas, writes: "The *Guide* belongs to the class of clean, instructive, and intelligent Christian literature. I can get along much better with it than without it. Every intelligent Christian ought to take it."

**EDITORIAL FRATERNITY.**—Some time ago we had a very pleasant visit in Philadelphia, from Rev. W. T. Randolph, editor and publisher of the *Kansas Christian Advocate*. He gave us some cheering intelligence concerning the good which he had personally derived from the reading of the GUIDE, which was very gratifying. He has been showing his fraternity by writing very commendingly of our magazine in his paper. This we greatly appreciate. The *Kansas Christian Advocate*, of which our brother has charge, is bright, lively and permeated by the unction of the Spirit. May it live and prosper.

**THE TUESDAY MEETING.**—Friends coming into the office lately, have asked when Mrs. Palmer would re-open her meeting. Our reply is, invariably, it *never closes*. It is held regularly, all the year, at 316 East 15th Street. Mrs. Palmer is now at home.

**"And he that seeth me seeth him that sent me," John 12: 46.**

*Jesus is the "express image" of His Father. Worship and adore Him.*

**GOOD WORDS.**—Sister Mary M. Lyon, of Pennsylvania, writes:

"O the comfort which we have found in reading its pages the (*Guide*) when cast down with a load of care how it has helped us to look beyond this world! God bless the dear *Guide*!"

**THE CHRISTIAN ALLIANCE.**—As we write, preparations are being made for the holding of the Annual Convention of the Christian Alliance in the Gospel Tabernacle, Forty-second street, in this city, under the presidency of Rev. A. B. Simpson, commencing September 29th. No doubt the gathering will be, as heretofore, of a Pentecostal character. At the Conventions and Camp meetings held under the auspices of *The Alliance* the past summer, over \$100,000 were contributed for foreign missions, and over sixty offered themselves for mission service. This is a grand offering of persons and means for the Lord's work.

**A NOBLE GIFT.**—Bro. Henry Date, evangelist, of Chicago, has sent to Bishop Thoburn, a contribution of \$1,000 for the work in India, the profits on the sales of *Pentecostal Hymns* for the past year.

**A NEW DEPARTURE.**—At the last session of the World's Woman's Christian Temperance Union, the Department of Evangelistic Institutes and Training was made, and Mrs. J. Fowler Willing was elected its Superintendent.

Temperance workers have long felt the need of a Training School for their evangelists. They will rejoice that it is already under way.

New York is the Providential site of the school. A most needy mission field in the vicinity of the Home, and a large Chapel give ample space for practice. New York affords the best facilities for study. It will be convenient for our workers from other countries till branch schools are established in their own lands.

The present plan is to take ladies who are qualified, in the main, for work, giving them only such instruction as careful examination shows them to need.

Tuition is free. Cost of living is within reach of all. For further information, please apply to

MRS. J. FOWLER WILLING,

Superintendent of the Department and of Bera-chah Mission, 463 W 32d St., New York City.



## Our Choral Service.

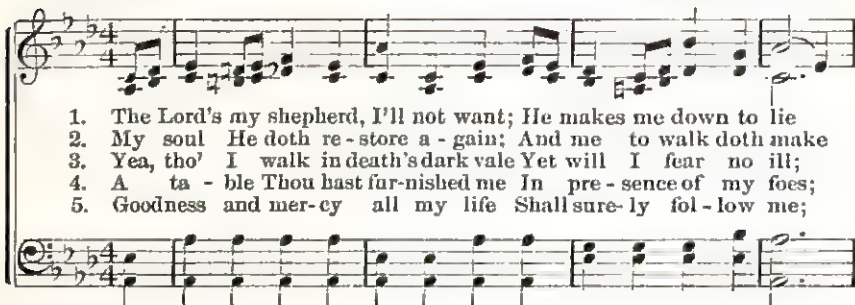
"I will bless the Lord at all times: His praise shall continually be in my mouth."

Psa. 34: 1.

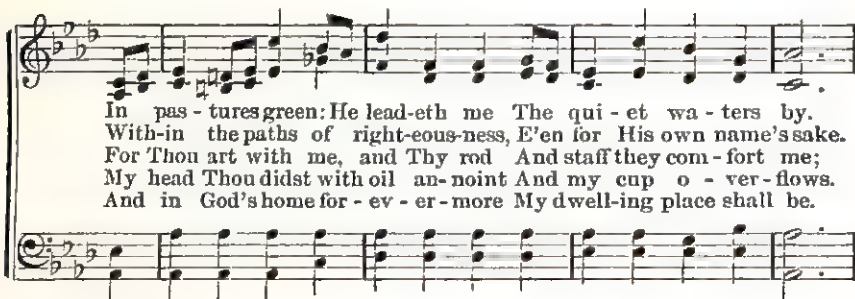
### No. 80. HE LEADETH ME.

FRANCIS ROUS.

CARRIE B. ADAMS.



1. The Lord's my shepherd, I'll not want; He makes me down to lie  
 2. My soul He doth re-store a - gain; And me to walk doth make  
 3. Yea, tho' I walk in death's dark vale Yet will I fear no ill;  
 4. A ta - ble Thou hast fur-nished me In pre - sence of my foes;  
 5. Goodness and mer-cy all my life Shall sure-ly fol-low me;



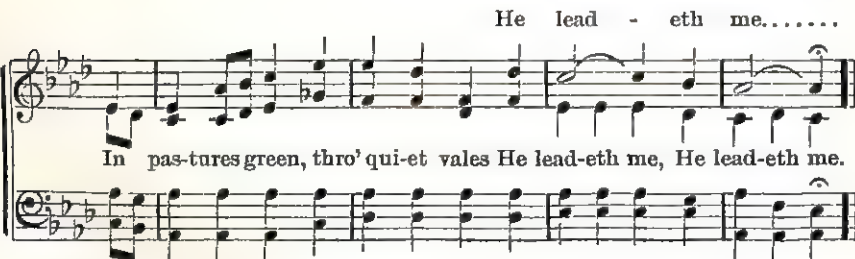
In pas-tures green: He lead-eth me The qui-et wa-ters by.  
 With-in the paths of right-eous-ness, E'en for His own name's sake.  
 For Thou art with me, and Thy rod And staff they com-fort me;  
 My head Thou didst with oil an-noint And my cup o-ver-flows.  
 And in God's home for-ev-er-more My dwell-ing place shall be.

CHORUS.



He lead - - eth me, He lead - - eth me;....  
 He lead-eth me, He lead-eth me, He lead-eth me, He lead-eth me,

He lead - eth me.....



In pas-tures green, thro' qui-et vales He lead-eth me, He lead-eth me.

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NOVEMBER, 1895.

**THE PEARL TEXT.**—"If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13.

"Eternal Spirit, God of truth,  
Our contrite hearts inspire;  
Kindle a flame of heavenly love,  
The pure celestial fire."

"Subdue the power of every sin,  
Whate'er that sin may be;  
That we, in singleness of heart,  
May worship only Thee."

#### GOSPEL PARAGRAPHS.

"The fulness of time."—Gal. 4:4.

The first member of this paragraph reads, "But when the fulness of time was come." "The set time"—Greek, "came." Bengel says, "The fulness of time was 'the time appointed by the Father. God does nothing prematurely, but, foreseeing the end from the beginning, waits till all is ripe for the execution of His purpose'—all the prophecies of various ages found their common center in *this* particular.

"God sent forth His Son."—Gal. 4:4.

*Sent forth*—Greek, Sent forth out of heaven from Himself "His own Son." Not by adoption as we are (V. 5); nor merely His Son by the anointing of the Spirit which God sends into the heart.

*Made of a woman*—The expression implies a special interposition of God in birth as man, viz., causing to be conceived by the Holy Ghost.

*Made under the law*—Made by His Father's appointment and His own free will subject to the law.

"Them that were under the law."—Gal. 4:5.

Man was under the condemning sentence of the law. Its curse was upon Him because of transgression. Christ came to be made a curse for us "to redeem them that were under the law." This was a great redemption. Christ is the Redeemer, and the joyous proclamation has been made: "Look unto me all ye ends of the earth and be ye saved for I am God and beside me there is no Saviour." A joyous proclamation for the whole race.

"The adoption of sons."—Gal. 4:5.

The sentence complete is, "That we might receive the adoption of sons." As one writer says, "Receive as something *destined* or *due*. Herein God makes of sons of men sons of God, inasmuch as God made of the Son of God the son of man. And herein is divine love that is infinite, causing the Apostle John to exclaim, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." This is the mystery of mysteries, it is glorious.



"The law of Thy mouth is better unto me than thousands of gold and silver."

—Psa. 119: 72.

*"Jesus, Thy servants bless,  
Who, sent by Thee, proclaim  
The peace, and joy, and righteousness  
Experienced in Thy name."*

## SERMON.

### THE GROUND PLAN OF A GOOD MAN.

BY REV. J. T. WIGHTMAN, D.D.

(Preached at Ocean Grove, Aug. 25th, 1895.)

TEXT.—"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Ephes. 3: 19.



APPRECIATE the privilege of coming before this great audience, and I extend to all in the name of the South the right hand of Christian fellowship.

I am glad that the harsh line between the North and South is being gradually obliterated, and I congratulate Ocean Grove in the part it has taken in this fraternal work.

My object is to set before you God's ground plan of a good man, as laid down in the third chapter of Ephesians.

Tourists are generally disappointed in surveying great works of art or of nature. The dome of St. Peter's seems less imposing and the height of Niagara appears less majestic than the imagination had depicted. Magnitude is measured only by studious inspection. A great idea is not comprehended by the first grasp of mind. It must be viewed on all sides. Its breadth of meaning, its depth of philosophy, the altitude of its issue must be carefully surveyed before the far reaching subject takes full possession of the mind.

Who can comprehend what God means by a good man? The greatest thought of God was the thought of making man. It was the thought of repeating Himself. No mind at a single glance can measure the plan of the Creator in producing an image of His own divine glory. A good man appears only as an humble creature. "The precious sons of Zion, comparable to fine gold are esteemed as earthen vessels in the hand of the potter. Men fix a limit to the attainable by what they conceive possible, and do not measure up to the highest standard of moral excellence by what is made possible in God. Morality is only a segment of religion. We reason where we should have faith, we hesitate where we should advance, we stop at Kadesh Barnea, when with holy courage we should possess the land which the Lord has given to His Israel.

The Apostle felt the force of these impediments in presenting God's plan of a holy man. He stood before the great temple of Diana at Ephesus and used it as an illustration by translating its magnificent proportions into the intercession of the chapter. He prays that its foundation might represent the depth and strength of the inner man, that its godless and silent shrine might create within the heart the hope of the indwelling Christ; that the breadth of its walls might suggest the scope of salvation, and that its vaults filled with all the treasures of Asia, might only anticipate the fulness of the love of God in the human soul. He transfers the ground plan of the temple to the great work of God in building the character of a good man. Let us study the analogy.

Four elements enter into the structure of a holy man. These are moral strength, fellowship with Christ, a comprehensive faith, and the fulness of love. They exhaust the prayer. Let us notice that the good man begins life with prayer, and that he only lives in the atmosphere of holy supplication. By an attitude of



homage his relation to God becomes changed, and a window of heaven is opened in his soul. Light pours in. No man can comprehend the possibility of his life until God shows him the ground plan after which he was renewed in Christ Jesus. Prayer opens faith's interior eye to see the Father in the character of God, and to receive His promise made to "the whole family in heaven and earth." The Fatherhood of God is a revelation of the Son. The staple of prayer should be composed of four strands.

1. Moral strength. "That he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." Here is the place of power, the inner man, the man within the man, the soul. And the word translated "*might*" signifies "*de-pot*." The prayer asks that the soul might be charged with the Spirit and become a reservoir of divine strength to meet the exposures of life. Here is power. If the man is strong in his soul he is strong through the whole structure of his moral being. His foundation is God. He is anchored on the rock. His mind is fixed. This is not simply the will force of the man, his intellect, or his courage, but this strength is the power of the Spirit. The weakest thing by the Spirit becomes strong in Christ. God never made a strong man. "All flesh is grass." Man is strong only in contact with God. Break the connection and the strongest nature becomes tow before the fire. When God shifts omnipotent love upon the weakest creature, the weak thing becomes endued with power and the gates of hell shall not prevail against him. He is in touch with God. He is baptized with the Spirit; a new, a foreign, a heavenly power penetrates to the depth of the soul. Without this Spirit the inner man is weak, and if weak at one point he is weak at every point, weak throughout the whole structure of his moral nature. If the smallest rivet drops out of the machine, the leviathan of the

sea becomes the sport of the storm. One sin ruins the soul. It is weak. Spiritual strength is harmony with God. Nothing is out of gear in the moral nature. Guilt is discharged from the conscience, the will is submissive to the divine will, and love assumes control of the inner man. The true man is not thrown out of plumb by temptation, nor disturbed by suffering, nor does he tremble at the approach of death. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The word "*destroy*" signifies "*unloose*." The will of man and the will of the devil were tied together. Man became the slave of the devil. But the Son of God unloosed the will of the devil from the will of man, the bondage was broken, the soul was set at liberty, and now the man has power to form a holy alliance with God. The soul may be weak in itself and may have no power of holy activity, but as the stupendous energy of a Corliss engine is shifted on the thread of a loom, and the insignificant creature takes upon it a new power, and springs into activity, weaving a beautiful character, so the humblest soul, moved by the Spirit, is charged with a divine power that throws it out into active life with omnipotent love. "The joy of the Lord is thy strength." The elements of moral power are harmony with God, activity of faith, and the joy of the Lord. The Master promised "that My joy might remain in you, that your joy might be full." Sorrow is heaviness. But the joy of Jesus shall quiet every sorrow. He who took the troubled sea and laid it on his breast, and spoke to it as a mother does to her fretting babe, is able to calm all human fears. He who met the outlaw from the tombs and transformed legion into a little child sitting at his feet, has mercy for every despairing creature. He who dispensed his own joy to a dying thief amid the agony of the cross, has love inexhaustible to meet the sharpest pangs of death. His joy was indestructible. This is the

joy with which He has promised to fill every soul. Pollution may touch the hem of His garment and become clean, sorrow may lay her head on His bosom and rejoice, and death itself may catch the smile of His love and stretch the bow of hope over the dark valley. Here is power. "Christ in us," the bed-rock of the soul. Here is unity with the Eternal. No man can resist the current of his nature, or subdue his appetite, or govern his passions with his own strength. He does not appreciate his own weakness until some temptation obstructs the stream of life, then he frets and is thrown into rage as the sea by a rock, and dashes himself against providence and into hopeless ruin. Self control cannot be acquired by reason. Philosophers have committed suicide. No resolution, or fortitude, or courage can make an imbecile strong. He may for the moment show the power of a maniac, but he cannot bring cohesive strength and governing power out of the disintegrated moral passions of his nature. He is in ruin. God alone can rebuild the man in moral strength. It is not thought, or purpose, or feeling that imparts strength, but the Spirit itself. This is "the might of the Spirit." Contact with God by faith shifts His power on the soul. The clay by heat hardens into building material. Soft iron tempers into steel. The dull wire is charged with electricity. The soul by the Spirit becomes full of God. This is a "grant" of power. "When we were without strength Christ died for us." Whatever Christ has died to secure that has God promised to man. However appalled we may be at receiving an endowment of divine power, however impossible appears the transfer, yet omnipotent love never harmed the weakest thing. "A bruised reed will He not break." But He will bind up the shattered thing and turn it into an instrument of praise. When we receive the gift of this divine power, life is changed into a benediction. Humanity has no

hymn of joy. Its chant is a threnody of woe. Let us sing unto the Lord, and rejoice in the power of His might.

2. Moral strength prepares the soul for the indwelling Christ. The spiritual temple built upon the rock should be filled with the presence of God. "That Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love." The soul without the presence of God is an empty and voiceless shrine, a morgue, a sepulchre. And a dead Christ in a dead soul is only a crucifix wrapped about with the grave clothes of vestments and rituals. "Christ in us" is a living Christ, a Christ who is always present in forgiving love, and whose Spirit fills every chamber of the soul with the witness of His presence. This is not simply a sense of our own love for Him, but also a sense of His love for us shed abroad in our hearts by His Spirit which is given unto us. He does not come into the soul as a transient guest, but he "dwells" within. He abides with us. Amid all the vicissitudes of life, when health and fortune and all things fail, when temptations baffle and proclivities press heavily, there comes out from the depths of our conscious weakness, "the still, small voice," "Lo, I am with you." The great temple of Diana had no indwelling God. It was empty. But the holy of holies within the heart is illuminated with the presence of Christ. Here every spiritual priest may abide and touch the Mercy Seat with cleansing blood, and then be baptized with the light of the Holy Spirit. Does the soul seem too poor a dwelling place for the Almighty who created the splendor of the heavens? "Will God indeed dwell with man?" He came to Bethlehem. He made the manger more glorious than Eden. All the magnificent framework of the universe has not dimensions commensurate with the soul of a poor sinner. Here is the true temple of God. Here are the holy courts where His honor dwells. He, who in the beginning, had power to touch the dust and



transform it into the dwelling place of the Creator, has not abdicated omnipotence, but is still able to take a creature of sin and change his nature into the immortal abode of God. His presence is life. A life in harmony with His glory. His Spirit can again brood over another chaos within and bring from the darkness of the human soul a palace built for God, a moral creation more resplendent than the firmament, the everlasting home of the living God.

3. The indwelling of Christ gives breadth of mind in comprehending the ground plan of a holy man. "Able to comprehend with all saints what is the breadth, and length, and depth, and height." How narrow is our idea of holiness. We contract God. We minify his love. Let us inspect the plan. To comprehend signifies to grasp downward, to seize the foundation, to survey the ground plan. The rock-bed is God, the breadth is His love, the length His life, the depth His grace reaching to the utmost extremity of sin in the foundation of the soul. Who is able to grasp God's plan of a renewed man? What may I become? What is attainable in this life? O God grant "that we may be able to comprehend it with all saints!" We are not studying the moral grandeur of an angel, nor do we ask to interpret prophetic visions, or to measure eternity, but we pray that we "may be able" to grasp God's idea of a good man. He showed the pattern to Moses in the Mount and commanded him to symbolize its attributes in all the parts of the temple at Jerusalem. Judaism is Christ in symbols. And all the splendor of its ritual sets forth the pattern of Christ in the renewed soul. And St. John uses the same architectural terms, the breadth, the length and the height, in describing the walls of the new Jerusalem. God set before Himself His own image seen in the human soul, and mapped out the lineaments of Heaven from the character of a good man. Heaven cannot be more holy than God in

the temple of the human soul. True, man may now be only a charcoal sketch of heaven; but God's kingdom within us is love, joy and peace, and the glory of heaven can be nothing more than love in perfect bloom, joy spreading everywhere, as the sweet aroma of everlasting life and peace is the smile of God resting in Sabbath light on heaven, the second creation of His love. God found no dimensions broad enough on which to lay the ground plan of His holiness but the human soul. "Be ye holy, for I am holy." The universe contains nothing so august and majestic, and to perfect the moral beauty of man God has laid tribute upon all things. "All are yours." The possessor is grander than his possessions. The greatest thing that God ever made was man. Could we only grasp the idea. Could we only see the outcome of the Godhead in our creation. Could we only comprehend the possibility of becoming a good man, the temple of God, the mirror of heaven, how our hearts would cry out "with all saints" to be filled with the fulness of divine love.

4. If we grasp the ground plan of holiness it will open the door of the soul to the fulness of God, the fulness of His love. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Here is love more than pardon. God never experienced the forgiveness of sin. He had never sinned. But the soul shall be filled with His own divine love. "Filled of" (not with) "all the fulness of God." "Partakers of the divine nature." As a drop contains all the essential properties of the sea, as a grain of sand is the corner stone of the globe, as a ray is the soul of the sun, as the vaults of the temple were filled with all the treasures of Asia, so God fills the soul. "Be not filled with wine wherein is excess, but be ye filled with the Spirit." All that Christ has He has given to man. All that His death accomplished He has bequeathed to



the sinner. All that the Spirit could achieve has been done for the sons of God. "To know the love of Christ, which *passeth* knowledge." This love reaches down into the soul deeper than the logical mind, deeper than the historic understanding, deeper than science; it takes hold of the essential man, it reaches his utmost consciousness of life and personality, it fills the inner temple full of the sweet incense of divine love. This is what God does for man. Is it impossible? Is Christ an impossibility? Where we fail He takes up the work. "His blood cleanseth us from all sin." Why should it be thought impossible? Is not His blood sufficient? Scan the soul. It may grow into the fulness of the stature of Christ. Is not this more for man than pardon? The fulness of God is ready to burst into the soul with omnipotent love. The timid waves run up on the beach and flow back again. They exhaust themselves with every effort, and like our emotions die in their fluctuations. But when the sea itself comes in and rises above every obstruction, it floods the shore with the fulness of the ocean. God alone fills an immortal mind. "Let this mind be in you which was also in Christ Jesus." The sun may fling out his first rays over the mountain peaks, but in his noontide splendor he bathes every valley, and not a hidden flower but drinks life and glory from the full orb of day. No soul is too small for God to fill with the dew of His Spirit. The smallest soul itself is built on the dimensions of the Infinite. This is the only canvas that catches the image of the Everlasting. He fills the soul to its utmost depth. There is no sin that God cannot reach, there is no infirmity that omnipotence cannot control, there is no passion that love cannot inflame. God is able to do for us "more than we are able to ask or think." Love is the only universal gift that God could venture to bestow upon every creature. Any other gift, even of His attributes, made universal, might

ruin man. "Charity thinketh no evil."

To ask the bestowment of this great blessing seems extravagant. "Partakers of His holiness." The apostle anticipated the incredulity, and puts the promise of its possession beyond the measurement of thought or language. "Able to do exceeding abundantly above all that we ask or think." The measure of the promise is the measure of God. Holiness is not what we conceive God to be, but what God is. He has promised Himself to us. Less than this would only be ourselves. Adam was created a little lower than the angels, and on tip-toe could almost touch the feet of Gabriel. But the renewed man raised from the dead shall "be equal unto the angels." Sanctifying grace is more glorious than the first work of creation. Paul was stronger than Adam. He withstood fiercer temptations. And from the wounded side of the second Adam came forth the Christian woman, washed in holy blood, more beautiful in character and more enduring in virtues than Eve, fresh from the hand of the Creator. The whole moral structure of manhood has been elevated and sublimated by Christ, so that what appeared impossible at the creation is now fully accomplished in Him. He has made a new man "according to the riches of His glory." He made us "pure, even as He is pure." The promise seems impossible. But God has measured His promise "according to the riches of His glory." Who can exhaust these riches? Who can tell the worth? What sin shall eclipse this glory? Everything is full of God. He is rich in glory. Rich in the glory of the flowers. Rich in the gems of the sea. Rich in the glory of the stars and in the wealth of countless worlds. Rich in the glory of the angels and in the songs of the morning stars. Rich in the glory of the heavens and in the supernal light about the throne. Rich in the beauty of all things, rich in human intelligence, rich in the love of every creature, but richer far in glory within Himself, in the glory

of His holiness, in the glory of His own truthfulness. The glory of the universe is outside of God, and within measurement; it has a limit, but the glory of the Illimitable is the glory within the Godhead. God is the only measure of Himself. Yet this is the standard after which He has promised to make us holy. "According to the riches of His glory." Not according to our measurement, but according to the riches of the glory of His mercy; according to the riches of the glory of His love; according to the riches of the glory of His power. These are the "exceeding great and precious promises" on which He offers to make us "partakers of the divine nature."

Let fertility waste from the earth, let the waters of the sea consume, let the heavens be drained of light, let angels lose their crowns, yet nothing of God vanishes away. He can reproduce all. Had he divided the universe among the elder children of light and left Himself without a world, yet within Himself is more love, than in all visible things, and when a prodigal world returns to the Father it will find His kiss, His love, Himself, more glorious than title deeds given to angels. God Himself is our inheritance. His holiness shall be imparted to man. The divine and human shall become incarnate again in the oneness of love. "We will dwell in Him." His Spirit shall possess man. Does this seem impossible? Does this seem too great? Remember the measure of the love of God is himself. "He loved us and gave Himself for us." Will it tax Almighty love to make us holy? Will it exhaust God? Pray for spiritual strength to receive the gift. Pray for the indwelling Christ that you may retain it. Pray for breadth of soul to comprehend its meaning. Pray for the fulness of His love to satisfy and fill your moral nature with God "according to the riches of His glory." The Apostle seals the prayer with the endorsement of the divine doxology, "Amen," it is true, "Amen," it is faithful, "Amen."

## EXEGESIS.

### A STUDY IN THE APOCALYPSE.

BY REV. J. H. TIMBRELL.

V.



HERE I take leave of this mystic host of one hundred and forty-four thousand with the seal of the living God in their foreheads, who stand upon Mt. Zion with their Divine Leader in militant array, I would direct attention to an incident in connection with the picture that calls for more than a passing notice. It is said, "They sang as it were a new song before the throne and before the four beasts and the elders." While this incident is a part of the development of the third division of the book, it combines with the imagery of the second division the opening glories of the Theophany, giving us suggestions of great exegetical value, but which reach beyond the purpose of this study. The song was sung before the audience united by the Theophanic symbol. It was a heaven-born song, which no man could learn till redeemed from earth. It burst forth in mighty chorus from the lips of those upon whose foreheads the Prime Minister of the Everlasting Kingdom, the Executive of the Godhead, had placed the Divine seal. These mysterious symbols of the Theophany have been the despair of the exegetes throughout the ages. They belong to the heavenly imagery, but the song bursts forth from human lips and hence should not be so difficult of understanding.

Songs in the Bible are always associated with some unusual event. The morning stars sang together amid the dawning glories of creation. An anthem of praise bursts forth from triumphant Israel on the farther shore of the Red Sea. Another song marks the close of the wilderness journey when Canaan lay before them. Mary sang the Magnificat



over the Annunciation. The angelic hosts started the "Gloria in Excelsis" over Bethlehem's manger. So, rapturous song marks the glorious triumph, or the dawn of new epochs, in the Apocalypse. The new song succeeds the sealing of this militant host. We may conceive it to be the event that starts this grand chorus. The voice of many waters, the voice of great thunder, the voice of harpers harping with their harps are the prelude to the song itself. The epoch thus introduced is assuredly a momentous one. Subsequent to this sealing under the Theophany, we behold the rising and marshaling of those terrific powers that array themselves against Christ and the progress of His kingdom. They are disclosed under the last division of the book; that which undoubtedly appertains to the dispensation of the Spirit. A mighty angel clothed with a cloud—the vesture of Deity; with the sunlike face, and burning feet of the Alpha and Omega, whose head is surrounded by the rainbow; like the Son of Man in Ezekiel's vision; and that gracious enthroned One in the Theophany stands with one foot on land, the other on the sea, suggesting his world-wide presence and dominion; whose lion-like voice and echoing thunders proclaim the approaching end of the Gospel age. Under His uplifted hand these forces of Mt. Zion and of Babylon join in the great world conflict which ends in Babylon's fall and the triumph of Christ's kingdom. "They sang as it were a new song." The statement suggests that it was only relatively new; bursting forth afresh when the beast, the incarnation of all anti-Christian powers, was stamping in maddened ferocity upon the earth. The meaning of the seal given by this Angel of the Sunrise is thus disclosed. It is the name of the Eternal Father, or the imparted Divine nature.

Ancient Babylon hushed the songs of Zion when she blinded and chained the singers. So there is an intimation of a

like occurrence by the rivers of this mystic Babylon. But the hour comes when the Lord's song bursts forth afresh as the precursor of glorious victory. They sing on the mount and again beyond the field of conflict as they stand on a sea of glass, with the harps of God in their hands to celebrate their victory. Here it is called the song of Moses and the Lamb—a suggestion of the Law and the Gospel. Moses sang twice—on the shores of the Red Sea, and on the banks of the Jordan, but this last song, it may be said, was not set to music. That wilderness journey had been so full of rebellion, murmuring, unbelief, and failure that there was not much to sing over. So it occurred that "Moses *spoke* this song." But the song on the Mount, that rolled forth as the voice of great thunder, loses none of its power on the other side of the field of battle. This host followed the Lamb whithersoever He led them, and they shout their pæons of victory.

The singing of the new song presents a luminous point of exciting interest. It is the precursor of the world's redemption. Immediately after this singing we behold the angel having the everlasting Gospel to preach, going forth to every nation, kindred, tongue, and people. He was restrained while the beast was rising out of the sea. He stood waiting through the long night of error and darkness; but at last the darkness begins to wane, Mt. Zion is again ablaze with glory. The new song is sung, and the angel spreads his wings to compass earth with the gospel of Christ. Another angel follows in his wake with a proclamation of victory, "Fallen, fallen is Babylon, that great city that made all nations drink of the wine of the wrath of her fornications." Who can not see that the events now transpiring are pouring a flood of light into this striking imagery of the Apocalypse?

BLESSED be the Lord forevermore. Amen.



# THE ABUNDANT LIFE IN JESUS

IN GOSPEL PORTRAITURE.



"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

## FALSE BALANCES.

BY REV. N. VANSANT.



**V**ARIOUS are the balances used among men, as simple scales, the steelyard or Roman balance, the combination of levers making up platform scales, the spring balance, etc., etc. A balance is properly an apparatus for weighing bodies of any kind; hence a standard or rule of judgment, a test. It follows that there may be moral balances as well as material, and every *false* balance, whether material or moral, "is an abomination to the Lord" (Prov. II: 1); or as the margin reads, "balances of deceit."

Now notice some of the many false balances applied to the subject of Bible Holiness. One of them is that which confounds a state of justification with entire sanctification or cleansing from all sin. Against this false balance stands the conscious experience of believers everywhere. Justification or pardon, with its attendant regeneration or new birth and witness of adoption, is indeed a glorious realization; but sooner or later the Christian consciousness detects a residuum of the old fallen nature in the heart, disturbing the new regenerate nature of grace. Can any one honestly deny that this is the com-

mon experience of believers after conversion? At a recent ministerial meeting a widely known minister had been giving a report of Mr. Moody's meetings at Northfield, and of the impression they made upon him. One of the points emphasized was that a clear distinction was shown by one of the preachers there between carnal Christians and spiritual Christians. In the general discussion which followed his report, another minister declared himself unable to understand the meaning of the phrase "carnal Christians." He had never heard of carnal Christians before and did not see how there could be such, and quoted from the eighth chapter of Romans these words:

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

This seemed to many of those present to be a complete refutation of the Northfield idea; but when opportunity was given to the first speaker to reply, the tables were quickly turned. He read from Paul's First Epistle to the Corinthians, the third chapter, as follows:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?"

Of course the people at Corinth were regarded as Christians by Paul. It was not difficult for those present to reconcile Paul with Paul. To be carnally minded is one thing; to have tendencies manifested in envying and strife and divisions is another thing! But, blessed be God, even these carnal *tendencies* (not possibilities) may be thoroughly cleansed away by the all-sanctifying Holy Spirit! II Cor. 7: 1; Thess. 5: 23; I John 1: 7.

Another false balance is that which

fails to distinguish between absolute perfection and *Christian* perfection or perfect love. There are four grades of moral perfection that have come to our knowledge: First, and highest, the absolute unqualified limitless perfection of God alone; next the qualified limited perfection of angels; next the qualified, limited perfection of Adam and Eve before the fall; next and last the qualified, limited perfection of wholly sanctified Christians. How often is it said by an objector, sometimes flippantly, that no one is or can be perfect but God. True, most true, in the absolute sense, but if the same objector be asked whether the angels of God are perfect, he will be compelled to say, yes, in a qualified sense, thus admitting the principle that moral perfection may consist with creature limitations. The same rule that applies to the angels applies also to our first parents in Eden. All must admit that they were created perfect in moral purity or freedom from sin, but that perfection was compassed with many imperfections, that is, many physical and mental limitations and infirmities.

Still further apply the same rule to fully sanctified believers. Being cleansed from all sin they are made perfect in love, but this perfection is attended by various imperfections and infirmities of mind and body: as partial knowledge, fallible judgment, treacherous memory, wrong perception, weakness, weariness, sickness, suffering, etc. Yet God labels with moral perfection every one whose love is made perfect, that is, made pure, unalloyed, simple, free from all sinful admixture, according to that beautiful beatitude, "Blessed are the *pure in heart*, for they shall see God." Was this what Jesus meant when He said, "Be ye therefore perfect, even as your Father in Heaven is perfect." Aye, it was this, neither more nor less.

Indeed, the false balance under consideration if applied to the "man Christ Jesus" would rob even Him of that sub-

lime moral perfection claimed for Him by all His true followers. Who would venture to accord absolute perfection to the human side of His nature? Did He not confess ignorance of the day and hour of His final coming? Did He not hunger and thirst and sleep as other men? Was he not "wearied with His journey" as He sat on Jacob's well? These and many other illustrations of His human limitations and innocent infirmities meet us here and there in the Gospel histories every one of them being utterly inconsistent with the idea of absolute perfection. Yet He "did no sin, neither was guile found in His mouth," and to His enemies He could issue the broad challenge, "Which of you convicteth me of sin?" (R. V.) He was "holy, harmless, undefiled, separate from sinners." And what does He proclaim to all His trusting followers? "The disciple is not above his master; but everyone that is *perfect* shall be *as* his master." Begone thou treacherous balance of deceit, that wouldst beguile unwary souls from full salvation by the specious plea of "absolute perfection impossible to any one but God!"

A third false balance is that which makes deliverance from all sin dependent upon death rather than upon present simple faith in Christ. To say the least this dependence involves a serious loss to all, and a fearful risk to many. If the entire safety of neglecting full consecration to God till death should be admitted, yet the serious loss of "peace and joy in the Holy Ghost" during all the years preceding death, is too great for computation. The most truly contented, happy, and useful people in the world are those who enjoy and exemplify that "perfect love" which "casteth out fear." In his last sickness Dr. Payson entered the Beulah-land of this perfect love, and realized a "joy unspeakable and full of glory" such as he had never before experienced, constraining him to cry out, "O, that I had known this twenty years ago!" His conscious loss was a true type of the actual



loss of all God's people who fail to enter the same Beulah Land by faith, early in their Christian life.

The fearful risk involved in delay is a yet more solemn thought. Can any one who antagonizes the doctrine of present entire holiness, or who resists his convictions on the subject, or who against convincing light and evidence clings to his belief of its impossibility—can any such one be sure that his death will not be sudden, taking him away with a stroke? or if preceded by sickness, that he will not be "racked with pain or scorched with fever?" or that he will not become delirious or be reduced to unconsciousness? thus precluding the probability, not to say possibility, of an intelligent acceptance by faith of God's uttermost salvation from sin, which alone can insure "an entrance abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." As a sinner's dependence upon death-bed conversion is always very uncertain so a professing Christian's dependence upon death-bed entire sanctification is always very unsafe.

#### TILL HE COME.

"Till He come!" 'tis sorrow's sigh,  
Upward borne by hope in tears,  
"Till He come!" 'tis faith's reply  
To a thousand doubts and fears.

"Till He come!" it is the groan  
Of creation in her pangs  
"Till He come!" on this alone  
Earth her expectation hangs.

"Till He come!" the words return  
Echoing from the world again,  
Where the weary nations yearn  
For a righteous King to reign.

Thus for man and earth we pray,  
"Hasten, Lord, the joyful day."

—Selected.

No quality ever will get a man more freinds than a sincere admiration of the qualities of others. It indicates generosity of nature, frankness, cordiality, and cheerful recognition of merit.—Dr. Johnson.

#### "GOD GLORIFIED IN ME."

Paul, in writing to the Galatians, says: "The Churches of Judea, which were in Christ, 'glorified God in me.'" Why? Because though he was "unknown by face" unto them, "they had heard that he which persecuted them in time past now preached the faith which once he destroyed."

He was a miracle of grace. The persecutor was turned into the meek and lowly follower of the Lamb. He became a bold preacher of righteousness, and the word was in power. It should be ours so to magnify the grace of God in our holy lives that all around will glorify God in us.

#### THE QUESTION WHY?

BY REV. JOHN PARKER.



WHY will not less than personal holiness do? This is the question thought or spoken by a very large multitude in the Christian Church of today. Why will not less than the entire sanctification of my soul be sufficient for my safety and duty as an obedient child of God?

Or, if my personal holiness is the great and ultimate purpose of my redemption, why may I not presume that I can grow into it? If I became a child of God at the time of my conversion, can I be more than His child? An eminent doctor of divinity in New York City, purposely set a crowd of Methodists to laugh at this doctrine, by telling them of a colored brother who said in a meeting, "I was saved three years ago, how can I be *saveder*?"

It is not difficult to tell why this is the attitude of the majority of believers. "The carnal mind is enmity against God," and therefore against that "holiness without which no man shall see the Lord." This accounts for all the apathy in pulpit and pew on this supreme subject of revelation. For this reason, the subject is not loved by the pastors any more than by the people, until wholly sanctified. They are equally enfeebled and hostile, because of remaining carnality with the flock.



After conversion, what? Then you will go on to perfection in love, or you will become, at least, indifferent to personal holiness as a second definite deliverance and experience, obtained by faith, and wrought in the believing soul by the baptism of the Holy Spirit. This baptism of cleansing has just as definite a time and place as your conversion had. If it were *attained* by works it would be without definite time or place, but it is *obtained* only by faith, therefore is always instantaneously obtained, and is never attained by growth. Speaking of this instantaneous work, Mr. Wesley says: "A man may be dying for some time, but there comes a moment when he dies, another moment follows when he is dead." So the carnal mind may be dying for some time after your genuine conversion. By vigilant watchfulness, importunate prayer, instant yielding to the voice of the Holy Spirit, overcoming the lusts of the flesh, self denial, diligent, devout study of the Word—by these things, the flesh or carnal mind is growing less assertive, less dominant, is growing weaker, and in this sense is dying. But the moment of its death comes—a definite time and place—when by conscious, entire consecration and absolute reliance on Him who is able to save to the uttermost, it is given him to know definitely and positively that "the blood of Jesus Christ *cleanseth* from all sin." Not sins; the guilt of these was taken away in his previous justification—but the inherited sin-principle which is the root of all corruption; the carnality of our fallen nature. Sin as our baneful heritage is now taken away. *Our record* of sins was blotted out in our pardon, then also we were born a second time, born of the Holy Spirit, and adopted into the family of God. By obtaining this second work of entire sanctification *our nature* has been purified. We call it a second work, because it occurs in all cases, if done at all, some time after conversion, sooner or later. But it is really the one work

for the accomplishment of which we were redeemed. See Ezek. 36 : 25, etc.; 2d Thess. 2 : 13 ; I. Pe. 1 : 2. "Behold the Lamb of God," said John, the herald of Jesus, "who taketh away the sin," etc., not the sins only, but that moral paralysis of the race, *sin*. That inherited bias to evil which makes sins possible in every life. Jesus became incarnate expressly to take away sin. This done, and you are a holy person in the Bible sense. Now you love God with all your heart and mind and soul and strength, and your neighbor as yourself.

Why then this enmity to Bible holiness as a personal definite experience? Is it not most perilous? Is it not the prime cause of the weakness and worldliness so evident in the Churches?

Less than the obligation to personal holiness in pulpit teaching, and it is dealing in glittering generalities about Christ and His religion; for He was manifested to destroy the works of the devil, which all have their causes in sin. And no pulpit measures up to its obligation if silent or purposely indefinite on this subject.

Less than personal holiness, desired and sought by you; and all else is mere substitute, a refuge without a roof, a life imperiled by presumption. The enmity you feel to this Divine purpose, your entire sanctification by, and separation to Him, is putting in peril your eternal salvation. If you are now assuredly an adopted child of God, and have never had the light on this subject, and should die as you are without the light, you would be saved as childhood is saved. But if you have had the light on this supreme revelation of God and refused it—or if you might have known but did not wish to know the truth about this great salvation, and so rejected it; or if you have once known it and have for any reason turned away from the truth and are now indifferent about it; I believe you are in danger of losing your soul. The silence of the pulpit on this subject will not jus-

tify your neglect or apathy. Reverently regard your pastors, but go on at once to perfection in love, though you have to stand alone with God, or you will probably, though insensibly, lose your first love and go back to apostacy.

Rev. John Fletcher, than whom John Wesley says he never knew so saintly a person, and the Church has never had a more safe or spiritual teacher, said: "After justification, entire sanctification or apostacy." So says the Apostle, inspired by God, in Heb. 5: 11, 14 and 6: 1, 6.

With the carnal mind uncrucified, you can easily though unconsciously drift, but with the flesh or carnal mind destroyed, you should mightily advance. Then you will not work or give for, but because of deliverance. The Christian life will then become what God meant it to be to you—a luxury beyond estimate. Strength will be given you to stand alone with Him, if need be, in your family or Church. The joy of the Lord will be your strength whatever your circumstances. Beware, then of substitutes—for personal Bible Holiness—such as more work, more meetings, more giving, more excitement—these all have value in their proper place—but not as substitutes for heart purity. God allows no creaturely activity to substitute His will. Why should He? He requires you to be holy because He is holy. He could not do less and be holy Himself. He is able to make all grace abound toward you. He is able to save you to the uttermost. He, Himself, without the merit of your good works. No, no—the safe old Gospel says, He purifies our hearts by faith—Acts 15: 8-9. The new Gospel of the flesh and of the worldly accommodating Church says—"Of course you are justified by faith, after that you must expect to be purified by works. Be good—do good—be active in Christian work and generous in your giving, and you may safely take the rest for granted." I heard one of the most eminent New York pastors say in

his sermon: "You were saved from the guilt of your sins by grace through faith at the time of your conversion—after that the life of fight begins, expect it." But Paul says—"The very God of peace sanctify you wholly—and I pray your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ—faithful is he that calleth you who also will do it." Mark these specific statements. As your entire sanctifier, He brings you peace, permanent and universal. Henceforth to you He is the God of peace. He does it while in the body, therefore it is possible now. It is intended for the entire man. A very weighty motive is, He is coming again. His faithfulness is pledged to do it for you. And "every one that asketh receiveth." Praise God!

#### REPRESSION NOT ENTIRE SANCTIFICATION.—

The advocates of the theory of repression urge as an objection to the Wesleyan doctrine of the extermination of sin in this life, that this puts the soul beyond real temptation. "For," say they, "there can be no real temptation to a soul which has nothing in its nature responsive to the solicitation to sin." But this assumption is too broad. It renders angels in probation, Adam in Eden, and Jesus Christ on the pinnacle of the temple incapable of real temptation. But the fact that some angels fell, that Adam sinned, and that the Son of God "was in all points tempted like as we are," is a sufficient proof that a holy soul is capable of real temptation. But it is said that when the reformed drunkard falls away from entire sanctification he returns to his cups, the reclaimed harlot resumes her moral leprosy, and the converted rationalist, cut loose from Christ, drifts into his old skepticism. Does this not prove that in these entirely sanctified persons there were lingering vicious propensities, held in check by divine grace? No. It proves only this, that entire sanctification may annihilate sin without destroying those idiosyncrasies in which each person's probation lies. The special moral test of one man, by the constitution which God has given him, is in his sensual nature, that of another in his intellectual difficulties with Christianity. Entire sanctification does not change men's natural constitutions in these particulars.

—Dr. Daniel Steele, in *Milestone Papers*.



## PUT IN TRUST WITH THE GOSPEL.

BY MRS. M. N. VAN BENSCHOTEN.



HE came weeping, that noble, masterful woman. It was the day we talked on Bible-women, the day when God stood in our midst and made revealings; the day that Christian women prayed a new prayer, saying, "We are ashamed of ourselves, O Lord, in the presence of these converted heathen women; we knowing Thee always, and doing so little, and they knowing Thee so short a time, and yet giving their all—all their time and all their strength, to tell of Jesus to the lost and dying."

It was at the close of the meeting, she came with tears, and said with a great love tone, "I want a Bible-woman!" Quickly we laid our hands upon her, thrilled and expectant, and said with great joy, "A Bible-woman just all for yourself?" "Yes," she replied. "And can you?" we inquired, for that meant on her part, sixty (60) dollars a year, through the years. She modestly bowed her head. "Then come," and a ring like silver bells was in the voice. "Come and kneel down and we will tell the Master—but wait, you say you can, then will you for love of Jesus, support a Bible-woman?" "Yes, I will," she said eagerly, and we knelt before our Lord. Sobs and smiles and tears, more full of meaning than words, came from the great heart of the woman. God was speaking to her, and we waited, hushed and awed; God the Spirit was revealing to her that she had been "put in trust with the Gospel!"

Aye, those were precious tears that bathed the Master's feet that day, and as we cried, "Lean this way, Lord Jesus, lean this way!" the Lord hearkened and heard, and all the joy-bells of Heaven were set ringing, while "the glory in our souls" blazed up, and we saw, far

across the seas, a God-empowered Evangel sent forth to teach and to preach the Everlasting Gospel to the millions of India's lost and dying ones. We saw her waiting by the wayside to speak words of life to the passer-by; we saw her standing in the market-place, entering the homes, the gardens, the bathing places, familiar with their customs and language, telling of Jesus; we saw her taking long trips around to the villages, to the melees, to the camp-meetings, everywhere, with the open Bible in her hands, its pages glowing with a radiance divine, telling at early dawn, at noon-time, and at evening fall of One mighty to save; telling of our Christ, with the wounded side, whence flows the crimson tide which cleanses! cleanses!! Telling the troubled ones that He has made "Peace," "take it dear hearts;" telling the weary ones of the open arms, "come and rest;" telling the sad and desolate, they need nevermore be desolate, since He tasted desolation for us; telling the storm-tossed of the sweet refuge of His love, the lost ones that He came seeking to save.

Yes, we prayed and asked the Master to accept the joy-tears, because it was her rare privilege to have her own Evangel, who all the time would be telling the great glad news.

O, women of the Church, why not more, why do not more of you send out these preachers of the Word? These strong noble women of heathen lands, converted from paganism, and drilled in our thoroughly equipped Training Schools, are a mighty agency in the evangelization of the dark heathen world.

"BE CONTENTED with a mean condition. This is not the time for the manifestation of the sons of God. Though others that are wicked may have a larger portion and allowance than you, yet God doth not misplace His hands (as Joseph thought his father did, Gen. xlviii.), but puts them upon the right head, and assigns temporal blessings to the right persons. Ephraim is not preferred before Manasseh without reason."—*Manton*.

## SOUTHPORT HOLINESS CONVENTION.

REV. E. BARRASS, D.D.

THIS Convention is the growth of eleven years. Its commencement was feeble, but it has waxed stronger and stronger until now it has been attended by several hundreds who crowd into the large tent where four public services are held daily for a week, and in some instances overflow meetings are held.

The object of the Convention is the development and expansion of the Christian life. It is supported by many ministers and laymen of all branches of English Methodism, though, for obvious reasons, the parent body, with whom it originated, is most largely represented.

Rev. Dr. Jenkins, one of the Ex-Presidents of the Wesleyan Conference, is a constant attendant and generally preaches the inaugural sermon. At the late Convention he took for his text, "*Mighty to save.*" There was a splendid congregation, and the venerable preacher was graciously assisted, and power from on high attended the word. The service was regarded as an omen of future blessing for the rest of the week.

It may be well to outline the services for one day as an illustration of the whole series. At seven o'clock a prayer meeting is held, when from 700 to 1,000 are in attendance. From ten to twelve there are Bible readings and addresses, with requests for prayer and the personal relation of experience. The afternoon and evening services are very much of the same order, but are varied as circumstances may require. Testimonies of experience are related at every session, which are helpful to those who desire to understand the way of full salvation more clearly.

This year the representatives of various denominations were more numerous, and it was gratifying to see not only ministers of all branches of Methodism leading in meetings for the growth of spiritual life, but also Congregationalists, Baptists, and others. There might be a difference of opinion on minor matters, but all were agreed relative to the great work of Holiness. For the most part, Methodist phraseology was in constant use, such as "perfect love," "entire sanctification," "holiness of heart," etc.

It was gratifying to see the great number of influential laymen who took part in the

proceedings. Members of Parliament, mayors of cities, members of manufacturing firms, all seemed anxious to know what they could do in the great work of spreading Scriptural Holiness throughout these lands. Dr. Wood, Mayor of Southport, who is a Wesleyan local preacher, has been an active laborer in the work from its commencement. Mr. Rathbone Edge, J.P., E. Holden, J.P., both of whom are also local preachers, are always ready to heartily co-operate in the good work. Some elect ladies lend their valuable aid, both in prayer and speaking. There is a diversity of talent, but all have the same end in view, and are deeply interested in the advancement of Christian Holiness.

The exposition of Scripture and Bible readings is a prominent feature of all the sessions. The reports given respecting some of these are often vivid and clearly reveal the mind of the Spirit. God honors His own word, and there are no quotations from any book which are so impressive as those taken from the Bible—the Book of Books.

The influence which is often felt is of the most gracious kind. One said that he did not know that he had ever been so near heaven as he was at one service. Others expressed themselves in a similar manner, while hundreds again and again adopted the language of the disciples at the Transfiguration scene, and said, "Master it is good for us to be here."

The closing service is always impressive. The last in connection with this year was a season never-to-be-forgotten, "one hundred and thirty-seven spoke, several bore testimony to having been converted during the week, and many were able to tell of definite blessings received."

As an outcome to this Convention, others will be held. Already the President of the Primitive Methodist Conference has made arrangements to hold one in a central town in the North of England, and others are being held in various parts of the country. Methodists need to be on the alert, for while it is matter for rejoicing that there is such a longing for Holiness in other Churches, it is certainly desirable that Methodist ministers and people should be prominent in their advocacy of the subject on Methodist lines, and who knows but that the revival of Holiness in the Churches may be the means of effecting an amalgamation of the various branches of the Methodist family in England. AMEN.





"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts 2: 39.

*"Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth"*

### HOME ATTRACTIONS.

REV. L. H. BAKER.

THE winter months are here. Theater managers are advertising special attractions. Society is planning its rounds of pleasures. The outside world is busy providing amusements and allurements, most of which draw the young people from the home circle and encourage extravagant expenditures. These outer attractions are to be counteracted by inner attractions, among which we mention :

#### COMPANY.

For social life in every city, town, village and rural neighborhood, it is possible for a group of families to plan weekly or semi-monthly gatherings at their homes until the circuit is completed, giving the young people opportunities for social intercourse; and for the exercise of talent in providing suitable entertainment, bringing families and neighbors nearer together, and keeping the youth under wholesome influences. A home literary circle for the youth who are in school where they can group together for readings and studies not provided in the regular school work would be an excellent social supplement, keeping the reading habits under proper direction and to excellent purpose. This suggests attention to another attraction of the home :

#### BOOKS.

These are a part of the provisions for the mind. Many have been provident in respect to the bodies. Granaries and cellars are filled with produce and provisions. Grains, fruits, vegetables in great abundance are

stowed away. Making just as ample and careful provision for the intellectual, selecting the best books, periodicals and papers adapted to the varied tastes and needs of the household ought to be equally important. Solid reading that is bright and helpful, light reading that is pure and wholesome, will make many passing hours at home delightful, replenishing the stock of ideas, furnishing fruitful topics for profitable conversation, driving out the pestilent gossip and petty backbitings, the bane of so many neighborhood.

#### MUSIC.

The universal art is the charm of home. It is everywhere. In the sanctuary and in the opera, in the school and in the saloon, in the city and on the farm, in the conservatory and at the social, on the highway and in the house, on the earth and in the sky, in the service of evil and in the ministries of good. Poverty cannot shut it out, and wealth cannot monopolize it. Every house may have it in song, on instrument or by mechanical device. Our holy religion has set the world to singing, so that sacred song is floating almost everywhere. Home should be full of it. Instruments cheap or expensive in every home, as means to a life of refinement. Whatever brings the family into finer life, whatever educates the ear, the eye, the hand, whatever purifies and enlarges us may well find a place in the home.

#### DECORATIONS.

We may not undervalue the instructions and satisfaction which pictures, statuary and other ornaments give. Obtain them if possible, hang them on walls, set them in niches, strew them on mantels and shelves and tables. The more of home talent wrought into them the better. There are devices of art, either rude or refined, more attractive than the rarest ornaments of the richest markets. A rustic chair, a set of shelves, a home-made doll or dress or sled or rocking-horse, may serve a better purpose of home attachment than the fancy furnishings, glittering toys and expensive ornaments in the homes of the rich. Many of the novelties constructed in the home workshop, by father or brother, or the pretty things wrought with needle or pencil by mother's or sister's skill, become beautiful and priceless treasures. Home furnishings, adornments and orderings within the means of the occupants may all

express the fact that happiness and culture are the purpose of its life.

A humble home in the midst of trees and lawn, with briars rooted out, weeds cut down, grass trimmed and flowers blooming is preferable to a costly house without these pleasant surroundings.

#### SPORTS.

Play-houses for the girls, play-grounds for the boys, games of skill, toys without danger, puzzles for the ingenious, tools for the mechanical, pencils and brushes for the artistic are possible elements of home life with rich or poor. Amusements for the children, entertainment for the young, and recreation for the adult are as essential as food and prayers. A bit of industrious effort to provide for these will do more than sermons, lectures and scoldings against the frivolities of the world.

In place of an unsafe party, plan a safe one. For a bad book furnish a good one. Defeat a social dance by a substitute that will make them glad you spoiled it.

For games of chance provide games of skill and sense. Instead of public sports substitute home sports. Martin Luther sang cheerful songs at home and delighted in decorating Christmas trees for the children. Lyman Beecher unwound after pulpit effort by capering with the children to the music of his violin.

#### THE WEALTH OF GIVING.

True wealth is gained by giving. So taught The Young Man of Galilee. Remember the words of the Lord Jesus Christ, how he Himself said, "It is more blessed to give than to receive." It is a particular preciousness that these words of Jesus, omitted in the Gospels, have been happily retrieved by Paul and recorded by Luke, like catching a rare jewel sinking beneath the flood and setting it in gold to enrich the world, and like singing a chord that might be lost and putting it into the written music to float through the ages the harmonies of Heaven. This was probably a favorite saying often upon His lips. It bears the evidence of its authorship embodied in His own life, "who gave Himself." He spake of giving, not of bartering or trading.

Giving, because others give, to save our reputation from charge of stinginess, to receive some equivalent in kind, to quiet our uneasy conscience or to secure some part in the world to come, does not come under the blessing of this utterance. Giving to benefit others or to please the Father is the more blessed.

1. The giver has the wealth of greater pleasure. It may be pleasant to receive, yet the reception often has its sadness. The receiver may feel keenly the humiliation of being obliged to receive rather than being able to give. If it ever seems a hardship to give, think of how much greater hardship it would be to be obliged to receive. An act of pure beneficence will produce more personal happiness than the same received.

2. The giver has the wealth of greater gain.

Mere receiving involves no moral quality while giving does.

That which is given and received is only a thing. "Man's life consists not in the things which he possesses," but in the qualities of himself. The soul is himself. He may have a heavy balance in the bank and be a pauper in himself. He may be rich in sympathy, in self-sacrifice, which constitute true generosity, but poor in his estate. The miser may be and is a wretched being, while the man of generous impulse is rich in himself. The receiver soon uses the gift and it is gone, but the qualities cultivated in the giver remain.

#### THE BOYS AND GIRLS.

BIBLE STUDIES.—We shall not call the roll this month. We have been keeping the precious letters and answers that have been sent us during the year. Several have answered regularly and carefully all the questions, showing diligence in searching the Scriptures. We hope to write a personal letter to each one, and remember the successful with a token of our love. Our space would not allow us to publish your letters, so we have kept them on file. Some have written us from the far West, and we know of some who may be in need, if the weather should be severe during the winter. We are planning to send some supplies of clothing and books to those western homes, and if any of the GUIDE boys and girls want to join us in this, you may write us for directions as to what and where to send your offerings.

This is the month of Thanksgiving.

The fruits are all gathered and the crops are garnered. While we enjoy our abundance of blessings, we turn to study the feasts mentioned in the Bible. We find that God intended His people to be both good and happy. So through His servants He appointed many feasts.

1. What great feasts were appointed by Moses for the people to observe?

2. What feast was begun in the times of Esther, the beautiful queen?

3. What did Nehemiah command the people to do after their return from captivity and the reading of the law?

4. What feast did Jesus observe, and at what feast did the Holy Spirit come?





"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. 134: 1.

*"Within Thy house, O Lord our God,  
In majesty appear;  
Make this a place of Thine abode,  
And shed Thy blessings here."*

EVENING TEXT.—"Awake! Awake! Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City: for henceforth there shall no more come into thee the uncircumcised and the unclean."—Isa. 52: 1.

### IS THE CHURCH AWAKE?

BY REV. I. SIMMONS, D.D.

ONE might answer, who had raised his missionary apportionment, it is. Another who had been favored with a gracious revival, might also reply affirmatively to this question. But we are taking a broader view of the subject than these answers would signify. With an ever-increasing membership, an overflow of wealth, and the world for the field, is the Church awake, really wide awake, first, to the relations it sustains to the world's salvation in the plans of God, and second, to the methods divinely ordained for their accomplishment? Does the pentecostal idea permeate, saturate, its economy, its financial schemes, its religious meetings, its social life, its efforts to save sinners? Is there an intelligent grasp of, and an enthusiastic devotion to, the great principles upon which the Church was originally based? Accounting for all the changes civilization might legitimately make, through wealth, culture, education and invention, is there a corresponding increase in fervent piety, and sacrificing effort to bring the Christ into every heart? Is the separateness of the Church from all sinful conformity to the world as marked as it should be? Is the Church solving the problems of wealth and reform, temperance especially, and practically carrying out the New Testament spirit and precepts? If there is a lack, with all the prestige and with all the superior advantages

in every respect of the Church of to-day over the Church of other centuries, what is it, and why is it?

An analytical answer to these questions would more than crowd our space. We must accept some things as settled, one of which is that however methods may change, sin is the same, and the devil is the same, and must be eradicated and vanquished by the same power that has always more than conquered. Holiness of heart and life, with the same old sword of the Spirit, without solicitude for self, and through prayer, without the fear or favor of men, will produce results so similar to apostolic days, that they would make a fitting supplement to the Acts of the Apostles. A characteristic of Pentecost was that the simple, strong truth was sent home to the multitude, so that it became powerfully personal to their consciences. It will always do it. "It is strangely true in the progress of Christianity, that the power of the Church to persuade men has always been the strongest when it made the greatest demands upon them. Had the early disciples garbled the truth, covered the cross with crowns, and hid its thorns beneath blooming flowers; had they taught the mad mob that money and pleasure, form, fashion and luxury were all unchanged and unmolested by an adoption of the despised and crucified Saviour, they would have failed from the very beginning. It was the plain, unvarnished, unadorned truth that made the Scribes and Pharisees gnash their teeth with rage, that melted the three thousand, that softened the Ethiop's heart, built up Churches in every village, and that added multitudes to that number of whom the world was not worthy. But those tremendous results followed Pentecost. The ten days' prayer, the baptism of fire, were wrought into those direct and pungent truths. So the Church began and grew, and not until it yielded to internal unchristian differences, and external compromises with the world, did it lose its strength. Whenever 'Reformations' have made an epoch in ecclesiastical formalism, the methods and the results have always resembled these chapters in the Church history. The Wesley movement, which was an inspiration of God to him to 'spread Scriptural holiness over all these lands,' was at first a continued series of spiritual marvels. In the trail of fire that followed our great ecclesiastical progenitor's tireless travels,

there was much that was not a vital part of Christianity, and none quicker than he hastened to restrain and direct it; but there was a power, peculiar, essential and apostolic. None could explain it. It was again and again as of a 'mighty rushing wind.' It comes in gusts now and then, at great camp-meetings and upon holy convocations in select waitings upon God, and keeps the New Testament reader, who sees on his knees the deep things between the lines, close beside great possibilities. It awaits the supreme faith and fulness of consecration that will give the divine opportunity to realize to the Church an empowerment its history has never yet enfolded. Every unit in the Church has his quota in the responsibility of the delay. O, ye Church of God, awake! Crowd to the altar of penitence and power! Not in the past, but in a present Pentecost, a nineteenth century Pentecost, let us go down into God's deep meaning of 'holiness to the Lord!'"

"THE Apostles had doubtless received the Spirit in some measure before the day of the Pentecost; for our Lord had breathed upon them immediately after his resurrection, and said: 'Receive ye the Holy Ghost.' Yet in the time that intervened between that and Pentecost, whatever might have been the advancement of their spiritual condition beyond what it was before, it rested far behind that which immediately followed upon the baptism of fire. It was only then that they were filled with the Holy Ghost. We find, however, that even the expression '*be filled*' is applied broadly to ordinary believers; and that, too, not merely as describing the actual enjoyment of some individuals, but a precept applicable to all. '*Be not drunken with wine, wherein is excess, but be filled with the Spirit.*' Whatever is meant by being filled with the Holy Ghost is, by these plain words, laid upon us as our duty."

—Arthur's "Tongue of Fire."

"Just to let thy Father do  
What He will;  
Just to know that He is true,  
And be still.  
Just to follow, hour by hour,  
As He leadeth;  
Just to draw the moment's power  
As it needeth.  
Just to trust Him, this is all!  
Then the day will surely be  
Peaceful, whatso'er befall,  
Bright and blessed, calm and free.

Just to ask Him what to do  
All the day,  
And to make you quick and true  
To obey;  
Just to know the needed grace  
He bestoweth,  
Every bar of time and place  
Overfloweth.  
Just to take thy orders straight  
From the Master's own command;  
Blessed day! when thus we wait,  
Always at our Sovereign's hand.

Just to trust and yet to ask  
Guidance still;  
Take the training or the task,  
As He will.  
Just to take the loss or gain  
As He sends it;  
Just to take the joy or pain  
As He lends it.  
He who formed thee for His praise  
Will not miss the gracious aim;  
So to-day and all the days  
Shall be molded for the same.

Just to leave in His dear hand  
Little things:  
All we cannot understand,  
All that stings;  
Just to let Him take the care  
Sorely pressing,  
Finding all we let Him bear  
Changed to blessing.  
This is all! And yet the way  
Marked by Him who loves thee best:  
Secret of a happy day,  
Secret of His promised rest."

—Selected.

"THE idea of Jesus is the illumination and the inspiration of existence. Without it moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play or stupid drudgery. Without it the world is a puzzle, and death a horror, and eternity a blank. More and more it shines, the only hope of what, without it, is all darkness. More and more the wild, sad, frightened cries of men who believe nothing, and the calm, earnest, patient prayers of men who believe so much that they long for perfect faith, seem to blend into the great appeal which Philip of Bethsaida made to Jesus at that Last Supper, where so much of our time in these four hours has been spent,—'Lord, show us the Father, and it sufficeth us.' And more and more the only answer to that appeal seems to come from the same blessed lips that answered Philip, the lips of the Mediator Jesus, who replies, 'Have I been so long with you and yet hast thou not known Me? He that hath seen Me hath seen the Father.'"—Bohlen Lectures, by Phillips Brooks.

LEARN to say *no*, and it will be of more use to you than to be able to read Latin.—Spurgeon.





"And this is His commandment: That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—I. John 3: 23.

*"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."*

## THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

### SIXTIETH ANNIVERSARY.

TUESDAY, October 15, was set apart as a day to commemorate the sixtieth anniversary of the meeting, and although the weather proved unfavorable, still the spacious parlors were filled to overflowing at 2.30 P.M., and a large number of those present were ministers, both from the city and surrounding places.

Promptly at the time Mrs. Palmer entered the room, and, after opening the meeting in the usual manner, viz., with the Doxology, she read as the first hymn, No. 299, beginning:

*"Father of mercies, in Thy word  
What endless mercies shine;  
Forever be Thy name adored  
For these celestial lines."*

The usual number of requests were read by Rev. George Hughes, after which Mrs. Palmer said before going to prayer:

"I wonder how many hungry ones there are here this afternoon. I am sure that we must be able to take the first step toward this blessing, or else go without it, and the word has told us what that first step must be: 'He that hath this hope in him, purifieth himself.' What? He must purify himself? Yes, and we are not even to have hope until we have done something ourselves toward purity. The more I walk in this way, and read this Book, the more I love it, and I am so glad it says, that as 'the outward man faileth, the inward man is renewed.' Praise the Lord."

Prayer by Rev. W. G. Browning.

Sister Palmer then said she was anxious that the hymn that had been sung so many times in the meeting in days now past should be used at this time, and so all joined heartily in singing,

*"The cleansing stream I see, I see,  
I plunge, and O, it cleanseth me."*

*Sister Palmer.*—Now, let us hear what the Lord will say to us Himself. We will look at some of our Saviour's words to His disciples as they were walking to Emmaus. Suddenly Jesus Himself was in their midst, and "they were afraid," but He said unto them, "It is I, Myself," and then He told them, or unfolded to them the Scriptures, and O, how my heart went out as I read that, and I prayed, "Lord, open my understanding!" Then we read on that He sent them out to teach all nations—He commissioned them, so if we cannot go ourselves, we are to send others. Then He told the disciples that they were to tarry in Jerusalem until "they should be endued with power from on high." Praise the Lord, we are living in the Pentecostal days. We think so much of the last words of our friends about to leave us, and here we have the words of Jesus that He left here on earth for us. Jesus said, if He went away, He would send the Comforter. Has Jesus kept His promise? (Responses of "Yes.") We may all have the gift of the blessed Holy Ghost. Let us believe the Bible, and let us remember the last words of our Saviour, and not rest until we have what it is our privilege to have. I do realize the danger of hesitation and unbelief. I am praying for the dear ones everywhere who are doubting because others do. I rejoice that the Lord has given us sixty years for this meeting. It has seemed impossible to get some one at times to keep the house open during the summer months, but the Lord has always supplied the means, and I give all the glory to Him, for of myself I never could have done it. The meeting has never had a vacation, although the churches have been closed—but I do not see why they should be. Now I want you all to praise the Lord, for He has carried me through, and I am sure I feel like saying, praise the Lord.

*Singing.*—"What a wonderful Saviour is Jesus, my Lord."

*Dr. Lowrey.*—It is now forty-five years since I became acquainted with Phœbe and

Dr. Palmer, and the character of this meeting. This meeting has had three leaders, and I would place Phœbe Palmer first. She was born to be a leader, and then there was Dr. Palmer, with his well-balanced mind. Then we have the Priscilla of the family remaining with us. I cannot begin to estimate the meeting or any of those who have been connected with it, but it has proved of wonderful power and blessing to me.

The doctor said he had prepared something in writing, but as he could not see to read it, would request his wife to do so. It was as follows :

I cannot estimate a meeting or anything else by its age, but by its quality. A thing may be old and not good, and a thing may be good and not old. Age is no proof of excellence.

Judaism is old, but it is not a spiritual religion. Mohammedanism, Buddhism, Confucianism, are old religions; but not pure, undefiled religions before God and the Father. Roman Catholicism is old, but it is a degenerate form of Christianity. Many Evangelical Churches are old, but they are cold, formal and worldly.

Age is no damage provided the quality is good. The age of this meeting, I trust I may be allowed to say, merits commemoration, because it marks three score years of unmixed excellence. This is not saying that no unpleasant episodes have occurred in its history. Nor is it saying that no fanaticisms have been broached, or errors advanced during its long continuance. I have myself heard some mistaken views put forth on faith-healing, second coming, the marriage relations of Christ to His Church, Spirit-leading—perhaps some lax views in relation to instantaneous claimants of death to sin and life in God, without sufficiently insisting on prior repentance, renunciation of all sin, deep humiliation before God and agonizing seeking until the Divine witness of entire sanctification is given. But these flaws, if they have happened, have been temporary and not serious, and never approved by the leaders.

It is now forty-five years since I made the acquaintance of Mrs. Phœbe Palmer and her husband and the character of this meeting. I hesitate not to say that the meeting has been a streak of sunshine from the beginning—a tree, whose leaves have been for the healing of the nations. It has not been a great orb, in whose rays the planets disappear, but a little star whose twinkling sweetness has diffused far and wide. Its influence has been more like the little unseen streamlet, rippling through the meadows and woods, and refreshing the roots of vegetation and promoting the growth and fruitage of every living thing. So this meeting, unseen and uncelebrated,

has ministered silently and without the semblance of ostentation, to the life of individuals, and indirectly to the life of the Church. We must estimate the value of this meeting as we judge of the value of every other institution; by its object and administration and fruits. Not everything peculiar is valuable. A theatre is peculiar, but not valuable to a community, because its object is to provide demoralizing exhibitions. A cathedral is peculiar but not valuable, unless it purifies and exalts society. But we must assign to a meeting like this the highest rank, because its object is pre-eminently sacred. The exclusive purpose of this meeting, as Sister Palmer has often expressed it, is "to make Bible Christians." A Bible Christian is one who has repented of sin, and renounced the world, the flesh and the devil, and is now justified, adopted, regenerated and wholly sanctified and knows the witness of the Spirit.

This meeting is set for the definite accomplishment of this object. It aims at the evolution of Christians according to the highest Gospel standard, to make them strictly pure, strictly truthful, strictly honest, strictly amiable in all the relations of life and verily without spot or wrinkle or any such thing.

It invites all who long for a superlative experience to come and here seek, obtain and henceforth exemplify "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;" in a word, we call upon ourselves and others to seek the highest plane of Christian experience—the very *ultima thule* of attainable grace and, when thus purified unto Christ, go forth and be a peculiar people, zealous of good works. The administration of the meeting is faithfully adapted to this end. In its conduct the richest hymns are read and sung, the Scriptures read and expounded, prayers are made at the opening and at the close, interspersed with appropriate singing. The bulk of the service is made up of testimony and instructive remarks.

What objection can there be to such a meeting when its only object is to lift men and women to the highest summit level of personal Holiness? And when a meeting with this sublime motive has had a run of three-score years, and has helped a countless multitude into the "Highway of Holiness," shall we not celebrate its sixtieth anniversary with thanksgiving and praise?

*Rev. George Hughes.*—There is much that my heart would desire to utter, but I know there are scores here who would like to give a brief testimony, but for all the benefits which so many people have derived from this



meeting during its sixty years of history, and which I have personally derived therefrom in the years past, I feel like offering praise to God the Father, God the Son, and God the Holy Ghost, and I will ask all present to rise and help me give my testimony in a sentence.

The whole congregation arose, and with lifted hands united with him in saying, reverently, "Glory be to the Father, and to the Son, and to the Holy Ghost!"

#### A Veteran's Testimony.

*A Brother.*—More than fifty years ago I was led into your meeting, and I am here again to praise the Lord with you.

#### Perfect Love.

*Rev. Ross Taylor.*—I am a witness to perfect love and rest and quietness through the blood of Jesus Christ.

*Singing*—"Glory to God, I'm at the fountain drinking."

#### The Cleansing Blood.

*A Sister.*—Praise God for the blood that cleanses and keeps cleansing.

*A Sister.*—I praise God that I was ever led to these meetings, and I believe the blood cleanses me from sin now.

*Singing*—"Glory to His name."

#### A Shout in the Soul.

*A Sister.*—Praise the Lord! There was a shout in my soul when you sang that chorus, "I'm at the fountain drinking," for that is my present experience. Hallelujah!

*A Sister.*—The past is under the blood, and the future in God's hands.

#### Pleasing to the Lord.

*Brother Browning.*—I am sure there would be nothing that would please the Lord or Sister Palmer more than that every one here should enter into full salvation this afternoon. I sometimes wonder when looking over a large number of people, how many there are who fail to meet God's requirements. O, plunge in for yourself to-day!

*A Sister.*—Twenty-seven years ago full salvation came to me while I was sitting in my seat in this meeting, and to-day "I'm drinking at the fountain where I ever would abide."

#### The First Time.

*A Brother.*—This is the first time in my life that I have had the privilege of attending this meeting, and I am delighted to be a witness of the cleansing blood.

*Singing*—"It cleanses me."

Since 1840.

*A Brother.*—I'll only take time to say that since 1840 God has enabled me to say that Jesus Christ, the Lord, is able to save to the uttermost. That is my testimony this afternoon. I praise God for His goodness and mercy that has followed me all the days of my life.

#### At Merritt Camp Meeting.

*Rev. S. A. Sands.*—It was on the 6th of August, 1863, at Merritt Camp Meeting, we were singing, "I plunge, and O, it cleanseth me!" and I plunged and it cleansed me, but I lost the evidence, because I did not testify to it definitely, but I have it to-day, and my soul is on a stretch after the leagues of possibilities ahead of me.

#### Through the "Guide."

*A Brother.*—Twenty years ago, through a copy of the GUIDE, brought into my house, I was converted, and am fully saved to-day.

#### In His Own Parlor.

*Brother Morehouse.*—Twenty years ago, in my own parlor, the Holy Ghost came upon me, and am fully saved to-day. Hallelujah!

#### Pleasant Reminiscences.

*Dr. Roche.*—I feel I must say a few things. I first knew Dr. Palmer in 1844, and in his house sat down with Hamlin, Thompson and others I might name. I heard a sermon preached on Holiness, and together with the members of Dr. Palmer's family I returned to my home in Philadelphia greatly impressed, but I would say that Holiness has never been more forcibly impressed on me than in the life of our Sister Palmer here. I have known her as her pastor twice, and have been associated with her in these meetings in every place where they have been held—in Rivington Street, St. Mark's Place, and in this house. There is one thing I must say I do not agree with Dr. Lowrey. He places Phoebe Palmer at the head of the leaders, but I would say that Sarah Lankford Palmer held meetings for two years before Sister Phoebe Palmer came into the experience of perfect love. I can only say that if I have ever seen the Holiness of God shown in its entirety, I have seen it in the family here represented. I have been attending the meeting here ever since its inauguration. When I see the beautiful mottoes here on these walls, the carpets, the parlors, etc., and think of the

time and expense that have been spent for the promotion of this meeting, and of the unbroken period of sixty years, I am filled with wonder, and I see what true Christianity can do. Not Wellington at Waterloo, nor Napoleon in the fiercest of his battles, nor any statesman at his post—not one of them has shown a purpose so exalted as these members of Dr. Palmer's family. It was in your youth (turning and addressing Mrs. Palmer) that you said, when standing by the grave of a woman of fifty, "Why should not I lie in her place?" and the answer came, that even in old age God would bless you, and now you have seen your ninetieth year, and led this meeting for sixty years—it is beyond the comprehension of human nature. Possibly one-tenth of the human race do not live to see sixty years, but while churches have been closed, and ministers have crossed the ocean for a vacation (it was an unheard of thing for a minister to cross the ocean in my days of the ministry), and through winter's cold and summer's heat you have lifted the banner of Holiness to the glory of God and Christian purity. What has the result been? Judge of the many who have gone to heaven with brighter crowns because of what they learned at 316 East Fifteenth Street. O, my dear madam, I honor, I bless you, and pronounce richest blessings on you! The Lord bless you! Brother Sands sees leagues beyond him to be attained, and this saint, after having led this meeting for sixty years, is pleading to-day for a deeper conception of the baptism of the Holy Ghost. I shall rejoice in the heavenly world to see you nearer the throne than I am, and would wish to be as near you up in that better world as I have been here for thirty-eight years.

*Singing*—"O, for a thousand tongues to sing."

#### A Perfect Factor.

*Mrs. Bush.*—Mrs. Lankford Palmer knelt by me when I was converted, and was repeating to me, "My God is reconciled," and four years later I entered into perfect rest, and I would say that this meeting has been a perfect factor in my life.

#### The Old Religion.

*A Sister.*—My heart bounds with gratitude as the past is brought before me. I remember it was at the meeting in Bangs Street that Sister Palmer knelt beside me while they were singing, "O, that it now from heaven might fall." I tell you there is power in the

old religion; it was good enough for our grandmothers and grandfathers, and I am glad that it is just the same to-day. My entire dependence is upon God.

*A Brother.*—Three years ago I came here, and being a member of the Church, I thought I was about good enough, but I soon found there was something more for me. To-day I am a preacher in the streets of New York City instead of a worthless ornament in the Church.

#### A Thank Offering.

*A Brother.*—I thank God for the writings of Wesley, the teachings of Cookman, and the lives of Dr. Palmer and his family, for it was these three things that determined me to be a Christian and a seeker after perfect love, and a Bible Christian.

#### Full Salvation.

*A Colored Sister.*—I thank God that I am in this meeting. I had been a Christian for seventeen years, but was always falling back until I got full salvation.

#### A Pleasant Testimony.

*Evangelist H. G. Scudday* (of Texas).—After all that has been said here this afternoon, it would be impossible to get an idea of the good that has gone out from this meeting and the "GUIDE TO HOLINESS." There is not a State in the Union that has not been profited by these. I had a pamphlet of the GUIDE given me before I was even converted, and Bro. Inskip came to our State blowing his silver trumpet of full salvation. I praise God I have the privilege of being so near the fountain of all this good, and I want to say to you who are about to cross to the glory-land, that God is marshaling a great force of young men who are going to leave our colleges to preach full salvation as long as they live.

Sister Palmer here arose and gave a very interesting incident in her life, of an occasion when she rebuked a servant for negligence of her duties. Then followed a temptation of Satan as to whether she was truly sanctified or not, and also that the meetings were going to be a failure, but the result of the very first meeting was a proof that it was of God, for many were entirely sanctified.

The meeting closed with a double Doxology, and the Benediction by Bro. Browning. The occasion was indeed one to be long remembered, for it was truly a "Praise-Meeting" as Sister Palmer had desired it to be.



## THE EDITOR'S STUDY.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness—No Wrath—No Strife—No  
Malice, Enmity, or Evil-Speaking—  
Love, Love—only Love.

INVOCATION.—“Wherefore also we pray always for you, that our God would count (or vouchsafe) you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power.”

“That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.”—II. Thes. 1: 11, 12.

### THE CROWNING GRACE.

PAUL, in writing to the Colossians, gives them this injunction:—

“And above all these things put on charity (love), which is the bond of perfectness.”

“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.”

“Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father for Him.”—Col. 3: 14, 17.

In the context the apostle gives a number of important injunctions. He says, “Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel (or complaint) against any: even as Christ forgave you, so also do ye.” What a resplendent character is that which has this cluster of graces as its adornments.

And now the apostle reaches a climax in the passages above cited, in which he calls for love as

the crowning grace to be added. “Above all these things put on charity (or love), which is the bond of perfectness.”

An eminent commentator says, of this word “above”—rather, “over,” as in Ephesians 6: 16. Charity, which is the crowning grace, covering the multitude of others’ sins (I. Peter 4: 8), must *overtie* all the other graces enumerated, which is—i. e., *for it is, literally, which thing is bond of perfectness*. “An upper garment which *completes* and keeps together the rest, which, without it, would be loose and disconnected. Seeming graces, where love is wanting, are mere hypocrisy.”

In connection with the possession of this crowning grace there are other precious spiritual gifts. The peace of God “rules in the heart.” It is sometimes called the grace of God, and at other times “the grace of Christ.” It is Christ’s legacy to His disciples, and where this bears rule in the heart, it is indeed a quiet habitation—“a habitation of God through the Spirit”—in which there is an all-pervading serenity.

Another of these precious gifts is, “the word of Christ dwelling in the heart in all wisdom.” There is great fulness in this expression. Alford joins this clause with “teaching,” etc., not with dwell in you—“teaching in all wisdom,” and the two clauses will thus correspond—“In all wisdom teaching,” and “in grace singing in your hearts.” “In grace”—the element in which your singing is to be; “the grace” of the indwelling Holy Spirit.

And, finally—whether of *word* or *deed*—“do all in the name of the Lord Jesus.” Here is a rule which, if faithfully applied, will settle many doubtful things.

And, withal, “giving thanks to God and the Father in Him (Christ); thanks to the Father, who is the giver of every good and perfect gift, and specially of these gifts, so beautifully enumerated, which constitute the luminous attractions of Christian character.

Now we are to put on “charity,” or love—just as we array ourselves with other garments. We are to put it on by putting on Christ, who is the embodiment of love—Infinite Love. Then, shall we indeed shine in the image of the One who is “altogether lovely.”

## TUESDAY MEETING—SIXTIETH ANNIVERSARY.

IN August last "THE TUESDAY MEETING," held each Tuesday at the residence of Mrs.

Sarah A. Lankford Palmer, completed its sixtieth year. Being summer, and of course many of the friends away from the city, it was not expedient at that time to have any commemorative services. But after Mrs. Palmer's return from Ocean Grove we had a conversation with her on this subject, urging the propriety of a celebration of the anniversary, to which she readily assented. Accordingly, Tuesday afternoon, October 15th, was set apart for this purpose. Notices were given of this in appropriate ways, and there was, at the appointed hour, a large gathering of the friends of Bible Holiness. A heavy rain had set in just after noon, which hindered the attendance of many. But as it was, the spacious parlors were well filled and the presence of the Holy Spirit was signally manifested.

Mrs. Palmer, as on many former occasions throughout this long course of years, had a peculiar "*Tuesday blessing*." We have often said to her, when, seeing how she was wonderfully strengthened for these occasions, that she had received her "*Tuesday blessing*" in advance. At this anniversary she was in excellent condition, physically, mentally and spiritually. The Lord put a seal upon His own truth as it was read and expounded by her. The exercises ran over the usual limit as to time, and great interest prevailed from the beginning to the end.

Our young reporter for the meeting, "Jennie," gives us, in the usual place, quite a full and interesting account of the services, not being able, however, to connect with her excellent description of the occurrences of the hour, the unction and power which prevailed. Suffice it to say, the Lord was in His Holy temple—the consecrated HOUSE TEMPLE. The general feeling, often expressed, is "*Long Live the Tuesday Meeting*." And many prayers ascend that our beloved Sister Palmer may still live to conduct it. The friends of Holiness are not ready to see her go home yet, and hence are constantly praying for her continued life. And God will assuredly allow her to remain so long as it will be for His glory and the cause of truth.

## THE COMING YEAR.

THE coming year, 1896, will, we trust, mark a new era in the history of the "GUIDE TO HOLINESS." It has, undoubtedly, had a remarkable history, of between fifty and sixty years. Amid many changes, both in the natural and the spiritual world, and not a few in the publishing realm, the GUIDE has held on its way. The reasons for this successful course are numerous, but chiefly these: 1st. Its Catholicity. 2nd. Its adherence to the infallible Word of God. 3rd. Its loving advocacy of the fulness of Christian privilege and Pentecostal Life. 4th. Its freedom from all censoriousness, offensive personalities, and attacks upon the Churches and Church authorities. It has not been blind, however, to evils which have been and are still prevailing prejudicial to the life and prosperity of the Church. And, certainly it has not shrunk from bearing a faithful testimony against them—and the Lord helping, will continue to do so with unabated energy. Formality and Frivolity are the bane of the modern Church, and against these, the GUIDE has set its face. 5th. Its maintenance of the unity of the Spirit in the bonds of peace. While at war against Sin and Satan, sternly, and uncompromisingly, its countenance turned toward all who love our Lord Jesus Christ in sincerity is full of love, and a warm hand is stretched out to all who fear His name.

The coming year we are expecting will witness enlargement, by the addition of a number of pages, and other improvements which will make the magazine a gem, and send it forth among its subscribers with a brighter countenance than ever. But more than all, its matter will be varied, rich, and exceedingly edifying. The ablest writers on this and on the other side of the Atlantic will contribute to its pages. Its BIBLICAL DEPARTMENT will be ably conducted and be a marked feature. Each number will have a portrait of some distinguished Gospel worker. This will be a fine embellishment, and it is proposed to make it a beautiful and pure home companion. And in these endeavors we expect to have hearty support. Now, friends, in view of all this, work for us earnestly and send us all the new subscribers that can be possibly obtained. We shall look with confidence for good tidings from all directions.



## CHRISTIAN ALLIANCE CONVENTION.

THE annual Convention of the "Christian Alliance," of which Rev. A. B. Simpson is President, was held in the "Gospel Tabernacle" in this city, from Sabbath, Sept. 29th, to Sabbath, October 13th.

The gatherings from day to day, were large, embracing ministers and members of various evangelical Churches, many of them having come from a distance to attend this Convention.

In these services the Holy Ghost is honored, as the Divine Comforter, and as the "Executive of the Godhead" whose province it is to fulfil the gracious purposes of the scheme of human redemption of which Jesus is the Alpha and the Omega. And very special efforts are made to lead the people gathered in their solemn assemblies to obtain the *Pentecostal endowment*, the fundamental idea of which is a *clean heart*. We have observed this matter closely and have been led to see that this was the decided drift. And, under these auspices, the lovers of Jesus are spiritually edified.

There are, undoubtedly, some doctrinal teachings which all may not accept, but while there may be some divergence of opinion, the love of the heart is not disturbed, and the spirit of holy unity prevails.

We have been honored for some years with an invitation to preach at these Conventions, and, whenever our work would allow, we have esteemed it a privilege to do so, always enjoying Gospel liberty, and finding warm responses to the message given. It was so at the late Convention; we were at liberty in Christ Jesus, freely uttering the things given us by the Holy Ghost.

The Tabernacle had not capacity enough for the multitudes gathered, on the Sabbath, especially, and one of the theatres was engaged. The last Sabbath was the culmination of these days of waiting upon the Lord. After a sermon by Rev. Mr. Simpson, offerings for foreign missions, amounting to \$50,000 were laid upon Christ's altar.

This was certainly a noble act of Christian consecration. It proves the truth of what we are constantly affirming, that a Pentecostally endowed Church would speedily conquer the world.

## HINDERING, NOT HELPING.

WE find many things, in this life, to hinder us in the Christian course. And to overcome these difficulties a steady faith is required, unfaltering courage and a determination to go through at all hazards. Nothing, perhaps, is a greater hindrance, in many cases, than the possession of wealth. Not that wealth in itself is to be despised, but when riches increase the heart is apt to be set upon them—and if this be done, the influence is deadly.

We have met with this incident:

An American millionaire, who had been born a poor boy, and whose money was now his idol, after showing his palatial mansion and beautiful grounds to a Quaker, said: "And the almighty dollar has done it all! What cannot money do?" "Ah, friend," replied the Quaker, "thou mindest me of the Israelites who worshiped the golden calf, saying it brought them out of the land of Egypt. In reality it hindered rather than helped them in their journey to the Promised Land and may be thy dollars will do the same for thee."

The homely but friendly talk of the Quaker was highly appropriate. Every one will not deal with so much fidelity. Gold in the form of a calf was a great hindrance to the Israelites, and Moses felt keenly the indignity which had been cast upon the Lord Almighty by their evil course.

We may not melt our gold into a calf, but it may go into forms as destructive to our faith, and as prejudicial to our spiritual interests.

The only safeguard for the possessor of great wealth is *full salvation* and full salvation well maintained, as well as obtained. He must daily be fortified in this high and holy position—or, he is liable to "fall into a snare, and into many hurtful lusts that drown men in perdition." The entirely purified heart needs to be kept with all diligence. The enemy of souls is ever on the alert, and if he can find an "unguarded place," he will not fail to give attention to the weak place, if peradventure he may gain an entrance. Hence we have the injunction: "Keep thy heart with all diligence; for out of it are the issues of life." This must be done, you will observe, "*with all diligence*"—for "out of it are the issues of life."

### "CRACKED AND STARRED."

DR. GUTHRIE writes :

Some years ago I went to see the lighthouse, which, standing on Dunnet Head, guards the mouth of the Pentland Firth. On ascending the tower I observed the thick plate glass windows of the lantern cracked—starred in a number of places. I turned to the keeper for an explanation. It appears that is done by stones flung up by the sea. The wave on being thrown forward against the cliff strikes it with such tremendous force as to hurl the loose stones at its base right up to the height of 300 feet. So are the great light-bearers, by the exposure of their position and in spite of the elevation of their character, liable to be cracked and starred by the violence of the world.

The world is "no friend to grace to help us on to God. On the contrary, it is our malignant and persistent foe. It is in dire antagonism to all that is good and holy. In proportion to the devotion and fidelity of the Christian, he will feel the dash of the world's opposing influences. These influences are multiform, varying according to circumstances, but thrown with all possible violence against the follower of Jesus, if by any means his grip of faith on the 'One altogether lovely' may be unloosed."

The world hated Jesus, our Divine Master, with profound hatred. All its evil forces were brought out against Him. Slander, indignity, cruelty, and persecution unto a violent and ignominious death were His allotment. And shall His followers fare better? Nay, it is enough for the disciple to be as his Lord. And He has distinctly apprized of us what we may expect.

He said to His disciples: "If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Being thus forewarned, we should be forearmed. We must see to it that the waves of worldly opposition do not so strike us that we become "cracked and starred," and thus be incapacitated for the Master's service and be shorn of our strength.

We must maintain our character of being "unspotted from the world" at all hazards. We must walk with Jesus "in white" here, if we would "walk in white" with Him in heaven. Let us have our robes white in His cleansing blood.

### LOVED ONES GONE BEFORE.

REV. J. W. KINZER was born in Highland County, Ohio, September 16th, 1855. When fifteen his Ohio home was broken up, and he came with his parents to Missouri, and settled in Savannah. He had a weak constitution, but having a great will power, he struggled heroically for life. Being of a literary turn he engaged in teaching, and his pupils were endeared to him. His religious life dates back to his tenth year, when, quietly riding along with his father, he asked and obtained permission to unite with the M. E. Church. His course, all along, has been marked by deep spirituality and a consistent walk. He felt a call of God to the ministry, but his bodily weakness made it difficult to follow his conviction. However, he preached for two or three years in the local ministry, and in 1881 joined the Missouri Conference, filled several appointments, then his health failed, and he became a superannuate and removed to Savannah. He did not complain of his lot.

In Brother Kinzer's last sickness he made a determined stand for life. His will power came to his help—long and stubbornly he fought, nor yielded until defeat was inevitable, and then finding the will of God he handed the life back to God, set his house in order, folded his hands and "was not, for God took him."

On March 7th, 1878, Brother Kinzer was united in marriage to Miss Mary J. Litts. Of this happy union three children were born, all of whom, with the devoted wife, and father and mother of the deceased, remain on this side of the river.

MRS. ANNA ENNES of Huntsville, Ohio, closed her earthly pilgrimage, and entered her heavenly home, August 13th, 1895, aged 73 years.

She was converted at the age of twelve, and united with the Methodist Episcopal Church, and continued a member thereof until the close of her earthly life. Her departure from earth was full of confidence in her Redeemer, and hope of everlasting life. When asked by her daughter a few days before the change came, if it was her Father's will to call her soon, if it was all well with her—with a bright countenance she replied, "It is all well—I have not followed cunningly devised fables—I have measured all my footsteps—I am trusting in the blood of Jesus. She was a subscriber to THE GUIDE, for over forty years, and enjoyed the reading of it. In her triumphant entrance into the heavenly city, our sister has closed a well-spent and devoted life here, and has received her crown. Her surviving friends cherish her memory sacredly and hope to meet her by-and-by in "the beautiful world on high," to which she has been admitted—which will be glorious indeed.



## THE COUNCIL CHAMBER.

AN IMPORTANT INJUNCTION.—“But he that glorieth, let him glory in the Lord.”—II. Cor. 10: 17.

*“Renouncing every worldly thing,  
And safe beneath the spreading wing,  
My sweetest thought henceforth shall be,  
That all I want I find in Thee.”*

HYMNAL COUNSELS.—It may be profitable for us to meditate a little on another of our excellent hymns. We select one of Charles Wesley’s, commencing:

“Let Him to whom we now belong,  
His sovereign right assert;  
And take up every thankful song,  
And every loving heart.”

Christ has a “sovereign right” in us—by creation and redemption. And our service to Him should proceed from a “loving heart,” and not be irksome; it will not be if it proceeds from a “loving heart,” but be a delight, as a “thankful song.”

“He justly claims us for his own,  
Who bought us with a price;  
The Christian lives to Christ alone,  
To Christ alone he dies.”

His claim is indisputable—it is just, based upon the payment of the ransom price. We should live to Christ *alone*—no rival can be tolerated—in life and death, His *alone*.

“Jesus, thine own at last receive,  
Fulfil our hearts’ desire;  
And let us to Thy glory live,  
And in Thy cause expire.”

Honesty at last! The heart long withheld in complete surrender. The life-long object—Christ’s glory, and the last breath breathed for Him. Glory in life and death.

“Our souls and bodies we resign;  
With joy we render thee  
Our all; no longer ours, but thine  
To all eternity.”

It is a complete offering—soul and body resigned—all—to Him, supremely, even unto eternity. Have you, beloved, made such a complete offering? If so, keep the sacrifice on the altar. If you have not thus consecrated, get the offering on the altar quickly.

But be very sure that your consecration includes *all*. There are many who think there is an all in the case but, when the tests come they sadly realize that their consecration needs consecrating.

If it be complete the Holy Spirit will not leave us in doubt concerning it, but He will assure us of the fact. Then, too, answering fire will not be long delayed. A glorious result, truly.

## INQUIRIES OF CORRESPONDENTS.

*Question 1.*—A sister in Illinois asks whether it is proper for professors of holiness to wear white ribbon loops?

*Answer.*—We suppose she means by “white ribbon loops” the badge of the W. C. T. U. If so, we say it is highly proper for holiness professors to be identified with such a holy cause, and to wear the badge, to let it be known. The women of the W. C. T. U. are frequently called “*White Ribboners*.” The pure white is a fitting emblem.

*Question 2.*—A brother in Maryland: Is there any authority in the Word of God, either by example, injunction, command or promise for invocation or prayer to the Holy Spirit as such?

*Answer.*—As the Holy Trinity is a Divine Unity—One in Three, we cannot separate them. We cannot, therefore, pray to one without praying to all the persons of the Godhead. But every apostolic benediction is a prayer to the Holy Ghost, distinctly. For instance: Paul, in the close of II. Cor., makes this invocation: “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”

And it is to be observed, this is the dispensation of the Holy Ghost. He is the executive of the Godhead, to fulfil the great purposes of redemption, hence it is eminently proper to address Him in prayer. Our Hymnology is full of prayer to the Holy Spirit. Note, especially, the hymn of Dr. Warren, commented upon in the Council Chamber in our last number.

*Question 3.*—A brother asks: (1) Does the blessing of entire sanctification restore man to Adamic purity.

*Answer.*—If the brother refers simply to Adam’s *heart purity* we say yes—but if he means in the full sense the *perfection* of Adam, we say no—for we can never have the perfection of Adam in this life, either as to the body or the mind. Our *heart* may be as pure as an angel, but we shall realize while in the flesh that we are compassed about with *many infirmities*.

(2) Do persons who have received this blessing commit sin afterwards—and if so do they lose the blessing?

Persons entirely sanctified may sin, but they ought not to do so. The destruction of inbred sin, the root-principle, takes away the “*bent*” to sinning and hence lessens the probability of committing sin. Of course in the commission of sin there is a forfeiture of “*the blessing*” and a necessity of going down again into the cleansing fountain.”

Neither in the state of justification or entire sanctification. The apostle John says “He (the babe, the sanctification is there any need or warrant for sinning) cannot sin, for his seed remaineth in him.”

## THE CLOSET HOUR.

**MOTTO FOR THE MONTH.**—If it be possible, as much as lieth in you, live peaceably with all men."—Rom. 12:18.

"*Blest are the sons of peace,  
Whose hearts and hopes are one;  
Whose kind designs to serve and please  
Through all their actions run.*"

## DAILY BIBLE CALENDAR—NOVEMBER.

1. Num. 6:27; I. Kings 6:13; Lam. 3:56; Psa. 115:18.
2. Exod. 34:21; Isa. 56:2; I. Cor. 14:15; Jer. 10:10.
3. I. Sam. 7:3; I. Kings 8:23; Psa. 119:144; Psa. 86:10.
4. John 16:33; Jer. 33:3; Psa. 51:8; Psa. 89:5.
5. Phil. 2:16; II. Tim. 2:19; Psa. 88:13; Psa. 95:3.
6. II. Chron. 20:15; II. Chron. 25:8; Psa. 31:4; Psa. 103:22.
7. Psa. 105:2; Rom. 8:34; Psa. 119:34; Psa. 115:1.
8. Titus 3:2; I. Peter 3:10; Psa. 119:37; Sol. Song 2:4.
9. Deut. 13:17; Psa. 24:5; Psa. 19:12; Psa. 48:10.
10. E. v. es. 5:8; II. Cor. 5:1; Isa. 65:24; Psa. 46:7.
11. Rev. 1:17; Isa. 30:15; Jer. 17:14; Psa. 27:6.
12. Eccles. 9:10; Prov. 11:28; Psa. 94:3; Psa. 103:20.
13. I. Tim. 3:9; Psa. 37:29; Heb. 3:6; Jer. 31:12.
14. Ephes. 6:7; John 7:17; Ephes. 1:17; Psa. 100:5.
15. James 1:22; Isa. 59:1; I. Kings 8:39; Zeph. 3:17.
16. I. Thess. 5:22; Mark 6:50; Judges 10:15; Dan. 4:2.
17. Ephes. 5:10; Luke 1:35; Rom. 15:13; I. Chron. 16:35.
18. Gal. 6:2; Job. 22:28; Hab. 3:2; Psa. 119:52.
19. I. Peter 4:1; Psa. 149:4; II. Sam. 7:18; Rev. 12:12.
20. Gal. 6:1; Prov. 10:12; Dan. 9:19; Luke 1:64.
21. I. Thess. 4:11; Heb. 10:36; Col. 1:9; Psa. 108:1.
22. Joel 2:13; Isa. 54:8; Psa. 119:76; Psa. 116:19.
23. Rom. 14:1; Rom. 14:4; Psa. 99:8; Rom. 15:9.
24. Col. 2:6; II. Peter 1:11; Psa. 5:3; Psa. 13:6.
25. II. Peter 3:8; II. Peter 3:9; Matt. 6:6; I. Chron. 16:10.
26. Jer. 51:10; Acts 1:8; John 20:22; Acts 9:31.
27. Mark 11:25; Luke 6:37; I. Kings 8:50; Neh. 8:17.
28. Prov. 4:23; Isa. 45:17; Zech. 8:21; Isa. 63:7.
29. Zech. 1:3; Psa. 72:14; Psa. 119:149; I. Tim. 6:16.
30. Col. 3:17; Matt. 28:18; Psa. 45:7; Exod. 15:6.

## OUR PRAYER UNION.

We will set apart for this month

TUESDAY, NOVEMBER 12th,

as the day for "*The Guide Prayer Union*" to be used for special prayer. The Scripture for the day is 3rd chapter of 1st Epistle of John, and the hymn to be read or sung, No. 753 in the Methodist Hymnal. We hope it will be a day of special interest to all who shall observe it.

## SPECIAL REQUESTS FOR PRAYER:

1. For an outpouring of the Spirit upon the general Church.
  2. For a deepening of interest on the part of the Church in Gospel missions, at home and abroad.
- NEW JERSEY—For a special blessing upon a new work.  
For an afflicted one to be restored
- PENNSYLVANIA—For God's direction in important matters.

## TOPICS FOR CLOSET STUDY.

Our GUIDE family will find it profitable the present month to make the following order of Closet study, as they may be able:

**FIRST WEEK.**—Christ's wail for Jerusalem, in anticipation of its approaching doom. Luke, 13:34, 35.

**SECOND WEEK.**—The Parable of the *Unjust Steward*. See Luke, 16:1 c., 12.

**THIRD WEEK.**—*Offenses*—cause and result. Luke, 17:1, 2.

**FOURTH WEEK.**—*The Ten Lepers*, their healing—their subsequent course. Luke, 17:11 c., 19.

Study these topics carefully—consult parallel passages—draw from them practical lessons—and record your meditations and conclusions in a blank book, so as to make lasting impressions upon your mind.

**THE SILENCE OF JESUS.**—"And the high priest arose, and saith unto Him, Answerest thou nothing? What is it which these witness against thee?"

"But Jesus held his peace. And the high priest answered and said unto Him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God?"

Arose—with indignation, to add force to his words. He (Christ) held . . . peace, not in silent contempt, behind which phrase men may sometimes conceal their inability to reply; but because (1) They disagreed; (2) He knew that no reply would avail against His death, which they had already determined to compass. *Adjure thee, I require of Thee an oath.* Usual form of administering an oath; it was called the *oath of adjuration*. Christ, the Messiah; (1) if He said "yes," then the charge would be blasphemy; (2) if "no," it would be imposition.

*The judgment of man on the Saviour—a judgment of God.* I. The world given up to complete and full blindness of guilt unto death; II. The Son of God given up to complete and full suffering unto redemption. *The holy silence of the Lord a most solemn utterance.* 1. Concerning the guilt of the world and His own innocence. 2. Concerning its implacableness and His gracious compassion.—*Biblical Museum.*

Do right and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is Heaven and the Spirit of God within you.—F. W. Robertson.

Life is a short day, but it is a working day, Activity may lead to evil, but inactivity cannot lead to good.—Hannah More.



## MONTHLY REVIEW.

## THE HOME FIELD.

The opening of the autumnal season has brought with it some movements of an important character relating to the extension of Christ's kingdom.

A series of Union Services has been conducted in the old "Eutaw Street Church," in Baltimore, under direction of Rev. Isaac Naylor, evangelist. The accounts received show that the people all around have been greatly stirred, and many have been entirely sanctified and converted. Rev. H. G. Scudday has been holding services in the Church of Rev. Dr. Wightman, of the Methodist Episcopal Church, South, and the Spirit has attended them in saving power.

Another important movement is the holding of Union Services by the Methodist Churches of Philadelphia, in the large Armory building on Broad street. The gatherings of people were large, and the interest awakened quite pervading. The old-fashioned altar work was maintained, and many presented themselves as seekers and were converted. Rev. Dr. W. Swindells, and Rev. C. M. Boswell, of the Methodist "Forward Movement," were in charge. We were permitted to be present one evening, and heard an excellent practical sermon by Rev. J. Bickley Burns. Dr. L. W. Munhall, evangelist, held a service exclusively for men one Sabbath afternoon, and it was thought the saving results were favorable.

REVIVALS.—We gather the following items from our exchanges:

*Connecticut*, Hartford—E. L. Thorpe, pastor. Thirty-five received into full membership; 27 on probation. Crozerille, Pa.—John Bell, pastor. Gracious work, altar crowded, quite a number saved. "Old St. George's," Philadelphia, is now open all day—a noon prayer meeting inaugurated. *Maryland*, Baltimore—At the Ministers' Meeting a plan was adopted arranging for the Churches to unite, according to locality, in groups of six, for revival work. *Pennsylvania*, Scranton—Mr. Grace Weiser Davis has been having a successful meeting; many seekers of heart purity, others for pardon. *Missouri*—Anna Cumach and Anna McCulloch have had a successful meeting at this place; 50 converted. *Ohio*, New Franklin—Four weeks' services, Rev. J. S. Dawson and C. C. Bruner aiding; work of salvation blessed. *Pennsylvania*—A revival has been progressing in the Samaritan Rescue Mission, Philadelphia, under the labors of Geo. W. Jacoby; 30 men were converted in one week. *Maryland*—At Cornersville; Bro. A. J. Dolbon, evangelist, has been having a successful meeting—many converted, and the Church uplifted. *Ohio*, Cleveland—Prof. R. E. Hudson reports Pentecostal Meetings held at the West Virginia Conference, and that there was victory all along the line. *Colorado*, Fort Collins—Mr. and Mrs. Kent White, evangelists, report about 40 seekers for pardon or purity; 21 at the altar one night.

## THE FOREIGN FIELD.

KOREA.—Rev. H. G. Appenzeller, of our Korea Mission, has recently issued a translation of St. Matthew's Gospel, which is highly commended by Korean scholars. Rev. J. S. Gale says: "As far as my judgment goes, it is away ahead of any Korean we have had yet; our Koreans all agree with me in this. They read it with pleasure, and understand what they read. Give us more like it." Brother Appenzeller has the Gospel by Mark ready for the press, and has completed the first draft of Corinthians.

CHINA.—Rev. J. H. Worley, Ph.D., Presiding Elder, writes: "We hope to build three churches on Foochow District this year, namely, at Hung Mui, Iek Iong, and Tieng Ang Tong. The two first are already under way, and I have written Bishop Walden to dedicate them in the fall. They will seat over four hundred respectively. I am waiting anxiously for plans from home for Tieng Ang Tong. I fear the letter has miscarried, as the plans should have been here ere this. Unless they come soon, we shall have to wait till after another winter.

INDIA.—The London Christian reports: "After much consideration and correspondence with the leaders of the different missionary societies, it has been decided to found a Missionary Settlement for university women at Bombay. That city contains a Parsee population of 60,000, as yet almost untouched by missionary effort, and it is believed that among the women of this enlightened race, unhampered by Mohammedan and Hindu restrictions, excellent missionary work can be done on educational lines. Parsee converts would become a powerful instrument for the evangelization of the races around them. Then in the districts of Nusik and Melegam, about one hundred miles from Bombay, there is pressing need for lady doctors among 2,000,000 native women, and a medical mission would find the fullest scope. The reflex action of the work, it is believed, would be most beneficial on the colleges at home."

The *Indian Witness*, of March 16, says: "A native of the island of Celebes, east of Borneo, a Malay, and formerly a Mohammedan, is now one of the most effective among the native assistants in the Methodist Episcopal mission at Singapore. Bishop Thoburn sees in this man the first of a long series of converts from Celebes, and already in imagination has organized the Celebes District of the Equatorial Conference of the Methodist Episcopal Church."

CHINA.—Rev. Dr. Griffith John writes from Hankow, China: "God will overrule the Szechuen troubles for good. The missionaries will soon return to their respective posts, the chapels and hospitals will be rebuilt, and the work of God in that magnificent province will be carried on with more energy and efficiency than ever. We are not going to accept the expulsion of the missionaries from Szechuen as the signal of defeat, but take it as a solemn trumpet call to advance."

Bishop William Taylor reports that his Angola Mission has acquired property to the amount of \$37,484.31, and that the net profits last year, after supporting the Mission, were \$761.11.

## EDITORIAL BRIEFS.

**THE AUTUMN CANVASS.**—We have, in the October number, and now again in the present number, in the supplemental pages, fully set forth our plans relating to the enlargement and improvement of the **GUIDE** in the year to come. Note distinctly several things:

1st.—All new subscribers now will date from January 1st, 1896, and the numbers for November and December of this year be sent free.

2d.—**A BEAUTIFUL SOUVENIR** with twelve portraits of distinguished Gospel workers, twelve choice selections of music, and other pleasant features, neatly bound, will be given to every old subscriber whose subscription is renewed before January 1st, and each new subscriber sent before that time. Now let there be *work*—earnest, persistent **WORK**—all along the line, **WORK**.

**A CORRESPONDENT TRANSLATED.**—Rev. W. G. Pascoe, a Wesleyan Minister of England, one of our regular correspondents, has been translated. For a year past, more especially, he has been furnishing "*Sermon Briefs*" for our Biblical Department, which we are quite sure have edified many of our readers. We learn by letter received from his daughter, that his health has been failing for some time, but his departure was quite sudden. We shall have more to say of him hereafter. He has claimed his crown. He has been for years a true witness for Holiness.

"The law of the Lord (or doctrine) is perfect, converting (or restoring) the soul: the testimony of the Lord is sure making wise the simple.—Psa. 19:7.

*Prize it—ponder it—obey it.*

**ST. BARTHOLOMEW'S MISSION.**—A Holiness Convention continuing six days will be held in this Mission, 42nd Street, near Third Avenue, of which Col. H. H. Hadley is Superintendent, beginning Monday, Nov. 4th and closing Saturday evening, Nov. 9th. Meetings at 3 and 7.30 P. M., with appropriate music and a number of competent teachers on the subject of the "*Deeper Spiritual Life*." The services will be under the direction of Rev. H. G. Scudday, Evangelist, of Texas. The general public and all who are interested are cordially invited to be present. We commend this series of services to the attention of the friends of Holiness.

**A REMOVAL.**—Rev. M. W. Knapp, publisher and editor of "*The Revivalist*," Cincinnati, Ohio, has removed his office from 520 Chase Ave., to more commodious quarters in the Y. M. C. A. building, cor. of 7th and Walnut Streets. A weekly meeting for Holiness is held on Friday evening in the lecture room of the building.

**THE GUIDE SOUVENIR** for 1896, to be given to every old subscriber renewing before January 1st, and to every new subscriber sent before that date will be a beauty. Look out for it.

For as the heaven is high above the earth, so great is His mercy toward them that fear Him.—Psalm 103: 11.

*This is true—believe it—and your joy will abound.*

**COMING IN.**—Letters from our friends encouraging to us in regard to the *Enlargement Proposition*. Let us receive more and more. The "signs of the times" are promising. Keep on praying—and work for new subscribers, *everybody*.

**SAVED.**—A sister in Chester Co., Pa., writes:—"Our salvation is a salvation from all sin—"sanctified wholly, and preserved blameless"—yes, "bless the Lord."

**OUR SERMON** in this number by Dr. Wightman, of Baltimore, is somewhat longer than we usually insert, but such is its rare excellence that no one will complain of its length. We expect to put it in a tract, and our friends will, we trust, circulate them widely.

I delight to do Thy will, O my God; yea, Thy law is within my heart.—Psa. 40: 8.

*Can you so declare concerning the Divine Will—and is His law within your heart?*

**A HELPFUL MEETING.**—Rev. E. L. Snow, of Pioneer, Ohio, wrote us some time ago: "I have long felt I was one of '*The Guide Prayer Union*,' as we have held *Holiness Prayer Meetings* nearly two years, every Tuesday afternoon. O, such help as they have been to me!" (Would that many more would prove the helpfulness of such social gatherings.—*Ed.*)

**AT LAST ACCOUNT** the Union meetings in the "*Old Eutaw Street Church*," Baltimore, being conducted by Isaac Naylor, Evangelist, were sweeping on with great power.

**THE PAPER** introduced by Dr. Lowrey at the Tuesday Meeting Anniversary and included in the report of our correspondent in this number, will be in "*Divine Life*," December number, with added comments.

**THE ADVOCATE FAMILY.**—We are well pleased with our Christian Advocate family. The "great official" New York, Dr. Buckley, Editor, has been greatly improved of late since Rev. S. J. Herben, has become Assistant Editor. Dr. Buckley has secured a skilful helper. The Western Advocates also have been making advances—all well made up.

**A GEM.**—We really think our readers will call the **GUIDE** a GEM when they see it in January. We intend to make it so, the Lord helping.

**OPEN TO ENGAGEMENTS.**—Rev. John Parker, is open to evangelistic engagements for the Fall and Winter. Address him at Mt. Kisco, N. Y. So, also, Rev. H. G. Scudday, late of Texas. Address him at this office.

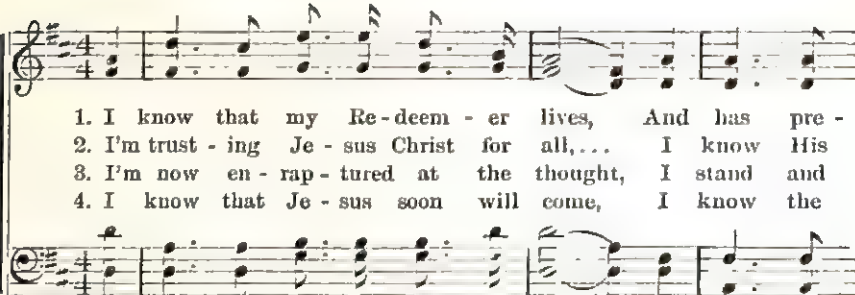
**OUR INDIA MISSION.**—We hope our friends will keep in remembrance the **GUIDE** India Mission at Gulbarga. Mrs. Oliver of S. C. a short time ago sent another \$100. Let contributions come.



## Our Choral Service.

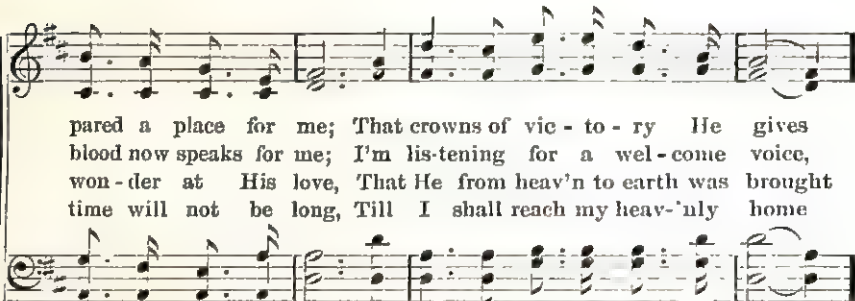
"I will bless the Lord at all times: His praise shall continually be in my mouth."  
Psa. 34: 1.

### No. 72. I KNOW THAT MY REDEEMER LIVES.



1. I know that my Re-deem - er lives, And has pre -  
2. I'm trust - ing Je - sus Christ for all, ... I know His  
3. I'm now en - rap - tured at the thought, I stand and  
4. I know that Je - sus soon will come, I know the

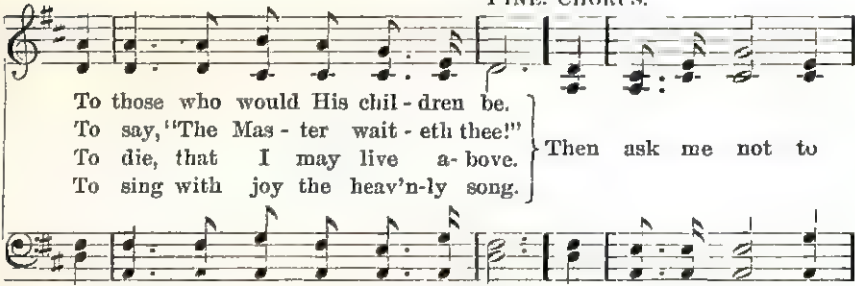
*D.S.*—For I am on - ly wait - ing, now, To hear the



pared a place for me; That crowns of vic - to - ry He gives  
blood now speaks for me; I'm lis-tening for a wel-come voice,  
won - der at His love, That He from heav'n to earth was brought  
time will not be long, Till I shall reach my heav'nly home

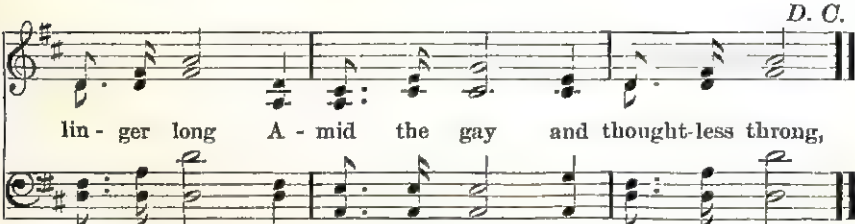
summons, "child, come home," For I am on - ly wait - ing, now,

#### FINE. CHORUS.



To those who would His chil - dren be.  
To say, "The Mas - ter wait - eth thee!"  
To die, that I may live a - bove. } Then ask me not to  
To sing with joy the heav'n - ly song. }

To hear the sum-mons, "child, come home."



*D. C.*  
lin - ger long A - mid the gay and thought-less throng,

This is a Selection from "SONGS OF THE PENTECOST," the New International Song Book.  
Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$3.00; not prepaid. Per hundred, \$25.00; not prepaid.



DECEMBER, 1895.

THE PEARL TEXT.—“Ye are all the children of light, and the children of the day ; we are not of the night, nor of darkness.”—I. Thess. 5 : 5.

“Walk in the light ! so shalt thou know  
That fellowship of love,  
His Spirit only can bestow,  
Who reigns in light above.”

“Walk in the light ! and thou shalt find  
Thy heart made truly His,  
Who dwells in cloudless light enshrined,  
In whom no darkness is.”

#### GOSPEL PARAGRAPHS.

“Not unto you in word only.”—I. Thess. 1 : 5.

The apostle in opening his epistle to the Thessalonians, says : “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; as ye know what manner of men we were among you for your sake.”—I. Thess. 1 : 5.

“Not in word only”—not simply in the letter or it would have been without spiritual results. But such was not the case, it was with a mightier influence.

“But also in power.”—5 v.

Matthew Henry says here, “It did not merely tickle the ear and please the fancy, not merely fill their heads with notions and amuse their minds for awhile, but it affected their hearts ; a divine power went along with it for convincing their consciences and amending their lives.”

The Gospel is the power of God—to rouse, to quicken, to save with a great salvation. And those who receive it are blessed exceedingly.

“And in the Holy Ghost.”—5 v.

That is, with the powerful energy of the Divine Spirit. By Him it was indited as it stands upon the sacred page, and by Him it is made effectual as proclaimed by the living preacher. It makes its approaches to the souls of the hearers, and upon them is the responsibility of accepting or rejecting it. The Thessalonians received it heartily, and with joy, and felt its transforming potency and rejoiced with great joy.

“And in much assurance.”—5 v.

As Henry says, “They were fully convinced of the truth of it, so as not to be easily shaken in mind by objections and doubts ; they were willing to leave all for Christ, and to venture their souls and everlasting condition upon the verity of the Gospel revelation. Their faith was the evidence of things not seen and they accredited the apostles and fellow-laborers among them, as Christ’s ambassadors.” This “much assurance” made them strong in the Lord and joyous.





"The law of Thy mouth is better unto me than thousands of gold and silver."

—Psa. 119: 72.

"Jesus, Thy servants bless,  
Who, sent by Thee, proclaim  
The peace, and joy, and righteousness  
Experienced in Thy name."

## SERMON.

### THE PATHWAY TO THE HIGHER LIFE.

BY REV. ANDREW MURRAY.

(Preached at the Keswick Convention, England.)

TEXT.—"And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire."

"And he said unto them, What would ye that I should do for you?"

"They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."—Mark 10: 35-37.



HIS last verse gives us our subject this evening—*The way to the higher life*. Here we have two men asking for a place on the throne of glory. And we have our blessed Jesus teaching us what the real way is to the higher life. O, let us all yield ourselves to His teaching, and every heart say, Blessed Lord, teach me to-night!

Or, I might give as the subject, *The path of consecration*. We talk so much about it. Let us to-night study in the words of Jesus, and in His presence, what the path of consecration is.

And our first thought is this—*The blessing which consecration seeks*. What is that? You cannot find it put more beautifully than in the words of the Bible: "Grant unto us, that we may sit . . .

on Thy right hand . . . in Thy glory." Three things they ask—*Nearness to Jesus, Likeness to Jesus, Power for Jesus*.

*Nearness to Jesus*—is not that what your heart longs for, when you talk of consecration? O, if I could only be having Him all the time with me, always near, and be every day conscious of His presence!

And more; they desired not only nearness to Jesus—to be with Him on the throne—but *likeness to Jesus*. This is not beyond His heart. He has promised it.

But they asked not only for nearness and likeness to Jesus, but for *the very power of Jesus*, that they might use it for Him. What a blessed answer it was that they gave Jesus! It meant more than they knew. There were elements in it that were not good, but what a large answer it was to the Saviour's request, "What would ye that I should do for you?"

And Christ comes to-night to every one of us with the same question, and the teaching of the last three days has all been meant by Him to help you to answer it. Come now to-night and formulate your petition, and

#### TELL JESUS WHAT YOU WANT.

Are you ready to whisper up to Jesus as your answer, "Lord, perfect nearness to Thee; Lord, perfect likeness to Thee; Lord, perfect power for service for Thee?" Is that your heart? Are you content with the groveling life of a man who is only just saved, who is just a Christian and nothing more? Or, do you want to aim at the very highest? Do so, my brother, and I pray God to give it you.

And now, as to the second point. The first is, the blessing that consecration seeks. The next is, *the mistakes that consecration makes*. Jesus says at once, "Ye know not what ye ask." Yes, this petition of the disciples was an ignorant one. And, O, remember that in our prayers and consecration there are often terrible mistakes, and much ignorance; but it is ever our comfort to know that Jesus spoke

very kindly and tenderly to those disciples, and that for our ignorance and errors He will not cast us off.

What were their mistakes? One was that they were asking for the fruit and the root had not been planted. They were looking above, and Christ said, as it were, "Look downward; I must have the root." A child sometimes plants a branch, with beautiful fruit upon it, at the seaside, in the sand, and makes "a garden." And we are always wanting only the fruit and the blessing, but Christ wants us to have the root deep down.

Another mistake was this: They did not remember that what they wanted was not His to give. He had not the position to give it. The Father alone could give it—to them who were prepared for it, and for whom it was prepared. How careful Christ is to honor the Father. He wants to bring us to God. He took great trouble to draw the disciples to believe in Himself, but He took infinite trouble to say, in other words, "I am only here to take you up to God." May we all learn that Christ says, "It is the Father that has the blessing, and you must go to Him through Me." Some people think that if we talk too much of God, Christ will lose His place. Brethren, Christ will then become doubly precious, for the more I long for heaven, the more I find I cannot get there without Christ. God help us to seek God in Christ!

And there was still more ignorance. They did not know that their desire for glory was *carnal*. It was mixed up with the idea of a temporal kingdom, and therefore the Saviour said, in effect, "You do not know what you are talking about." Further, there was selfishness in it. They wanted to have the best places, and be above the other disciples. "My disciples, you do not know what you ask."

And, dear friends, just at the time when one is dealing more earnestly with souls about salvation, one wants to say: Remember, you do not understand it all. One

dear sister said very earnestly yesterday, "Explain to me what it really means, that dying in Christ." And another spoke to me to-day about being filled with the Spirit. I have so often to say to such: Do not try to understand it perfectly, but go in your darkness, and ask for something beyond what you can understand, and then let God deal with you in the glory of His love.

Confess your ignorance and say, "O, God, this thing is too great, I cannot comprehend it, but I will trust Thee for it."

O, the mistakes we make in our consecration! There is often selfishness, and there is often pride, and there is often carnal apprehension, and the desire for being very happy and holy and useful; and *self* is at the bottom of it.

Now, Christ did not want His disciples to be deluded by

#### AN UNSATISFACTORY CONSECRATION,

and He helped them. And that brings us to the next point—*The consecration that Christ demands*. "Ye know not what ye ask: can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" This is the consecration which Christ asks as the path to the higher life.

Think what it means? What is the cup? You know that refers to Gethsemane. And what was that cup, concerning which He asked the Father that it might be taken away? You know, if you study your Bible, that the Bible speaks only of two cups—the *cup of wrath* and the *cup of blessing*—the cup of the wrath of God, and the cup of blessing and thanksgiving. Which cup was it respecting which Christ had to say, "Father, if it be possible, let this cup pass from Me?" It was the cup of wrath on account of our sins—that accursed death upon the tree of Calvary. But, O thank God! He drank it, and He comes now to give it to us to drink; but the curse is out of it. And what is it to us? Noth-



ing but this—you know what Gethsemane means—the *surrender of the will*. That is the cup. It cost Him a struggle to say, in other words, “Thy will shall be done, I will drink it up;” but He conquered. And Jesus comes and says to us, too, “Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?” You know what that means. Did not He say, speaking of His death, “I have a baptism to be baptized with, and how am I straightened till it be accomplished?” He felt, long before the agony in his soul, that was Calvary, that was the cross, that was His baptism; and He asks the disciples, “Can ye . . . be baptized with the baptism that I am baptized with?” Christians, you want the higher life, you want the glory, and you want the nearness and likeness, and power of your Lord, but He asks you to-night: Can you drink My cup, and are you willing to be baptized with my baptism?

Do you remember that there is no path to the glory but through death? Why is it some Christians are unwilling to surrender themselves to it? Because they do not see the need of it, they do not see that it is a righteous sentence that sinful nature should be condemned to death, and that, in the very nature of things it is an absolute necessity that, in order to get rid of their life, they must die before God’s life can come in.

Some one said to me yesterday, when talking of these things, “And must we then die every day?” As if the thought was: Is it not enough to die once for all with Jesus in order to live the resurrection life? My brother, would that I could help you to see that the death of Christ is

A THING FOR EVERY DAY,  
as really as His life is! They are inseparable.

I cannot make it plainer than by pointing you to some splendid oak tree. Where was that oak born? In a grave. The acorn was pushed under the ground. It

had its grave there, and in that grave it sprouted and sent its buds upwards. And that tree—I ask you, was it only one day that it stood in that grave? No. That oak for a hundred years has stood every day in that grave, in that place of death; and in that place of death it has found its life and its beauty. And so, let us learn the lesson of death and resurrection are inseparably combined. You cannot get the resurrection life anywhere or live it, or enjoy it, except in the grave of Jesus. But as that oak tree spreads its dark roots under the cold, black soil, every year, farther and farther, and lives in the grave, so the stem and the branches and the leaves come upward into the sunshine; and it is the reward of the roots down in the grave that the tree is so beautiful and so bright in God’s creation. I pray you to learn that it is not a transaction once for all. No!

Bless God, there is a divine beginning, a glorious, sudden beginning, when God opens our eyes and we have seen the crucified One as our life, and counted ourselves dead because we see we are dead in Christ! But let that be the disposition of every day—dead to the world, dead to sin, dead to self, dead to all that is not God’s. That is the grave, out of which the glorious life of resurrection joy and power shall grow. And I come with the question to-night: Can you be baptized—can you bear it, are you willing for it—with the baptism with which Jesus was baptized? There was for Him, as “the Apostle and High Priest of our profession,” no gate to God or to heaven but through death, and there is no gate for us but in the crucified One and in fellowship with Him.

Now comes our next point. What was the answer of these disciples? There you have—*The consecration yielded*. They answered, “We can.” Simple disciples! They little knew what these words meant. Yet, blessed be God, Jesus *accepted the consecration*. For what was His answer? Look at its fulness and tender-

ness. "Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized." O, do you not love this tender Redeemer? There were those poor, foolish disciples saying to Him that they could drink that cup, and yet they knew nothing about what it was going to be; and that they could be baptized with His baptism, and yet they did not understand it.

And how did they carry out their vow? All the eleven in that last night "forsook Him and fled." And at the very Supper table they were quarreling again about who was to be chief. How they misunderstood, and grieved, and at last forsook Him! But, thank God, Jesus accepted that consecration.

But how could He do it if it was so untrue? At the bottom it was true.

#### THE HEART WAS RIGHT,

they clung to Him. It just meant this, "Lord, we are ready for anything;" and in His loving heart He seemed to say, "I know you are." And, dear friends, if I come to you and plead that you should drink of the cup of Jesus, that you should drink it out to the very last drop, can you say, "I give my will utterly to God never to do my own will?" If I come to you with the question, "Can you be baptized with the baptism that He was baptized with?" can you say, "Jesus, I will live as a crucified one in Thee, Jesus I will follow Thee to Calvary, I will not rest until my life is spent in the fellowship of Thy cross?" Are you ready to give the answer, "We can?"

I know you tremble, and it is right you should. In the light we have in this text, it is not wrong if we say, "Lord, I cannot, I am impotent;" but rather say "Lord, in *Thy* strength I can, in *Thy* strength I will drink Thy cup and will be baptized with Thy baptism." Then when you leave this meeting, or Keswick, for home, get with Jesus and sign your covenant: "Thy cup, O Lamb of God, is

my cup, Thy baptism is my baptism." Jesus will carry you through it. His kind answer to those disciples meant more than this—"O, yes, foolish children, you do not know what you say, but you mean it. I know how your vows will fail, but I will take it from you." That was not so much His meaning. He had another thought:—"Yes, My disciples, ye shall. I will carry you through it all, and lead you from Gethsemane and Calvary onward to Pentecost."

Beloved, come to-night and make yourselves ready, prepare yourselves for that word, "We can." That is consecration. We can in *Thy* strength. What joy there would be in heaven to-night if this great company were to fall down and say, when Jesus asks, "Can ye drink the cup, can ye be baptized into My death?"—"Yea, Lord, we can." Let our hearts even now say it.

And what comes next? Something very interesting. Our fourth point was the consecration yielded by them, and accepted by Christ; now comes—*The contention of the disciples about it*. Is not it a very terrible thing that every "higher life" movement awakens contention and division? Here are these two disciples. Their hearts are for Jesus, and their longings are for glory, and it was not unnatural that they should say—for they had been his special friends—"Lord, give us a place on Thy throne." But there are the other disciples, and how quick they are to condemn the two! They do not know that in doing so they are revealing, by the jealousy of their own hearts, that they were just as

#### UNFIT FOR THE THRONE

as James and John.

And let me say, Keswick lifts up the standard of holiness; but if there is one thing that is heavy on my heart, during my stay in England, it is that God's children in England are not as near each other as they should be. O, brethren, is it not a terrible thing that this holiness



banner is becoming a mark of separation and that there are people who say, "Yes, this is right," and "That is right," and "This is wrong" and "That is wrong;" and unconsciously there comes a separation. I pray you, call upon God very fervently and unitedly that He will pour out such a spirit of love on His people in England that they cannot help coming together. I do not want them to compromise truth or disguise their differences, but I want them to come together and say, "O, God, we are one, and we want to show it to each other." In the spirit of love we want to say,—“We shall bear with your differences, even when we think them wrong, but *one* we are.” God grant that the power of holiness may come among us, and that the spirit of those disciples may pass away from us! God grant that the spirit of Jesus the crucified, His love, may fill us with devotion, not only to the heathen and the unconverted, but to our brethren who are near to us in Christ Jesus, though separated for a little while by earthly distinctions!

And then comes my next thought, and that leads us still deeper down. We read, "But Jesus called them to Him." The Lord Jesus cannot bear division; it grieves Him terribly. You know how He said, in effect, "This is to be a mark that ye are my disciples: that ye love one another as I have loved you."

#### JESUS CANNOT BEAR DIVISION.

Get that deeply into your hearts, and every time you think of anybody that differs from you, do make it a point to love him intensely before you talk about it.

But we read, "Jesus called them to Him, and said unto them, Ye know that they who are accounted to rule over the Gentiles exercise lordship over them . .

. But so shall it not be among you." Now listen! "But whosoever will be great among you shall be your *minister* (or *servant*), and whosoever of you will be chiefest shall be the servant of all." What teaching! But then comes:

"For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Now just let us look at this.

Look first at its connection with the preceding test that Christ proposes—"Drink of My cup, and be baptized with My baptism;" that is something spiritual in *their relation to Him*. But now He brings them down, in the path of their consecration, *to their relation with their fellow-men*. He says to them, in other words, "Not only like Me must you give up your will in Gethsemane, and be baptized on Calvary, but remember, your consecration must be proved in your intercourse with each other every day, and by one consent you must all be servants." Is that what He expects? Yes, it is. Humility is the test of discipleship, and humility is the only path to glory. God says, "He that humbleth himself shall be exalted." You cannot climb to the throne; but climb down, ever deeper down, and God will exalt you.

Let us take in this thought. Jesus came and "made Himself of no reputation, and took upon Him the form of a servant." Every attribute of Jesus, and every circumstance of His life, and every feature of His character is preached upon, and you delight in Him; but have you studied this one—"The form of a servant?" Have you said in your heart, "What divine beauty! My God taking the place of a '*servant*!'" Have you learned it? If not, may you learn it to-night! The path of consecration is the path of humility. Jesus says that he who wants to be chief must be the bondsman of all. The least will be the chief.

You talk of the "primacy" in the Church, of the "primate of all England." Christ says that the primate of all the Churches is the very humblest. I wonder if we shall not have to be astonished in heaven at some poor, humble woman, who will there take the first place. Just ask God, for Christ's sake, that the pri-

mate in the Church may indeed be the very humblest in your circle. In your prayer-meeting just ask God to make him the very humblest, and then you will not get the spirit displayed by those disciples.

William Law gave some earnest advice about praying every day for humility as one of the most essential things we need, and he uses this strong expression—"Pray to be delivered from every vestige of pride as though you were in torment." O, let us be

#### AFRAID OF PRIDE,

and let us live the life of humility. Jesus wants to bring us down.

"Even as the Son of man came not to be ministered unto, but to minister and to give His life." O, that wonderful word! "*Even as the Son of man;*" that is our law, that is our rule to live by. How are we to live? He lived as a servant entirely to help others and make them happy. That is the work of the honest servant. Shall we not say to Jesus, "In Thy name we take all God's people, and become their servants, and ready we shall ever be to help them in any way?" O may that spirit come upon us!

Ah, His death can do it, and you will need the power of His death to do it; for if we are to serve our brother, some one who worries us, and with whom there is friction—if we are to serve him every day and to keep the place of a humble slave, nothing less than the power of Christ's death will enable us to do it. We must live in the grave of Jesus. God bring us there, and keep us there, even as the Son of man gave His life. And then you will be able to say increasingly, "Even as the Son, I drink the cup, and even as the Son, I am baptized unto death, and even as the Son, I give my life. I do not leave all the work to the missionary in the foreign field, but I say, Here is my life, Lord, every hour is at Thy feet and at Thy disposal."

There we have the path to the higher life. It began with the prayer, "Nearness to Thee, likeness to Thee, power for

Thee, O, Jesus." Then came the words from Jesus, to this effect—"You do not know what you are asking." Next is proposed the test of consecration: Can ye drink of the cup? Can ye be baptized with the baptism? And then, after the disciples said they could, the loving answer came, the loving assurance: Yes, it shall be. Next followed that sad picture of the sin of contention. But, praise God, even that has turned out for our good; for we have the blessed lesson coming out of it that we must learn to be the very least of all.

If, therefore, you want the steps in the path of consecration, they are these:—*Fellowship with Jesus; absolute and entire surrender to His death; fellowship with one another in love; a humility which gives itself to be the servant of all.* God make that the path of our consecration!

And now the very best part of my message I have to bring to you yet. You will very naturally ask the question: The teaching of Christ, did it help much? Did it make Peter, James and John what they ought to be? I answer not at all; they remained just as they were. But that teaches me the solemn lesson that Christ's teaching, or convention teaching, cannot cast out the devil. The contention went on from this chapter down to the Last Supper. Pride and self-confidence were there, and in the hall of Caiaphas Peter denied his Lord. The teaching of Christ helped them very little, and yet, praise God, it did help them infinitely, for it prepared them by the consciousness of failure, for something better. Did this ever come? It *did* come. At Pentecost every thing was changed. Christ conquered sin and death, and rose to heaven, and sat on the right hand, and received from the Father—yes, from His God and Father—a new gift, a new inflowing of the Holy Spirit, and by that Holy Spirit—though His teaching could not change them—came within them with His own life, and then everything was changed.



## EXEGESIS.

## A STUDY IN THE APOCALYPSE.

BY REV. J. H. TIMBRELL.

## VI.

**W**HEN the Apocalypse was written the Christian Church was in its infancy; its glorious doctrines practically unknown to the scholarship of the age, or misunderstood. It consisted largely of Roman slaves and men in the lowly walks of life. It was execrated by the Jew, despised by the Greek, and persecuted by the Roman as a pestilential supposition, starting from the cross of a crucified malefactor. John, himself, while writing the book, was in banishment on the barren island of Patmos, and perhaps doomed to the servile toil of its mines. And yet, as he sits in that rocky grotto, overlooking the sea, whose white-capped waves, like ever-moving sentinels, surround and hold him prisoner, his thought becomes strangely elevated. He looks beyond the age in which he lives, and beholds his despised faith assume world-wide proportions, and exerting a power that sends tumult and commotion among all nations of the earth, and unseen worlds beyond it. He beholds the persecuted followers of the Lamb march onward across the ages, through rivers of martyrs' blood, till at the last from that despised and persecuted beginning, the lines reach out till they encircle the world, and become a great multitude which no man could number of all nations, kindreds, peoples and tongues, waving their palms, shouting their victory before the Throne of God, while a hundred million of angels are prostrate in the dust, swept from their feet by the thunder-gust of praise that bursts forth from that white-robed throng.

The "last things" of this book, which are still within the veil, are of the most inspiring and thrilling character, the

sure hope of victory. Yet no less inspiring should be those earlier and darker positions, with their record of afflictions, sorrow, tears, persecution and martyrdom. This but leads to that; and in showing how true it is to the way already trod, it enables faith to look onward and beholds the jasper walls, and golden streets, as not so far away. The many and startling verifications of the prophetic character of this book, will ere long draw the Church to a closer study, and a better understanding of its mystic figures and tremendous themes. Chapter XVI. is being fulfilled in the nineteenth century before the eyes of the world. Let it be granted that there may be room for diversity of opinion in reference to the meaning of the Lamb standing on Mt. Zion surrounded by a select company bearing a seal in their foreheads, placed there by the Angel of the Sunrise, the Prime Minister or executive of the Godhead. The notes of the new song may also be diversely understood, but the character of that host stands out in the clear. It is what God had been waiting for. When the angel having the everlasting gospel to preach beholds it, and hears the song, he spreads his wings to take the gospel message to every hamlet on earth. When Methodism arose in the last century, it marked the beginning of a new era. The angel's wings were folded. It might be truthfully said that there was not a missionary society on earth. It was the bursting forth of a new song—yet not new. Its witness of the Spirit, salvation from the guilt and power of sin; its holiness of heart and flaming zeal were only old factors brought again to the front.

Following the great Wesleyan revival which placed on its banners the motto of its chief apostle, "The world is my parish," modern missionary movements began. The angelic evangel spread his wings, and since then has been girdling earth with zones of light. He is kindling great beacon lights on the hilltops of

China and India, and is flooding the jungles of Africa, and the islands of the sea with glory. He is on his way for the ends of the earth. As we look upon the co-incident features connecting this angel with the known events of the present age, how can we help turning our eyes toward the future with glad expectation. Another angel will speedily follow with a glorious proclamation, "Babylon is fallen, fallen. That great city because she made all nations drink of the wine of the wrath of her fornication!" A great world-wide system of false religion with the marks of the beast upon it, falls under the preaching of a pure gospel, and its capital becomes a "habitation of devils, the hold of every foul spirit, and the cage (suggestive term) of every unclean and hateful bird." The scarlet robes and pearls dazzled the eyes of kings and emperors, and which made all the world wonder, at last appear in the trappings of harlotry, and in contrast with the white robes of the bride, types of sin. The beast and its drunken burden at last disappear, and a beautiful picture worthy of the place it occupies in the Word of God, greets our ravished vision. The bride stands radiant in her wedding robes of fine linen, clean and white, crowned with a jasper glory that streams from the Eternal Throne. No jewels flash in her raiment. She needs them not. She is one great jewel herself. Beautiful, glorious bride! Her splendor bankrupts all language, overwhelms all finite imagination and drowns our struggling thought. The curse which dimmed the luminaries of heaven and turned earth's foundations and rivers into wormwood and gall, is lifted forever. The shadows that have so long hung lowering over earth, vanish in eternity's morning light. The supreme hour of redemption comes. The mystery of God is finished. The bride lifts her eyes to the throne and beholds the face of the Beloved.

As the curtain falls she turns to look

toward you and me. The One with the soul-like face, and burning feet, and robed with the clouds, stands by her side and joins her in that last loving invitation. "The Spirit and the bride say, come, and let him that heareth say, come, and let him that is athirst, come. And whosoever will, let him take the water of life freely."

The Spirit, under whose especial office these closing scenes in the work of redemption has been given, now adds his Divine attestation to His finished work, and utters His solemn warning, and the vision fades away. John is still on Patmos. The barren rocks surround him. The sea is still moaning below him. He heeds them not. His heart has gone with the vanishing bride within the veil. He listens to the receding footsteps of his Lord, and a sense of loneliness overwhelms him; when he hears out of that fading glory the parting words of the Master, "Surely I come quickly," and as he lays down his pen, he utters the glad shout, "Amen, even so, come Lord Jesus."

CONFESSING CHRIST.—To the confession of Christ there can be none but captious objections: Christ needed, Christ found, Christ saving from sin "unto the uttermost," Christ dwelling within, Christ keeping from falling, Christ the bread of life—not a crust, but the "whole loaf," as Rutherford confesses—Christ the well of water in the heart, and Christ a perfectly satisfying portion. But why confess Christ a perfect Saviour? For the same reason that He is to be confessed at all. If He is enthroned within and reigns after all His foes are expelled, let Him have the laurels of a conqueror wreathing His brow. This is especially obligatory, since the devil has loudly professed that he has so strongly intrenched himself in the human soul that he is inexpugnable till death's power is added to that of the Son of God. Why not let people find out from our lives instead of our lips that Christ is made unto us sanctification? Why not by the same method let the world discover your apprehension of the forgiving Christ? The answer in both cases is, that Christ Himself has appointed the instrument by which He shall be confessed, namely, the mouth, while the life confirms what the lips utter.—*Dr. Steele.*



# THE ABUNDANT LIFE IN JESUS IN GOSPEL PORTRAITURE.



"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

## THE ONE ONLY WAY OF SALVATION. A FRAGMENT.

BY REV. W. GLUYAS PASCOE.

**T**HE terms of admission into the true Church of Christ are different from the terms of admission into any other society that was ever formed. It is by a new birth. Men must be born of God and thus united by a living tie to the Lord Jesus, or they are none of His. You may make them members of *your* ecclesiastical association; you may grant to them all the rights and allow them all the privileges of *your* Church organizations, but they are none of His. "Except a man be born anew, he cannot see the kingdom of God." "And you hath He quickened who were dead in trespasses and sins." We must learn the truth that no soul can come into the true Church of Christ without being first spiritually renewed.

Is not this harsh, arbitrary, exacting? When God imposes such conditions have men a right to complain that entrance into the Church is made frightfully difficult, and different from what might be expected from Him whose arms of mercy

are said to be boundlessly wide? Well, let us see.

I want to become a surgeon and write M.D., C.P. to my name and set up in practice in some respectable locality. It is an honorable profession, and I think I shall like it. I apply to the faculty for admission into their select fraternity. And I am asked what do I know of anatomy, and surgery, and pathology and the authorized pharmacopæ? Have I been in the dissecting room and walked the wards of a hospital? I know nothing of these things; I want to set up as a surgeon, to be a respectable citizen, and try to do some good and pocket some money. Therefore, give me your diploma. Here is your fee. But I am refused a diploma! They positively will not take my money! What right have they to be so terribly exclusive?

Then I will become a lawyer. It is an honorable profession. I shall be able to make people's wills and enrich myself. But again I am asked what I know of common law, of conveyancing, of criminal law, of the law of bankruptcy? I reply I know nothing of these things. I do not want to know; I only want the license to adopt an honorable profession, and I am quite prepared to pay all the fees demanded. But I am again refused. It is utterly disheartening and unfair.

Well, never mind, I have a good sum of money that my careful father left me. I will just join a club and lounge on the easy couches and use the library and obtain the latest, up-to-date news. I shall, at any rate, have the benefit of good society. I apply to a club—it is a Constitutional club—for admission. Here are my golden guineas, please put my name on the register. But I am asked my political opinions, and told that I must be formally introduced by an existing member; and unless I pass muster according to the rules that govern the club, I am black-balled without mercy. I am perfectly disgusted, for I am not allowed to take my place in any profession. I can-

not even join the vainest and idlest loungers of society without coming up to their self-constituted requirements.

Are these regulations justifiable? Is not society harsh in imposing such restrictions? No! You are prepared to defend them! Why, it is trade-unionism with a vengeance. But every man of sense will at once acknowledge that their safeguards are right and proper. Then, if society is justified in framing its laws in order to govern its select societies, is not God justified in imposing His laws on all who are candidates for heaven? He has a perfect right to say if you would be a member of Christ's true Church, "Marvel not, ye must be born again."

### THE PROMISED COMFORTER.

ABBIE MILLS.

Promised Comforter Divine,  
Now descend in heart of mine;  
Cleanse me; now apply the blood,  
Fill me with the life of God.  
Evermore in me abide.  
Guiding me on every side;  
Jesus only then I'll sing,  
Every day fresh praise I'll bring.

Now my all I yield to Thee,  
Prune and mold and fashion me;  
Perfect that which is begun,  
Till Thou hast full victory won;  
Then my tongue this note shall swell,  
Jesus doeth all things well;  
Jesus only then I'll sing,  
Every day fresh praise I'll bring.

Jesus, more and more reveal,  
Seal my heart with love's own seal;  
Never let the world prevail,  
Fadeless joys of heaven unveil;  
Strengthen me as on I go,  
To receive what Thou would'st show;  
Jesus only then I'll sing,  
Every day fresh praise I'll bring.

Blessed Comforter Divine,  
In me, through me ever shine;  
More and more, till perfect day,  
Let Thy light illumine my way.  
Then, where glory gilds the throne,  
I will shout with all His own;  
Jesus only then I'll sing,  
Jesus, everlasting King.

### A CRY OF DISTRESS.

In the 108th Psalm, we find these words: "Give us help from trouble: for vain is the help of man." The cry is from one in trouble—and how many there are of this class. The world is full of trouble, and the righteous are not exempt from it. It is humanity's universal allotment. And the cry is addressed to the right source, to God, whose heart is full of love and a tenderness, and who is able to do exceeding abundantly above all we ask or think. And the utter helplessness of the one crying, appeals strongly to the divine pity and compassion: for "vain is the help of man."

### LIFE AND ABUNDANT LIFE.

REV. JOHN PARKER.



MAN, a race that needs life is dead. The average opinion concerning him would be that his case is hopeless. Bury him out of sight, be he king or beggar. It is a mercy to his memory, perhaps, certainly a blessing to the living that he be now hid away among the dead. All this, however, depends upon the exercise of Divine power and possibility. What if there shall have been Godhead incarnated expressly to bring life to the dead? Can He do it? Have you seen Him exert His power—or heard Him rebuke the turbulent sea and it became obedient and still? Do you know that all life is the result of His creative power? Cease to wonder then when He tells you that the great purpose of His incarnation was to give life—yea, abundant life. Very justly the centuries have called His name "the wonderful"—the mighty God—the everlasting Father—or the Father of the everlasting ages. For He dares to challenge the world's investigation concerning the fact He so boldly avows—that there is something in Himself, which everybody needs—LIFE. So profoundly was He impressed with this supreme ability and mission to bring life, that when one came to Him who fairly represented the best citizenship in the most religious city on the globe—to ask



the solution of some of the mysteries of existence, especially concerning the unsatisfied aspirations of his best life, the one immediate, soul-burdened answer of this incarnated "Wonderful" was, "LIFE." "Ye must have life, ye must be born a second time." Your first birth was of the flesh; born to existence with its gifts and opportunities of probation, conscience, will, and a moral impressible nature. Infinite possibilities are, therefore, yours—but they will never be realized by you unless you are born a second time. Not now "of blood, nor of the will of the flesh, nor of the will of man, but of God." And the best thoughts and efforts of God have related to this. And in my coming to identify myself with your race He made this second birth possible. For God sent not His Son into the world to condemn the world—but to save it. And "he that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life." That is, he will remain as he is; dead to God, to holiness, to hope. I came expressly to make life, spiritual life, possible to this dead race. Aye, to make possible the abundant life the conscious, glad possession of every one who believeth and obeyeth the Son of God, and to no one else.

Abundant life! what is it? It is more than existence; it is holy aspiration, purpose and effort toward enlargement. Visions of great possibilities. Infancy left behind, continued achievement, conscious liberty and strength, the life which hath wings, not weights; success, not failure; victory, not defeat; joy, not fear. It means more than spiritual generation for the new life; it means, beside that, more grace, more love, more life; life so abundant that it has become a living, joyful, fruitful luxury to live. And this is not attained by zeal or culture or growth; it is obtained, it is the gift of Him who came into our dead world to bring it. And you and I belong to the race whose human nature He assumed. Hence our claim, our welcome to ask and

receive it. For this is the divine ideal, and He cannot have two, so that you may safely take your choice. This is the one purpose which justifies all the promises of all dispensations, all the prophecies of all inspired seers, all the revelations of His loving thoughts concerning us, and all the benevolent ministries of the angelic brotherhood, since the promise of our human recovery at the gates of a forfeited paradise. Life, by a new spiritual birth, then the abundant life of this regenerated man, being brought by the Holy Spirit into the image of the Son of God in righteousness and true holiness. He came to bring it because we needed it. He lives in our flesh, henceforth, forever, nail-scarred and spear-gashed, to bestow it. Suddenly coming by His Spirit to the temple of the believing and consecrated heart, cleansing the temple, expelling all rivals, sanctifying all affections, making holy all motives and methods, and sealing unto God forever, the recovered soul, the living, abundantly living soul, to be like Him—and possessed by Him. This is the abundant life He came to impart to a race dead in sin. Does its hot, fresh, fruitful currents pulsate through your veins?

I saw to-day a little boy on the street with two stars in his forehead and the blush of health on his velvet cheeks. He had the abundant life of the first birth, very beautiful to the eyes of God and man. But I could not help thinking, he is nearing the crossing into the responsible probative life. Will he choose God or self? Will the flesh or the Spirit capture and control his nature and shape his destiny? If he shall in early or later life yield to the Spirit's call and obtain the grace which regenerates, will he go on to obtain the abundant life, God's ideal life, and thus grow more divinely beautiful and strong and holy, or will he grow backwards and finally defeat the purpose of God and the mission of our Divine Redeemer concerning him?

## DO IT HEARTILY.

The apostle, in writing to the Colossians, enjoins: "And whatsoever ye do, do it heartily, as to the Lord, and not to men." And he supports the injunction with this statement: "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye served the Lord Christ." The Lord is our Master, He requires, and we should render, service of the heart with the freedom and gladness of the heart. And if we show our fidelity, He will mete out to us, ultimately, the promised reward.

## THOUGHTS ON PEACE.

BY R. K. SCHOLEFIELD.



HERE are various kinds of peace spoken of in the Bible. The one kind which is the natural feeling of one of God's flock, and is also expressly given by Jesus, is, the Peace of God. "Peace I leave with you, My peace I give unto you: not as the world giveth."—John xiv: 27. The blessedness of that peace is beyond description. To procure our peace He suffered, was chastised, bruised, afflicted. "The chastisement of our peace was upon Him."—Isaiah liii: 5. It is an enduring peace. As long as the love of God exists in the soul in all its fulness, we have that peace "which passeth all understanding." "Thou wilt keep him in perfect peace whose mind is stayed on Thee."—Isa. xxvi: 3. Perfect peace! If no other inducement existed, what a reward is held out to us, to keep our minds stayed on Him! And if we have the peace of God, we are at peace with our fellow-men. Nothing disturbs that peace as long as we are in fellowship with Him, and "walk in the light as He is in the light." Trials, troubles, afflictions, do not hinder the even flow of that peace in the soul that abides in Christ. "Great peace have they which love Thy law: and nothing shall offend them."—Psa. cxix: 165. The greatest enjoyments that the world can give, endure but for a little while and "leave an aching void

the world can never fill." But the peace of God is enduring, as long as the possessor trusts God and keeps his mind stayed on God.

Is that peace yours, my brother? My sister? If so, happy are you. See to it that you keep it—that you "keep your mind stayed upon God," and you will always have "perfect peace."

If any of my readers have not that peace, O get it! Do not say by your actions, Jesus has suffered in vain as far as I am concerned. He was chastised to procure my peace, and I do not want it. Do not manifest such base ingratitude; neglect not Jesus' loving appeal, "Come unto Me all ye that are weary and heavy laden, and I will give you rest"—peace. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—I Cor. xv: 58.

Would Paul have written this admonition to the Christian Church, unless he had known there was a possibility, a probability even, that Christians would backslide, unless they were always diligent in His service—unless they heeded the command with the promise, "Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed."—Psa. xxxvii: 3. Fed spiritually as well as temporally; steadfast, unmoveable—not carried about by every wind and doctrine, so long as we are sure that our belief is founded and established on the Word of God—and using all diligence to make our calling and election sure—keeping a watch on ourselves, our actions, words, thoughts; praying without ceasing, for the enemy of our souls "goeth about seeking whom he may devour." O my Christian brother or sister, always abound in the work of the Lord! We may be prevented by infirmities (as the writer) from going into the "highways and hedges," but we may in our intercourse with our fellow-men, speak a word for Jesus, as opportunity offers; preach Christ and Him crucified; by our lives and conversation—let our



light shine, not dimly, but as the sun—let our fellow-men and women see that the sun of righteousness has risen upon us. Example is better than precept, if you cannot “abound” in precept, abound in the work of the Lord by your example. Child of God, keep your armor bright by constant, “unwearied warfare against the world, the flesh, and the devil. The night cometh when no man can work.” Do not let the sword of the Spirit get rusty from neglect. Temptations will come. You will be tempted to leave all work for Jesus to ministers of the Gospel, or to do Christ’s work only inside the Church, but if your shield of faith is bright and your breast-plate of righteousness without a stain, these temptations will glance off “and ye know that your labor is not in vain in the Lord.” We may not see the fruit of our labor, perhaps we may meet with opposition—may be called fanatics or fools. But let us “not be weary in well doing: for in due season we shall reap if we faint not.”—Gal. vi: 9. Let us then watch, and pray, that we “faint not” for if we do, we cannot expect to reap. What a glorious “reaping” it will be! If not in this life a certainty of getting rewarded in the world to come.

DR. PAYSON, in his last days, said, “Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were to be removed, they should be miserable; whereas, God can make them a thousand times happier without them. To mention my own case:—God has been depriving me of one blessing after another; but as every one was removed, He has come in and filled up its place; and now, when I am a cripple and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety.”

I WILL cast my cares upon God; He hath bidden me; they cannot hurt Him; He can redress them.—*Bishop Hall.*

## HUMBLE YOURSELVES.

This is the injunction of the apostle Peter: “Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.”

There are two ways of our being humbled—one is by ourselves, and the other is by God. The first is the wisest, the more preferable way—the latter is one from which we may well shrink. God humbles often by severe processes, by fiery furnaces, intensely heated, etc. The proud flesh groans under these divine operations. Rather let us “humble ourselves,” under His “mighty hand,” His hand of love, not of wrath—and the promise is, He will “exalt us in due time.”

## A BIBLE READING.

MRS. MARY GLENN STANTON.

**S**OME years ago I heard a dear sister say that in God’s word, “*Take heed!*” was always a danger signal. It has been helpful to me in acting on this suggestion, and so I will “pass it on,” trusting others will be benefited.

The first signal I notice is Matt. 6: 1, the danger of doing right, just to be seen of men, the motive spoiling it all, and “no reward” received of God. Matt. 18: 10.—There is special danger to one who despises God’s humble ones, and, yet we find He has children, the salt of the earth, unnoticed, standing true to principles of right, in the face of criticism and social ostracism. O, despise them not, you will hurt your own soul. Matt. 24: 4.—“Let no man deceive you”—at present there are so many theories, ideas, and doctrines afloat in reference to salvation, present and final, and hair-splitting over the doctrine of Holiness. “Let no man deceive you,” hold to God’s word; “Be holy” is the command. “Get the experience, be not deceived.” Mark 13: 9.—Are the times of persecution over? True, we are not beaten with stripes, burnt at the stake, but, *Take heed!* Be ready! “They that will live godly in Christ Jesus shall suffer, even now, but fear not, glory comes with the testing, and there

is great honor in knowing the fellowship of His sufferings." In the twenty-third verse Jesus plainly tells that there shall be false Christs and false prophets, to seduce even the elect; but, out with the signal, "*Take heed*," says the Divine Leader, "*I have foretold you.*" O the blessedness of such a Guide; we need not be seduced, nor be drawn away, for He is able to keep us spotless, until that last day. So watch and pray, for we know not when the time is; we need to be always ready. God never gives a command without standing pledged for power to help us fulfil it. Keep always under the blood, beloved, and then will your garments be always white.

"*Take heed*" then, that this light within you be not darkness; hide not your light by lack of testimony. The world is longing to hear that the Gospel has been proven true and that God is able to save from sin.

Acts 22: 26.—Paul, as a free-born Roman citizen, claims the right of protection from his government. And, we repeat the warning the centurion gave to the chief captain, "*Take heed*" what thou doest, for there are holy men and women that are being misrepresented for their standing by the truth as it is in Jesus. They have been born into a royal family, they have the rights of children of the King, and He who owns them will see them vindicated before their enemies.

"*Take heed!*" then, what thou doest, what thou sayest, how thou judgest, or it were better that a millstone were hanged about thy neck and thou be cast into the sea.—Luke 17: 2.

Acts 20: 28.—You will find these signals are thrown out to the disciples, not for sinners. They need admonition. Now, the elders he cautions to take heed to themselves first. Be right yourselves. "The husbandmen that labor must first be partakers of the fruit;" it is a necessity that those in charge of souls be

all right with God. Then! *thou* look after the flock that has been purchased at such a costly price by the blood of Jesus.

I. Tim., 4: 16.—A special note of warning in regard to doctrines. Hold to "Thus saith the Lord." Holy Writ will keep us straight on doctrinal points. "He that doeth the will of God shall know of the doctrine;" then continue, stand fast "by the truth and sell it not," even if called to suffer.

Jesus says, "Heaven and earth shall pass away." What! the heavens and earth no more? Yes, the last day surely cometh. Let us be ready.

Luke 21: 34.—"*Take heed!*" in view of this "last" day, lest your hearts, *hearts*—let me repeat, your *hearts*—be surfeited with drunkenness and cares of this life. Not so much the actions would Jesus touch, but He probes the *heart*, knowing it to be the mainspring of our outer life. None but the pure in heart shall see God. There is a remedy for heart sins. Praise His Name.

"What can wash away my sins?  
Nothing but the blood of Jesus,  
What can make me pure within?  
Nothing but the blood of Jesus."

"GOD WILL TAKE CARE OF BABY."—A beautiful infant had been taught to say—and it could say little else—"God will take care of baby." It was seized with a sickness at a time when both parents were just recovering from a dangerous illness. Every day it grew worse, and at last was given up to die. Almost agonized, the mother begged to be carried into the room of her darling to give it one last embrace. Both parents succeeded in reaching the apartment just as it was thought the baby had breathed its last. The mother wept aloud; when once more the little creature opened its eyes, looking lovingly up in her face, smiled, moved its lips, and in a faint voice said, "God will take care of baby!" Sweet, consoling words! They hardly ceased when the infant spirit was in heaven."—*Scl.*

Go, not to conquer men by force, but to work on their hearts, make them disciples, docile pupils in the schools of Christ.—*Schaff.*





"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts 2: 39.

*"Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth."*

## MERRY CHRISTMAS.

REV. L. H. BAKER.

THERE is one time in the revolving year when we forget ourselves in the absorbing love of making others glad. Selfishness gives place to happiness making. Thoughts are busy planning some sweet surprises, hands are busy preparing some deftly formed gifts, and the secret places are implored to cover the heart's increasing joy until the day of revelation. In the dawn of that happiest day of all the year, when the joy bells were set to ringing and the anthem of peace floated upon the air and men felt the throb of heaven's good will, the gifts which express the devotion, thought and affection are delightfully exchanged amid the many Christmas greetings. Whence came this beautiful home custom? Surely it is the continuance of that giving that began with the great gift out of heaven, coming near David's old inn down under the hills, with songs of angels and with a signal star in the sky. This gift had love in it, and love is God. It typed what gifts called Christmas gifts should be. They have love in them. Love goes with the giving. "God so loved that He gave." It needs no admonition to make the real Christian home radiant with these Christmas delights.

Yet there is a suggestion to Christian thought and a channel for Christian philanthropy. The Father's great gift was to the needy, even to the transgressor. It came to the poorest, even to the sinner. May we not be messengers of that old, sweet story of love toward men, by kind words to the discouraged, gracious gifts to the needy and imme-

diate salvation to the sinful. Can you bring into your Christmas feast some who never see in a year the good things you enjoy daily? What greater joy can Christmas bring to you than the salvation of some erring soul. It may be one of the house. Why not ask, act and expect that the greatest gift shall be the gift of grace that day? May many a home now under the shadow of sorrow by the presence of sin be brightened by the glory of salvation! Nothing can make the home brighter or the day gladder than the salvation of every member of the household and the united song of full hearts. "Glory to God in the highest."

## INTO THE HEIGHTS.

A young man, born and reared in a beautiful valley surrounded by hills and mountains, of which some summits had never been touched by human foot, was seized with an ambition to stand on the heights of one of them. This grew upon him until he prepared himself for the perilous ascent, and began the toilsome journey.

His purpose strengthened with his upward struggle, as he surmounted difficulties, scaled the rocks, leaped open chasms and climbed the rugged sides. He stood, at last, upon a summit where none had ever been before him, and here he built a fire in the ecstasy of success. He tarried amid the splendors of these sublime altitudes until the fire burned low, then writing his name in the ashes, he descended to publish his exploit and enjoy the glory of his achievement. Having once stood on that summit, he was not content to stay in the valley, but starting again, he ascended into the heights to find that where he had once camped his name was still seen where he had written it in the ashes up in the region of eternal calm, undisturbed by storm or tempest that had swept the mountain side and beaten down upon the valley.

Is it all a legend? Who that has gone up into the heights of holy communion with God and by the Divine inspiration has realized the holy ambitions that seize the human heart, and written his name where the altar fires of an entire consecration "burn up the dross of base desire," can ever be content to live down amid the storms of doubt and death that sweep the lower plains of human life? There is a summit calm where "Thou wilt keep him in perfect peace whose mind is stayed on Thee." From these heights the

soul looks out on the sweep of affairs and amid the roar of events exults to say, "We know that all things work together for good to them that love the Lord, and are the called according to His purpose."

#### GATHERING JEWELS.

For the first woman was builded amid the beauties of Eden a home of exquisite loveliness, fitted for the queen. The most precious stones were wrought into forms of strength and beauty, and set with the richest gems and brightest jewels. Gardens of delight and fountains of pleasure abounded. When sin entered, this mansion was shattered and the jewels were scattered over all the world, and it has been the weary search of the banished queen to find and gather these lost treasures. May this not be the tradition that is now being realized by the great successes that woman is achieving in all lines of Christian activity, as she is gathering jewels for the Master who sends her searching in the by-ways and obscure places for the lost, and leads many to lives of faith and love. How can she better undo the shock that has scattered the race than by her eager devotion and tender ministries lead back and restore the lost to the "household of God fitly framed together to grow into an holy temple in the Lord, builded together for an habitation of God through the Spirit."

#### THE BOYS AND GIRLS.

Sunday Studies: Once upon a time, a boy with his parents and kindred, were carried captive into a strange land. When the king wanted some of the captive youths taught his own language, this boy and some others of the brightest and best, were chosen to dwell in the king's house and to be fed at his table, on which was wine and other rich food. These boys had been taught lessons of temperance, so they kindly asked the prince that they should not be required to drink wine and eat meat. He granted their request, and soon saw that these lads were fairer and fatter than all other children of the King's household, also that they had greater skill in all learning and wisdom. One of them afterward became the prime minister, or president, and was so faithful that the king and all his officers knew of his devotion to God. More than all this, God was pleased with him, and gave him to see the future, and told him of our times when, "Many run to and fro, and knowledge is increased." He also told him of the times yet to come when the graves shall be opened, and when the wise shall "shine as the

brightness of the firmament." What was his name?

A dear boy came to his mother in answer to her prayer, and she gave him to the Lord all the days of his life. When quite young he became a pupil in the home of the minister, and was faithful to his teacher. As he grew in favor with the Lord, there came to him a call to the ministry, as there often comes to boys in these days. When he became a man, he opened schools for the young men where many were instructed in the Scriptures, in poetry and in music. In one of these schools a shepherd lad was educated, and he became a great poet and musician, and was chosen to be a king. Who was the superintendent of these schools and what was the name of the poet king?

Have you heard of that boy whose early years were guarded and guided by the faith of a kind mother and careful instruction of a good grandmother. They early taught him the way of faith, and he seems never to have gone in the way of evil, so he became a famous and successful man. His intimate friends were great men and reformers in that day, and even gave shape to the course of the world to this day. He traveled and taught in many lands, was exposed to many perils and temptations, yet everywhere was beloved by young and old, because from a child he knew the Holy Scriptures and was wise unto salvation. He endured hardness as a good soldier, and did also the work of an evangelist. Who can give his name?

It is a great event when a baby comes to our homes. Sometimes friends come from a great distance, and near neighbors join in the gladness, and sometimes they bring nice presents for the child. It is not often that a young child takes a journey into a far country. That is a happy boy who loves to be with great men, and yet he is happier who can be thus and at the same time be kindly obedient and helpful to his parents in the work of the home life. Such a boy will grow in favor with God and man, and must come to great usefulness and power. I have read of a boy with whom all these things occurred. Did you?

There are five Scripture characters in these studies. When we have received these answers we can then determine who are entitled to the prize offered for answers to all the questions in our Sunday Studies this year. There will be several, if those who have answered the former answer these. While we could not publish all the letters, we have taken great pleasure in receiving and reading the many beautiful letters that have come to us, and the names have become dear to us. We shall hope to meet all those dear boys and girls in heaven. We pray for our boys and girls of the GUIDE family.

MRS. L. H. BAKER, Warren, O.





"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. 134: 1.

*"Within Thy house, O Lord our God,  
In majesty appear;  
Make this a place of Thine abode,  
And shed Thy blessings here."*

EVENING TEXT.—"But his delight is in the law of the Lord; and in His law doth he meditate day and night."—Psalm 1: 2.

### THE BLESSED LIBERTY OF HOLY LAW.

BY REV. I. SIMMONS, D.D.

**I**MPERFECT natures need regulation. Sinful men need law. Wherever there is law, there is friction until it is obeyed. Pleasureableness in law is only possible when the law has become frictionless, or when there would be a sense of pain if it were absent. God's law is a delight to the upright. In that law the holy man may meditate day and night with fulness of joy. No law means license, for license is a terrible bondage. Without law we should be like a planet liberated from its controlling relations, but by the soft, strong cords of the Divine law we are held delightfully to God, and revolve in the circle of His blessedness without a jar or a break. Our meditation of His law will review its wise provisions for our natural infirmities and weaknesses; we shall see that our Father is tender and sympathetic in all His counsels and commands, because He is such an awe-inspiring Ruler. The Psalmist sings much about the law. The longest and richest of his sacred melodies is of the statutes, judgments, testimonies, and laws which kept him hedged within perfect security. "I will walk at liberty: (margin, 'at large') for I seek Thy precepts." "I will delight myself in Thy commandments." "I will meditate in Thy statutes." "At midnight I will rise to give thanks unto Thee because of Thy righteous judgments." "O, how I love Thy law! It is my meditation all the day." "I love Thy commandments above gold, yea

above fine gold." "Seven times a day do I praise Thee because of Thy righteous judgments." How different this from the restless, rebellious spirit that chafes under restraint, and challenges even the chains that hold it to its highest good, like a ship in a storm straining against its anchor which alone holds it from dashing upon the rocks.

To delight in the law of God is not easy to the flesh which seems to it rather like a bane than a blessing. Neither is it a plain way of pleasure to the Christian who is not altogether and always in harmony with God. "Her ways are ways of pleasantness, and *all* her paths are peace," is too often uttered with accompanying modifications and exceptions. God's law enters into every relation, every act, every thought; it scans the motive and creates pain wherever it touches the spot of variance with it. It is only, therefore, in the nature where God rules absolutely, and in the life where everything is done to His glory, that *all* of religion's ways are pleasantness and *all* her paths peace. There is a law of "sin and death" that even in the adopted child contests the progress of the "law of the Spirit of life in Christ Jesus," and the workings of that law are usually on the plan of things that are considered harmless except to the practised eye of the purely spiritual. Hence it is that by a fictitious cultivation of the moral tastes, some Christians live without the exquisite luxury of religion. Their cup is not overflowing. Their joy is not superabounding. And oftentimes the "narrow way" of self-denial becomes an irksome restraint. The law of isolation from the world is compromised, and long before the routine of religious duties is discontinued, spiritual backsliding has begun. "Gray hairs are here and there upon him, yet he knoweth not." Who can conceive of the joy of the redeemed, yet they are under law. Heaven is a monarchy, and every saint and seraph worships and pursues his developing progress onward and upward into God by the laws that issue from the nature and authority of the King. But who could think of a jar there, or a desire in any breast to loosen the connection that exists between the sweet flow of soul-liberty there blissfully realized, and the sacred obligations that hold these principalities and powers to the central government. Earth is but the outer court of heaven to a saintly spirit, but there is but one set of moral laws, and if it is the felicity of heaven that the law of love con-

trols all, it is the delight of earth that this is the supreme law upon which hang all the laws. No being in heaven can do more than love the Lord with all the heart, soul, mind and strength. Man by the Spirit of God can do this, and can love his neighbor as himself, of which love it is written: "Therefore love is the fulfilling of the law."

"THE Church will never rise in power except the Holy Spirit is poured out both on ministers and people, and fills them with the joy of the Lord. This, and this alone, will make them strong. We occasionally hear a minister who is full of joy, and is refreshed. Every believer should be joyful in the God of his salvation. 'Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel, in the midst of Thee!' Are we assured that our preaching is not with enticing words of man's wisdom, but in demonstration of the Spirit? Then the faith of the people will not stand in the wisdom of men, but in the power of God. We are not to expect tongues of fire, visible to the multitude. But if the Spirit be in us, they will find it out by our words, in preaching and prayer. Like the Jewish council, the people will find out that we have been with Jesus."—*Anthony Atwood.*

### ALONE WITH JESUS.

"Alone with Jesus! No, I cannot shrink  
From that blest fellowship, unbroken deep,  
And soul-absorbing in the spirit-land,  
So oft intruded on in this dark world,  
By mortal joys and sorrows that would rob  
My soul of that communion, pure and high.  
Alone with Jesus! on the Saviour's breast  
Fondly to lean, and think of none but Him;  
How oft my spirit feels lost in the crowd  
Of fellow worshipers below, above,  
And longs, like his small band on earth to be  
'Led out into desert place alone,'  
To hear His voice, and share His love, as though  
That voice and heart of love were only mine.  
Alone with God! in that blest solitude,  
Could earth be wanting with its fleeting joys,  
Or even its most abiding; and most pure  
To fill the measure of a finite soul!  
In that august communion could the loss  
Of mortal converse shade the holy light,  
Or mar the sacred joy, which, as a tide,  
A swelling tide of ecstasy, rolls in  
Upon the spirit conscious but of God."

—*Selected.*

"A HEART perfect towards God! What does it mean? It means—perfect in its *obedience*. That man or woman who has this kind of a heart, ceases to pick and choose amongst the commandments of God, which he shall obey, and which he shall not—he ceases to have his own will, and the

way that God may call him to take may look to him as if it were a dangerous or risky way, and he may wait a little bit, to be thoroughly satisfied; but when once satisfied that it is God's way, the true child will not hesitate. He confers not with flesh and blood, but on he goes, irrespective of consequences. This was Paul's kind of obedience. He conferred not with flesh and blood; he counted all things dung and dross, and he went on doing so to the end—thorough in his obedience.

"People come to us and want to know what they are to do; they feel that they are only half-hearted in God's service; they have neither joy nor power, and say, 'what must I do?' And we take, as God helps us, the dissecting knife, and try to find out the difficulty. We get them down under the blaze of the Holy Spirit's light, and try to probe them and find where they are wrong. Perhaps the Lord leads us to the sore spot, and we point out the difficulty, but instead of obeying, they shrink away. They look ahead, and they see that to obey the light will involve loss of some kind—perhaps reputation, wealth, family associations, ease, or loss of friends, loss of temporal comforts, loss of good business. Loss is in the background, and they see it. They know where we are leading them to, and they slip back; they do not want to see, and yet they do not want to consider themselves dishonest, so they turn their heads away, and will not look in the direction of the light, smoothing it all over and singing—

'Were the whole realm of nature mine,  
That were an offering far too small,' &c.

That is not a perfect heart, but a partial heart towards the Lord God."

—*Catherine Booth.*

"LET us then be always on our guard against offending with our tongue. It is better to maintain silence than to talk when we have nothing to say that is worth hearing. There is sometimes, indeed, a greater power in silence than in words. Hence it is well to know when to be silent as well as when to speak."—*Henn.*

ASK, AND IT SHALL BE GIVEN YOU.—*Matt. 7: 7.*—A young man in Scotland came one day to a gate, when the gatekeeper's little girl ran down and shut it, saying, "You have not to pay anything to pass. You have only to say, 'Please allow me to go through?'" The young man did as he was directed, and the gate was immediately opened. The owner just wished to preserve the right of entrance, that was all. So simply "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—*Spurgeon.*





"And this is His commandment: That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—I. John 3: 23.

*"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."*

## THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

MRS. DR. PALMER read as the opening hymn 1066, beginning,

"Who are these arrayed in white?"

and after the requests for prayer were read by Rev. George Hughes, Mrs. Palmer said, previous to prayer:

"My heart is so burdened, the longer I stay here, with a desire that everyone should know God. It is rather astonishing to me that so many go on *hoping*, but not living in confidence. We are so weak in our expectations that God will do what He says He will.

"Most of us profess to believe God, but have we received all He has for us? O, let us say, 'Lord, increase our faith!' How often am I led to read in my Bible 'Have faith in God,' and my heart responds, 'Lord, give me more faith!' Let us all lift our hearts to God for clearer light;—yet we may perhaps be afraid to do this, because the light may reveal to us things we would not be willing to do—but we must comply with His will, and looking to God, who strengthens us, we can."

Prayer. Rev. Dr. Roche.

Singing—"Come Thou Fount of every blessing."

Mrs. Palmer.—We will take a few verses from the seventh chapter of Revelation. (After reading 11-12 verses.) O, let us ask for more light on the Word! "Washed their robes." Washed their robes themselves? Yes, they had to do this, else they were not white. "He that sitteth on the throne shall

dwell among them." Praise the Lord! "And God shall wipe away all tears from their eyes." To be among them! And upon us rests the terrible responsibility whether we shall be there or not.

We have a Satanic foe. Last week I was greatly impressed with the importance of putting on the whole armor, for we can do nothing without it. I had expected to be at home by this time, and it is a blessed anticipation. I cannot say I *want* to go, for I will gladly stay as long as my Father has any thing for this poor body to do—if it is one hundred years.

I remember when I was a young girl, soon after my conversion, of returning from a funeral, and saying, "O, if they had only laid me away! How safe I would be!" And God's voice said to me, "How ungrateful!" It startled me, and I said, "Lord, forgive me. I'll never ask it again."

I was then just coming up the stairs and my little brother came running toward me, and I jumped forward to save him from falling down the stairs, and again the voice said to me, "How quickly you ran to catch little brother. Don't I see the danger, and would not I rescue you?" and all these years He has watched and guided even me. He is so tender, so gentle. I have made mistakes, but the Lord has led me so gently.

One time I saw an old aunt of mine, and I said, "Lord, do not let me live to be old and useless." And the Word said to me, "They shall still bring forth fruit in old age." The Lord *has* kept me, and I love to think how He has led me all the way, as a little child. How I do recommend that we believe God—that He will do what He says He will. In this 15th verse we read, "Therefore are they before the throne of God." Praise the Lord! "They overcame through the blood of the Lamb, and the word of their testimony."

My heart is settled, and since early life I have found that God is the one to be obeyed, and if we do not, the Lord help us to think of the consequences, and not only that but of the life here, for we have the command, "Whatsoever ye do, do all to the glory of God."

Singing—"I'll go where you want me to go."

Forty-three Years Ago.

Mrs. Geo. Hughes.—The singing of that verse has brought me to my feet. Forty-three years ago I said, "I'll do what you

want me to do, dear Lord," and I am here to praise God this afternoon that His Word has been faithful. "The foundation of the Lord standeth sure," when we give all to Jesus. Through God I have been forty-three years kept day by day, and yet to-day I would sing:

"Every moment, Lord, I need  
The merit of Thy death."

And I have it, praised be His name! The Lord has been so tender, so kind, so loving, so long-suffering, so like my Jesus, and I love Him as never before. My soul cries out for more of a baptism than ever before. Praised be His name, He is with me day by day!

Looking unto Jesus.

*A Brother.*—

"Satan trembles when he sees  
The weakest saint upon his knees."

Looking unto Jesus takes all fear of man out. Looking at Him, the old Canaanites said Israel could beat their enemies on the mountain, but not in the vale. So some people say, "Satan will whip us here, but when we get beyond into the glory land we shall have victory. But we can have it right here in this 'vale of tears,' for God wants to show what He can do through us.

Well, with my hand in that of Jesus it is all right. I want my share of the suffering, and every one of us *has* to share Christ's sufferings here, but by-and-by the horns of Satan are to be broken, and they will become our horns of triumph.

*Singing*—"And when with Jesus I can safely go."

Forty-six Years Ago.

*Brother Amos Cummings.*—I would like to praise Him whom I love for being here, for it is forty-six years ago this month since I met Sister Phoebe Palmer.

There came a time in my life when I wanted to know God. I was an infidel. I cried unto Him and told Him if He would bring a certain thing to pass (it would almost require a miracle, but I wanted to test Him) I would believe He was God, and would do whatever He would require of me. It was done.

Then I felt I must be a Christian, but how to find Jesus I did not know. I supposed to be a Christian I must do about as I had when changing from one political party to another—attend a public meeting and declare so-

and-so to be my intention. So I went to a prayer meeting, and leaped to my feet, telling the people that I was determined from that moment, with God's help, to become a Christian. While I was speaking such a wonderful manifestation came upon me, and I went home feeling myself to be the happiest man on earth.

Shortly after this I heard some one say we could live "holy, entirely sanctified lives," and I asked my sister what it meant. She told me to go to Sister Phoebe Palmer and she would tell me what to do. Accordingly, I came away on here to New York City.

I found the place and was with Sister Palmer only about five minutes. She asked me just three questions:—

(1) Have you consecrated all to Jesus?

(2) Then do you know your Bible says that if we are "otherwise minded God will make it known unto us?"

(3) And do you know the altar sanctifieth the gift?"

She told me if all was on "the altar, the altar sanctifieth the gift," and I did not know any better than to believe it, and I said "yes" to God right there. I went to my home, and that night—about midnight—there came upon me the baptism with the Holy Ghost and a marvelous manifestation of the Word of God. It was an open, a revealed Book to me ever after.

I will shorten my testimony by saying God has prospered me in every way and is abundantly precious to me.

Has a Clean Heart.

*A Brother.*—I am thankful I have salvation and in God's sight a clean heart. "He hath perfected forever them that are sanctified." I praise the Lord there is such a thing as perfection.

Yes, we *can* have the work of the devil destroyed in us—nothing left of self. I was cold, frigid, and ice-bound, but He has drawn me out of that and put a new song in my mouth. I rejoice in the blessing of perfect love. There is no condemnation.

*Singing*—"Take the world, but give me Jesus."

The Simplicity of Faith.

*Mrs. Dr. Lowrey.*—I have many things for which to thank God, and the one uppermost in my mind is the simplicity of faith which He has given me. I have been looking back to the time when I came in ignorance and



simplicity as a seeker for salvation, and I found the Lord, and He has taught me many things. When I heard the Methodists, I was charmed with their religion, and twenty-five years afterwards I became acquainted with Jesus as my personal Friend. It has been a great comfort to me that Jesus has led me all these years by the hand. I believe so firmly in God and that He leads me, and I *will* make His will *my* will. When trials come to me I accept them, and I think now as I analyze myself that I stand before God with a clean heart, and He has kept me with a faith unbroken. I may have wandered away from Him for a moment, but the fountain is always open.

Brothers—I used to think I must be always doing, but I find that has not to do with my being saved, but it is because I have washed my robes and made them white in the blood of the Lamb. I am walking with Him in white. People have told me lately that it is a bad thing to have so much joy. Well, then, I am in a dangerous position, for the joy of the Lord is my strength. Blessed be His name! He is everything to me.

*Singing*—"What a wonderful Saviour is Jesus, my Lord."

#### Christian Unity.

*Dr. Lowrey.*—Since I was here last I have attended five meetings for spreading holiness. They were not held in the "tented grove" or at the seashore, but here in this city.

The first text was, "He brought them out, that He might bring them in."

Second subject, "Christ cleansing the temple."

Third text, "Be filled with the Spirit."

Fourth theme, "The baptism with the Holy Ghost."

Fifth text, "We have this treasure in earthen vessels." The preacher impressed it on his hearers that they should be able to say, "I have this treasure in *this* earthen vessel," and I heard suppressed exclamations, such as "Praise the Lord," "Amen," and this was from people not accustomed to these phrases—it was in a Reformed Church on Fifth Avenue.

The preacher was in London in 1877, and I being there at the time heard him tell in a public meeting how he had heard of this full salvation from a missionary in South Africa, one *William Taylor*.

I thought "I see now how *you* were inoculated with this poison!" So there those people sat in that church, so pleased over it, and thinking they had something new. This brother has been everywhere teaching this. Holiness is good for the world, and we would not be selfish about it if we could. He did not call it the "second blessing," but "*the second crisis*." They took it all in, and said, "Let us go in for this '*second crisis*.'" The preacher was *Andrew Murray*. May God grant that this doctrine may spread everywhere.

#### Received by Faith.

*Rev. A. C. Morehouse.*—After struggling for months, I found this experience was to be received by simple faith. I thank God I found *Jesus* and his full salvation.

#### Personal Knowledge.

*A Brother.*—I am so thankful I know a little of this salvation. I once thought it depended on emotional joy, but found later it depended on Christ's life—His living and dwelling within us. "In God we live and move and have our being." My desire is to keep myself entirely abandoned to the Holy Spirit, and then I have *the* life in me.

I know it is possible for us to have the indwelling God.

*A Brother.*—I have come with this experience and am fully given up to God.

After an invitation for all who had not spoken to rise, and in so doing to testify of their present realization of the efficacy of the all-cleansing blood of Jesus, and for those not in the experience to signify their desire for it—the meeting closed with the Doxology and Benediction.

A TESTIMONY BY LETTER.—J. W. Dexter, Centertown, Ky., writes: Thirteen years ago I united with the Church. A few years after I heard the pastor of the Methodist Episcopal Church preach on Holiness. I began to seek after it and, at the expiration of two years and six months, by God's grace and faith in the Lord Jesus Christ, I obtained the blessing. I realize that the peace of God fills my soul—refining fire, or the baptism with the Holy Ghost, that comes from heaven, and cleanses us from sin! The same power keeps from all sin every day. I am saved and kept. Glory to God!

"Give what you have to some one, it may be better than you dare to think."—*Selected*.

## REAL HOLINESS.

BY REV. JOHN GIBSON.

**T**HE doctrine and experience of true holiness never needed to be clearly set before the Church of God more than at the present hour. The great soul-want of many in the kingdom of grace is purification from all sinful defilement. It is not an affected or assumed purity, but true, genuine freedom from sin which the justified soul is desirous to attain.

"A heart in every thought renewed  
And full of love divine,  
Perfect and right, and pure and good,  
A copy, Lord, of thine."

It is the one great desire of the growing Christian to have all the affections entirely sanctified—and the moral character pure—which is positive, real holiness.

This is not simply to be consecrated to divine service in the outward life, but all this, and the inward moral nature purified from all sin. It is not so much the need of intellectual or relative holiness that the justified are seeking after, as a full, godly experience. Hungry souls are calling loudly for the true bread of life, and it is the duty and calling of the Christian ministry to feed the Church of God which He hath purchased with His own blood, and stop bleating in the sanctuary. The pardoned soul is conscious of peace with God, but there is a soul-felt need of being cleansed from the defilement of sin and sealed with the Holy Spirit of promise.

This full inward life of godliness is what such spiritually enlightened persons desire, and nothing short of this will completely satisfy them. To have the life hid with Christ in God secures this blessing, with constant communion with Jesus and dwelling in the fulness of the Holy Spirit. This state of grace reached brings unspeakable satisfaction and delight to the heart, while by faith the spirit enters the holy of holies and receives new light, more glory and heavenly power from the Sun of righteousness.

"What we have felt and seen,  
With confidence we tell;  
And publish to the sons of men  
The signs infallible."

To attain this rich experience in grace and heavenly knowledge there must be absolute obedience to the commands of God; this kind of obedience to the divine behest implies always a saving faith by which this Christian experience is secured.

—Hebrews 5: 9. 10: 10.

When God says to a soul, "Be ye holy for I am holy," there must be no questioning in the divine presence but obedience to the imperative command. Then the Holy Spirit will make known the goodness of God to the soul, saying, "I will, be thou clean." "Ye are clean through the word which I have spoken unto you." Then the gate of heaven is opened and a flood of peace which passeth all human understanding comes rushing into the soul. Now you stand on the Rock supremely blest, rejoicing with joy unspeakable and full of glory. Such a Christ-life is very far from anything artificial or assumed, but is the holy experience of one wholly sanctified to God. This we call real holiness, without which no man can see God.

Such experience enables its possessor to live above the world—he has victory over the flesh and the devil. This is the kind of holiness Adam lost by disobedience, and the holiness regained by the consecrated, obedient, believing heart of Jesus. In the light and presence of the Holy Ghost such holiness cannot be counterfeited; before men it may be for a short time, but its hollowness will soon be discovered. They will be confounded and ashamed and terribly condemned in themselves, and will show themselves to be the followers of Belial. The true children of God, called the "Holy Ones," go on from strength to strength until every one shall appear in Zion before God, justified, sanctified, glorified. Beloved brother, justified by faith in Jesus and having peace with God, rejoicing in hope, in expectation, not only of getting to heaven but of being holy in heart, let me say to you that the land you desire to occupy is a goodly land. By grace you can possess it here in your soul and be all aflame with heavenly love, constantly offering praise to the great "I Am." Here, in this elect society is sweet communion, holy fellowship, and the ruling principle within and without is love, all dwelling in heavenly peace, blest with the assurance of God's everlasting love, and filled with the joy and power of the Holy Ghost. Here every face is radiant with the glory of God, beautiful, bright, luminous.

Every one is in sweet repose; every heart satisfied and at rest. All toil is delightful and every service paid to God compensating. The King is constantly saying, "Well done," the Prince of Life exclaiming, "There is no spot in thee." This is what we understand to be *real holiness*.



## THE EDITOR'S STUDY.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness — No Wrath — No Strife—No  
Malice, Enmity, or Evil-Speaking—  
Love, Love—only Love.

CHRIST'S PRAYER FOR HIS DISCIPLES:  
"And all mine are thine, and thine are  
mine; and I am glorified in them.

"And now I am no more in the world,  
but these are in the world, and I come to  
Thee. Holy Father, keep through Thine  
own name those whom Thou hast given me,  
that they may be one, as we are."—John 17:  
10, 11.

### TREASURES IN HEAVEN.

OUR Lord Jesus Christ, in His memorable sermon on the Mount, cautions His disciples against worldly-mindedness, and encourages them to possess heavenly-mindedness, by saying:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through nor steal;

"But lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also."—Matt. 6: 19-21.

The caution here is against *worldly-mindedness*, as exhibited in laying up treasures on earth. This is the trend of the worldly mind, to amass wealth and to lay it up. They have a pride of position which leads them to bend all their energies to reach the summit of wealth and fame, so that they may command human respect and have ample means for personal and family gratification and aggrandizement. Now, to all this our Lord opposes two objections: 1st. Their *perishability*—"moth and rust doth corrupt." Eastern

treasures, consisting partly of costly dresses stored up (Job 27: 16) were liable to be consumed by moths." 2nd. Their *precariousness*—"thieves break through and steal"—these possessions are liable to be preyed upon, and amid these spoliation laments and woe are realized.

The inordinate ambition of worldings is not confined to this class alone. There are many Christian professors, who, having left their "first love"—if indeed they ever had any first love—have been carried away by the *world-currents*, "they mind earthly things" and are making haste to be rich—to build stately habitations, and to furnish them gorgeously—to array their children in fashionable garb and cover them with glittering ornaments. They are flattered by "*society*," mingle in luxurious entertainments, and their daughters are seen in the giddy dance. But ever and anon there is a crash—some commercial revolution brings them down—their wealth melts away—their admiring friends desert them—and they are left to mourn in the midst of wide desolation.

But our Saviour enjoins His disciples to "*lay up treasures in heaven*." How? By acquiring a title to heaven, and by moral transformation—through the gracious operations of the Holy Spirit, to obtain a "*meekness*" for heaven. There can be no entrance into heaven, which is a *holy place*, without the possession of a *holy character*. The law of congeniality prevails, and moral impurity must be washed away in the atoning blood of Christ, and we must be transformed into His glorious image by the power of the Spirit. And their title to heaven must be kept clear, no cloud must intervene—and his "*meekness*" must be unmistakable, we must daily keep under the blood. And there must be a perpetual growth in true holiness, and instant readiness to obey the summons to go hence.

There is another way to "*lay up treasures in heaven*"—that is, by the employment of our gracious gifts, and our earthly possessions for the salvation of others and the upbuilding of Christ's kingdom in the earth. Hence the injunction, "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations." That is, use what you have to save men, so that there

shall be many to give you a royal greeting in immortality. How much grander are such results than anything of personal enjoyment or family aggrandizement—to be peopling heaven with souls gathered to Christ.

The year is closing—the last moment will soon come. How much treasure have you, beloved, laid up in heaven this year? The angelic scribe who has kept the records could tell. What say ye?

### I CAN, I OUGHT, I MUST.

[Our Corresponding Editor, Rev. John Parker, gives us some thoughts on the above pointed theme.]

JESUS CHRIST became the human manifestation of God; not only that He might become our meditator and atoning sacrifice, but that He might show us what a recovered humanity should be. He, therefore, revealed in His teachings and life, the will of the Father concerning us, and His one only possible ideal character for our imitation. To silence the troublesome doubts of Thomas, He said (John 14: 7, 10): "If ye had known me ye should have known my Father also. And from henceforth ye know Him and have seen Him. He that hath seen me hath seen the Father. The words that I speak unto you I speak not of myself, but the Father that dwelleth in me; believe me that I am in the Father and the Father in me, or else believe me for the very works' sake." As if He had said, You have your choice of evidence that rises to the height of demonstration. I have revealed God by my person, my teachings and works; His nature, His love and His disposition concerning your life and your destiny. My teachings are not simply higher than the highest human teachings, they are divine revealings concerning the thoughts and purposes of God. Aye, more, I am the first person who has by His own authority arrested the rigid exactions of Nature's laws. I commanded, and thesea and storm were hushed like a fretting child on the calm of a mother's breast. Believe me, therefore, as the unlimited manifestation of God. Thus believing ye shall be and do; like myself, in the measure of your recovered human possibility, ye shall know the will of God and find your highest pleasure in doing it, without resistance. And this is that holiness without which no man can see God here

or hereafter. For God is not seen by study or culture or discovery or intellectual capacity, but by character. "Blessed are the pure in heart, for they shall see God." "As for me I will behold thy face in (or because of my divinely imparted) righteousness; then I shall be satisfied (when conscious that I have at last awakened from the stupor of sin), with or unto thy likeness—here not yonder."—Ps. 17: 15.

Here is found the reason and responsibility for all religious character and possible spiritual achievement; that I can know God and have restored to me the unspeakable luxury of divine fellowship. And what I am responsible to obtain and to be, that is possible to me. What then shall I do with this possibility? God's appeals are all made to this imperial quality. Here then is the pivot of my destiny. Nowhere else in His universe does God deign to ask and wait for intelligent, obedient response, but at the door of human possibility. By motives whose weight no calendar can estimate, He asks me to know, to love, to obey, to delight in His will and fellowship. O the infinite possibility which is ours, and the subduing pathos with which He pleads, "Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake," for thus believing, "whatsoever ye shall ask in my name, that will I do. If ye shall ask anything in my name, I will do it." "*I will do it.*" I will put all my resources against your necessity, and all my loving interest and strength against your feebleness and enmities. Nothing shall avail to defeat your purpose to be holy. The interest with which I cherish my own holiness is the pledge that I will make yours a blessed, conscious possibility. "No weapon formed against you shall prosper." "I will make you clean."

You say, I am hindered by the forces of evil within and about me. Yes, but I am more than equally helped by the available influences and agencies God has provided to make my success a present, conscious certainty. I can, I may, I ought to see God, to know His Fatherhood, respond to His will, be conformed to the image of His Son, and share with all beings His restored fellowship. "For they who know Thy name will put their trust in Thee."



## A CHANGE AT LAST.

WE have been hoping for some time past for relief from our overburdened condition. It has been manifest to ourself and to our friends, of late more particularly, that we needed to throw off some of the responsibilities which were upon us. But we saw no *providential* door open for this until within a few weeks. When the door *was* really opened we were glad to enter it and to find the desired rest. We are now realizing our heart's desire, and we are thankful to our Heavenly Father for His kindness in this regard.

We have transferred all our interest in the *Christian Standard*, and all the business connected with it to what is denominated "The Christian Standard Company, Limited," of which Rev. E. I. D. Pepper, is President. The Company includes some influential laymen, who will give it a strong financial support. The Editorship is in the hands of Bro. Pepper, who, having been editorially connected with the paper so long, is well known to the readers. He has as his associates, Rev. John Thompson and Rev. J. H. Smith, who are also favorably known in this relation. There will be hearty co-operation between New York and Philadelphia in the work of "spreading Scriptural Holiness over these lands."

This change remands us, in the divine order, to our charge of the Holiness publishing interests in New York, under the name of George Hughes & Co. We have now been in this connection for about fifteen years. We have always counted it a great honor that Dr. Palmer should have called us to be associated with him in the editorial conduct of the old pioneer magazine, the "GUIDE TO HOLINESS," which has had an unbroken career of more than half a century, running almost parallel with the history of the Tuesday Meeting. And, now, if our Father shall spare us for a time to prosecute the work in this familiar and agreeable sphere, we shall be grateful. We have an ambition—and we think it is a laudable ambition—to see the magazine put on even a brighter countenance and an aspect of greater life and vigor. And we trust that the opening of the coming year will indicate hopeful progress. We are receiving kind expressions from our friends which cheer our heart, and encourage us to hope for good results.

## A WORD OF EXPLANATION.

We received some time ago a beautiful poem from our valued correspondent, Mrs. L. Fenner Baker, whose contributions are always welcome to us, and to our readers. By the force of circumstances its publication has been delayed until now. We are not willing to close up the year volume without inserting it, and so we place it here on one of our editorial pages :

## UNTO THE END.

BY MRS. L. FENNER BAKER.

"He that endureth unto the end the same shall be saved."

"Unto the end." 'Tis Thou hast said it, Master.  
Whate'er the way may be—it matters not—  
The shadows lengthen—life is hastening fister—  
And Thou, the Holy One, assigned the lot.  
Thou canst not err !—tender, unfailing Friend,  
I will "rejoice" in Thee—"unto the end."

I would not faint or falter—I would keep  
Mine eye on Thee ; thou Author of my faith,  
Wilt thou not finish it ? I cannot doubt.

Soul, be thou still—thy Saviour 'tis who saith  
These words of sweetness in thine hour of need ;  
'Tis but thy part to listen, and to heed.

I have been oft like Peter—in the days  
Gone by—I do remember all my sin  
Of faithlessness. Yet wondrous are thy ways,  
Great Comforter—Thou still dost dwell within  
This poor, frail heart—to-day it glows with love,  
And "perfect peace"—thy gift, thrice blessed  
Dove !

"Wearisome nights," and many days of pain,\*  
These, thou, O Father, hast appointed me—  
Yet will I praise thee with exultant strain—  
Thy grace hath been "sufficient ;" and for me,  
I lean in child-like trust upon thy breast ;  
I do believe, and enter into rest.

Yea ! I believe all that thou dost is well !  
I do not even ask to understand—  
Since thou art glorified—since I may swell  
The ceaseless praises of the heavenly band  
Around Thy throne. The end is sweet and sure ;  
Dear Christ, in Thee I love, I joy, endure !

\* Written after a long time of physical suffering.

These are sweet words that have dropped from the heart and pen of our beloved sister, under the pressure of suffering. And as she gathered inspiration from the thoughts which inspired the poem, other weary and sorrowing hearts may be cheered and comforted. The winter season brings trouble and sorrow into many homes and there is great need of abounding consolation.

## ANOTHER HERO CROWNED.

REV. DR. S. A. KEEN, so widely known in the country, as the "Conference Evangelist," has been called from labor to reward. We were attending the annual meeting of the Ocean Grove Association when the sad intelligence was received. We were shocked. It came upon us with suddenness, and filled our heart with sorrow.

The friends of Dr. Keen, those most intimate with him have, for some time past, thought he was overworking himself, and ought to take rest. And he came to the same conclusion, recalled his appointments for three months, and resolved to rest, hoping to recover strength so as to resume his work. But his Master has said, "Well done, faithful servant!" He has gone up on high to receive his crown, and it will be a bright one.

Dr. Keen has, for years past, been doing evangelistic work among the Conferences. The presiding Bishops have given him the right of way, and the ministers have everywhere received him with great cordiality. His spirit was so full of love, and his addresses so unctuous that there could be no opposition. The result has been that hundreds of our preachers have been led by him down into the fountain of cleansing, together with many people attending the Conferences, and the Churches throughout the land have felt the influence of these divine visitations. Last summer we spent a day at the Pitman Grove Camp Meeting, where our beloved brother was in charge. He was enthusiastically leading God's people to victory. But it was evident to us then that he needed to go aside for a while and rest.

The purpose of Dr. Keen to rest, as the sequel shows, was resolved upon too late. The call for his departure has come. He has entered into rest for a longer period than anticipated, it covers eternal ages. His crown will be full of stars.

The departure of our dear brother is a heavy blow to the cause of Holiness. But we know the cause is in God's hands and, while His workmen are buried, He can and will raise up others to carry it forward.

Nothing is so dear to the heart of God as the spread of Holiness in the earth, and He will raise up men and women who will do valiant service. The future triumphs will be glorious.

## LOVED ONES GONE BEFORE.

We are often compelled to defer the publication of obituary notices in a way that is not pleasing to us, or to surviving friends. We close the year by referring to some. The delay, we hope, will be excused. Necessity has been upon us.

MRS. ELLEN KELLEY, of Mansan, Wis., passed to her heavenly home Nov. 18th, 1893. Her departure was in full and certain confidence in the saving and sanctifying power of Christ, communicated by the Holy Spirit. In her last days she referred several times to the comfort and help derived from the reading of the GUIDE.

ISAAC BOSWORTH, of Minden, Minn., closed his earthly pilgrimage, Aug. 17, 1893, in his 87th year. He was born in Montgomery, Mass. He was converted in early life. His inclination was to unite with the M. E. Church, but did not do so until late in life. But he lived in purity and devotion. In the last year or two of his life he was quite feeble, but was in constant readiness for the final change. He is at rest.

JESSE HUNTER, of Alta Vister, Kansas, some time ago (date not given) entered into his heavenly rest, aged 70. He gave his heart to God when eighteen. He was married at twenty-six and his companion was a true help-meet. Bro. H. was a devoted follower of Christ, a worker in the Sabbath School, and he has gone home to be with the Lord.

MRS. A. H. MILLS, of Stony Brook, L. I., New York, closed her earthly life July 27, 1895, after a brief but severe illness, in the 68th year of her age. She sweetly breathed her life away, and is forever with the Lord. She has acted for a number of years as agent for the GUIDE, and labored earnestly for its circulation. At the Memorial services, Rev. J. V. Saunders D.D., who had known her long, officiated, using as his text, "Blessed are the pure in heart for they shall see God"—which was highly appropriate. She sleeps in Jesus.

MRS. N. A. McELWAIN, of Iowa City, Iowa, entered her heavenly home on Sabbath, Sept. 24th, 1893. She was ill for many weary months, but entirely resigned to God's will throughout. She was a true and saintly Christian, a devoted wife, a loving mother, and friend to all who knew her. She united with the M. E. Church when a child and was a consistent member until the close of her life. She dearly loved the GUIDE, and was a subscriber over twenty years. Her Bible and the magazine were ever at her side during her illness. Her last words were: "Good-night, meet me on the other side." Thus closed a beautiful Christian life on earth, but destined to shine with greater brilliancy in the world above.



## OUR COUNCIL CHAMBER.

**IMPORTANT TRUTH.**—"For this is the love of God, that we keep His commandments: and His commandments are not grievous."—I. John 3: 8.

*"Come, and possess me whole;  
Nor hence again remove;  
Settle and fix my wavering soul  
With all Thy weight of love."*

## LOVING ONE ANOTHER FERVENTLY.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—I. Peter 1: 22, 23.

The apostle here enjoins love of the brethren, unfeigned love, even "with a pure heart fervently," or, intensely—or, as a writer says, "with all the powers on the stretch." Love to the brethren, it is said, "is the evidence of our regeneration and justification by faith." When the purifying by faith unto love of the brethren has formed the *habit*, then the *act* follows, so that the "love" is at once *habit and act*.

The same writer, says, "Christian brotherhood flows from our new birth of an imperishable seed, the abiding word of God. This is the consideration urged here to lead us to exercise *brotherly love*." As natural relationship gives rise to natural affection, so spiritual relationship gives rise to spiritual, and therefore abiding love, even as the *seed* from which it springs is abiding, not transitory as earthly things.

Alford says, "We are born again of the Spirit, yet not without the use of means, but by the word of God. The word is not the begetting principle itself, but only that by which it works; the vehicle of the mysterious germinating power. It is because the Spirit of God accompanies it that the word carries in it the germ of life.

Such a love as that which the apostle here enjoins—fervent, proceeding from a pure heart, will not be in word only, but in deed and in truth. It will be practical, showing itself in numerous acts of kindness. It will be responsive to every call for pity and compassion. In a word it will be Christly in its character—as He hath loved us so we should love the brethren.

And, in manifesting this love, practically, we furnish to the world proof of our Christian discipleship. "By this," said Christ, "shall all men know that ye are my disciples if ye have love one toward another." The world cannot withstand this evidence of the divinity of Christianity.

## INQUIRIES OF CORRESPONDENTS.

**Question 1.**—A brother in Nebraska asked some time ago, whether a minister of the Gospel ought not to preach the whole truth of God's word?

**Answer.**—He was led thus to inquire, because a class leader, in the Church said: "If his minister preached sanctification, he would withdraw from the Church."

Our answer is: "The true minister ought to preach the whole truth of God, whether men "will bear or forbear" class leaders or others. Paul, in his charge to the elders at Ephesus, said: "For I have not shunned to declare unto you all the counsel of God."—Acts 20: 27.

**Question 2.**—A brother in Michigan sent us this: Is it right for a preacher to conduct a funeral service on the Sabbath except in case of necessity.

**Answer.**—"It is lawful to do good on the Sabbath day." The conducting of a funeral service on the Sabbath is to do good. But so far as possible Sunday funeral services should be avoided. They often interfere with the regular Church service or the Sabbath School—they tax the pastor unduly in view of the other duties of the day—and more than this, they tend to display, which is unseemly on such occasions.

**Question 3.**—A sister in Wisconsin: Does Matt. 4: 1. mean that the wicked are to be annihilated, as the Adventists say?

**Answer.**—No; the wicked are to be in conscious existence and yet forever tormented. The rich man was not annihilated. They are to be exorcised in a way that forbids annihilation; such as gnashing of teeth. "The smoke of their torment ascended up for ever and ever."

**Question 4.**—A brother in New Jersey: What is meant by spiritual wickedness in high places?

**Answer.**—It refers to those hosts of evil spirits which are said to "darken heaven, and rule this lower world." One writer says it might be translated, "Against the world-rulers of this (present) darkness." (Chap. 2: 2; 5: 8; Luke 22: 53; Col. 1: 13.) *The spiritual hosts of wickedness*—emphasizing the "*wickedness*" of these hosts, and they are "desperately wicked."

**BLESSED ARE THE PEACEMAKERS.**—Matt. v: 9. —I once knew a famous man who lived to be eighty-eight, the delight of all about him. He always stood up for the right, with an eye like an eagle's when it flashed fire at what was wrong. I have an old grammar, all tattered and torn, which he used when a little schoolboy. In the first page, in his own hand is written, "Still in thy right hand carry gentle peace, to silence vicious tongues. Be just, and fear not."—Dean Stanley.

## THE CLOSET HOUR.

MOTTO FOR THE MONTH. "Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh."—James 5: 8.

"O my God, how Thy salvation  
Fills my soul with peace and joy,  
Patience gives, and consolation  
Which the world cannot destroy!"

## DAILY BIBLE CALENDAR—DECEMBER.

1. Rom. 12: 10; II. Cor. 2: 15; Luke 6: 12; Acts 21: 20.
2. Rom. 13: 12; Isa. 25: 8; Psa. 118: 25; Psa. 119: 162.
3. Isa. 51: 4; Isa. 52: 10; Psa. 65: 5; Acts 13: 52.
4. Rom. 12: 21; II. Cor. 3: 5; Psa. 120: 2; Psa. 133: 1.
5. Mark 12: 30; I. John 4: 15; Acts 1: 29; Isa. 42: 10.
6. Prov. 3: 21; Prov. 3: 22; I. Chron. 29: 14; II. Chron. 20: 21.
7. II. Tim. 1: 14; Rom. 6: 5; John 17: 2; Psa. 118: 26.
8. Deut. 8: 5; Deut. 8: 3; Psa. 31: 14; Psa. 30: 2.
9. I. Cor. 3: 21; I. Cor. 3: 21, 23; Psa. 119: 33; Eccles. 7: 14.
10. Ephes. 5: 20; Ephes. 1: 12; I. Tim. 2: 8; Exod. 15: 18.
11. Job 5: 17; Psa. 94: 12; II. Chron. 20: 9; Psa. 16: 9.
12. Matt. 5: 16; Isa. 30: 21; Psa. 17: 13, 14; Psa. 99: 2.
13. Phil. 2: 2; Zech. 2: 5; Psa. 122: 6; I. Chron. 16: 31.
14. Matt. 6: 34; Matt. 6: 33; Phil. 4: 6; Psa. 75: 9.
15. James 1: 2; James 1: 12; Psa. 56: 9; Prov. 29: 6.
16. Matt. 5: 48; Prov. 11: 5; Ephes. 3: 19; Sol. Song 1: 4.
17. Isa. 40: 9; Zech. 3: 10; Psa. 44: 4; Isa. 24: 16.
18. John 1: 29; Psa. 72: 17; John 17: 5; I. Tim. 6: 15.
19. Matt. 5: 30; Matt. 5: 10; Psa. 69: 18; Deut. 26: 11.
20. Matt. 7: 12; I. Peter 3: 9; Psa. 69: 29; John 12: 13.
21. John 14: 11; John 14: 14; John 17: 20; Isa. 45: 24.
22. John 15: 4; Rom. 5: 10; Dan. 9: 18; Dan. 9: 9.
23. Matt. 10: 31; Matt. 10: 30; Psa. 119: 124; Prov. 13: 9.
24. I. Peter 1: 23; Isa. 55: 11; Psa. 119: 40; Gen. 14: 20.
25. Matt. 1: 23; Isa. 9: 6; Psa. 72: 15; Luke 2: 13.
26. Col. 2: 7; Isa. 9: 7; Ephes. 3: 17; Heb. 2: 7.
27. Titus 2: 7; Titus 2: 13; Acts 1: 14; Psa. 113: 3.
28. Matt. 7: 13; Prov. 19: 16; Psa. 88: 2; Neh. 8: 10.
29. Col. 3: 23; Isa. 55: 12; Psa. 116: 2; I. Thess. 5: 16.
30. Phil. 2: 4; Eccles. 11: 1; Luke 11: 1; Psa. 104: 34.
31. Phil. 3: 1; John 14: 27; Psa. 90: 12; I. Peter 5: 14.

## OUR PRAYER UNION.

The day to be observed for special prayer in the closet by the "Guide Prayer Union," this month, is

TUESDAY, DECEMBER, 7th,

and we hope it will be universally observed. It is the last month of the year, and the last special day to be set apart for holy exercises in this connection. Shall it be rendered memorable by remarkable divine visitations upon those who are in closet communion with Him? We trust it will. The Scripture for the day is the 116th Psalm; and the hymn to be read or sung, No. 740 in the Methodist Hymnal.

## SPECIAL REQUEST FOR PRAYER:

1. That revivals may prevail everywhere during the winter.

## REQUEST BY LETTER:

Ohio.—C.—For the conversion of a brother.

## TOPICS FOR CLOSET STUDY.

For the closing week of the year we invite the attention of our readers to the following topics:

FIRST WEEK.—*Evil Communications.*—Text, I. Cor. 15: 33.

SECOND WEEK.—*Risen with Christ.* Text, Col. 3: 1.

THIRD WEEK.—*No pleasing of God without faith.*—Heb. 2: 6.

FOURTH WEEK.—*What love is.*—II. John 1: 6.

Consult parallel passages with the aid of a Concordance and write in a blank book the result of the examinations.

LIFE SPIRITUAL.—"We have a very faint conception of the full import of the word *life*. If the glorious light of the sun is but a shadow of God's glory, the life of man is but a shadow of the life of God. The life of a plant gives but a faint perception of the life of an animal; and that of a brute but a faint conception of the life of a man; and the life of a man as faint a conception of the life of God, and that life of God is the promise. What is that life? We can only speak of it with stammering tongues. None of the similes applied to life *here* illustrate life *there*; not a bubble, but substantial reality; not a drop, but an ocean always full; not grass, but a tree growing in the midst of the Paradise of God; not a vapor, but a sun lighted up as the fountain of light. It is not mere existence, but existence full of blessedness; life without a pang; life full of enjoyment; an ocean of bliss, without a drop of bitterness; and forever it will be—'Life to come.'"—*Sel.*

LETTERS.—One great means of usefulness. Do Christians sufficiently think of it?

Rutherford's letters were written more than two centuries ago, yet the smell of the myrrh has not yet departed. Most eminently have they been blessed. They are not historical letters. They contain neither politics nor biography. They are not argumentative, like Pascal's, nor descriptive, like Walpole's. They are *pure devotion*—a Christian heart's *love letters*—the outflow of a sweet fountain that sent forth healing waters. Cecil used to call Rutherford "one of his classics." Baxter said "Hold off the Bible, and such a book the world never saw." One of his golden sentences gives us the secret of his unusual unction—"The cross gives much to say."

MERCY hath but its name from misery, and is no other thing than to lay another's misery to heart.—*Binning.*



## MONTHLY REVIEW.

## THE HOME FIELD.

Since our last, the occurrence of the annual election in the different States, and the excitement attendant thereupon, has dissipated the minds of the people, so that for a time there has been a pause in the religious world, so far as aggressive movements are concerned.

THE PHILADELPHIA United Methodist Meetings in the Armory, which continued thirty days, closing in the latter part of October, were highly successful. One night ten thousand of the followers of John Wesley, calling themselves "Methodists," to the number of ten thousand, were seen marching through the streets singing the songs of Zion. The throng was too great for "The Armory," spacious as it is, and the overflow filled the Arch Street and Thirteenth Street churches. The result was, as stated, about one hundred were converted that night. We were at the closing service, which was a very interesting occasion, and it was nearly eleven o'clock before the benediction could be pronounced. It was a very rainy night, but the gathering was large and a number professed conversion.

REVIVALS.—*Kansas*, Caldwell.—Rev. Anna and Lily Smith, evangelists, have been conducting revival meetings here—their report is, "Salvation at every service." *New York*—Bro. H. G. Scudday, evangelist, has been holding meetings in Brooklyn under the auspices of the W. C. T. U. and in St. Bartholomew's Mission, New York, Col. Hadley, Superintendent, and in both cases God was present in converting and sanctifying power. *Philadelphia*—In Front St. Church, Wilmer Coffman, pastor, revival work has been commenced with favorable tokens. Bro. H. B. Lewis, evangelist, of Baltimore, is aiding. *Texas*, Denton—Pastor R. L. Selle, 200 conversions. *Missouri*, Kirksville—Meetings held over two weeks, 30 conversions. *New Jersey*, Pemberton—J. L. Glascock, evangelist, had a great day there recently, about 20 converted. *Tennessee*, Vanlue, W. T. S. Cook, pastor—fifty or sixty reclamations, conversions, and sanctifications. *New Hampshire*, Derry—1st St. Luke's, J. T. Hooper, of Sanbornville, aiding the pastor—souls being converted. *Massachusetts*, Boston—1st Church, C. L. Goodell, pastor—15 received into the Church on a late Sabbath; East Boston, Meridian St. Bethel—L. W. Staples, pastor—almost nightly sinners inquiring their way to Jesus. *Maryland*, Mount Olive, Baltimore Circuit, T. E. Peters and L. Emory Bennett, pastors, a revival of unusual power, numerous conversions; Calvert Circuit, Philip Edwards in charge, 52 converted.

We have heard of other revival tokens in different directions, but it is to be hoped that the Churches throughout the country will set themselves to earnest work for the Lord. If such should be the case, before the writer closes, we shall hear of outpourings of the Spirit, and revivals of great power.

## THE FOREIGN FIELD.

We should think of our missionaries at the front as representing not only Christ, but ourselves, divinely appointed and commissioned to the same service. We should follow them so closely with loving sympathy, and sustain them so generously with our gifts, that they would seem never to lose the sound of our footsteps; and they would never have reason to lose faith in us who have sent them forth.—*L. F. Berry*.

CHINA.—Rev. Dr. W. A. P. Martin gives it as his opinion that the Christian converts in China number about sixty thousand, while the number of missionaries is not far from two thousand.

Rev. W. M. Upercraft, a Baptist missionary, writes from Chungking, China: "Taken as a whole, the Chenturiots are a heavy arraignment of official apathy and neglect. Woe to the new nationalism of China if it is to be guided by the palsied hands of her present authorities."

MEXICO.—Dr. S. W. Sieberts, writing of the remarkable change that has taken place in Mexico in the last twenty-five years, says: "Education is now appreciated, the people are becoming more liberal and approachable, a spirit of tolerance prevails, and on all sides are manifest traces of the silent but powerful influences exerted by the Gospel through missionary effort. It would be difficult to find a town in the republic of Mexico, however remote, that has not felt this influence."

TURKEY.—The mills of the gods grind slowly, but they grind to powder. Let the good work of disintegration and demolition go on in the Sultan's domain. It is pleasant to recall that during the century Turkey has lost a very large part of its territory. Greece, Cyprus, Servia, Roumania, Bulgaria, Montenegro, Batoum, and all North Africa, we may almost add Syria, are free from Turkish government. There remain only Albania and Roumelia in Europe, Asia Minor, Mesopotamia and Arabia; and Turkey's hold on these is very weak.

May the recent dreadful barbarities in Armenia prove as fruitful in good results. The Lebanon massacre in 1860 opened up the sympathies of Christians in England and elsewhere, and soon 30 schools had 3,000 children under instruction. The work of Mrs. Bowie Thompson and all associated with her has borne abundant fruit in Damascus, Beirut, and Tyre, and in no other country have the effects of the Church Missionary and Female Education societies been attended with more cheering results. Beirut has a large and important training school in which 70 boarders are educated as teachers, many of whom are greatly valued in their own and adjoining countries. Not long ago a young girl came to the boarding-school seeking instruction in lieu of a silver bracelet which she brought. This "maid" had counted the cost, was quite prepared to "forget her ornaments," if only parting with them would secure that knowledge for which she was prepared thus to deny herself.—*Service for the King*.

SOUTH SEA ISLANDS.—It is said that the Christian natives of the South Sea Islands prepare their Sunday food on Saturday. Not a fire is lighted, neither flesh nor food is cooked, not a tree is climbed, nor a canoe seen on the water, nor a journey by land undertaken on God's holy day. Then it might not be amiss to import some shiploads of them into Christendom to show the saints how to carry themselves on the Sabbath.

**SPECIAL NOTICE.**—We have a great desire that every subscriber to the **GUIDE**, who has not done so, shall procure a copy of our little book, "Four Pearls," before January 1st, for closet use, and in order to follow up the course of Bible study which will be given in the Magazine in the coming year.

## EDITORIAL BRIEFS.

**OUR CALCULATIONS.**—We are calculating that our friends will enable us to enlarge the magazine in January. But to do this we need a

### LARGE INCREASE OF SUBSCRIBERS.

Let there be earnest work everywhere. Send us long lists of subscribers, and report them as early as possible.

**CANVASS FOR THE NEW YEAR.**—We have in the October number, and now again in the present number, in the supplement pages, fully set forth our plans relating to the enlargement and improvement of the **GUIDE** in the year to come. Not distinctly several things:

1st.—All new subscribers now will date from January 1st, 1896, and the numbers for November and December of this year will be sent free.

2d.—A **BEAUTIFUL SOUVENIR** with twelve portraits of distinguished Gospel workers, twelve choice selections of music, and other pleasant features, neatly bound will be given to every old subscriber whose subscription is renewed before January 1st, and each new subscriber sent before that time. Now let there be *work*—earnest persistent—**WORK**—all along the line, **WORK**.

**MEMORIAL SERVICES.**—We have just received a note from Rev. G. F. Oliver, of Ohio, in which he says:

"I have just returned from the funeral of our dear Dr. Keen. He went into his chariot conscious and confident. He does not seem so very dead, nor very far gone from us. He finished his work in fine shape, and leaves his fourth book for publication. He has left the Churches in tears. He was honored highly in death and burial at Delaware, Ohio, where learning and love put a premium on Holiness, by their spontaneous tribute to this Samuel of Pentecostal purity and power."

"Rooted and built up in Him (Christ) and established in the faith."

*This stabilizing grace should be possessed by every Christian.*

**LATE!** The last two numbers, October and November, have been mailed too late. We could not do better. Our change in Philadelphia and the new arrangements which we are making here for next year, have made this delay. Our friends will receive this number earlier, we shall start out in January under better auspices, and subscribers will receive each number on time. Bear with us to the end of the year, and you will not have cause for complaint in 1896.

**MRS. BELLA COOKE.** We visited this beloved sister recently, and found her reclining upon her

couch as when we last called, after a forced absence of long continuance. She has the same bright countenance and cheerful spirit and resolves, as ever, full confidence in her Divine Redeemer. Our readers will, if the Lord holds her here, have welcome communications from her in the January issue, and subsequent numbers of the magazine.

"The joy of the Lord is your strength."—Neh. 8:10.

*Then do not say, "I do not care for joy." It is your strength.*

**STILL REJOICING.** Sister "Lydia Smith," a frequent correspondent writes:

O, the precious **GUIDE**, it is a treasure to me! How I love its pages! I read it with my Bible and "*Helps for Everyday Holiness*." The uppermost thought in my heart is to thank God for calling me to seek and serve Him when I was fifteen years old, and to the present time my mind is set on my Redeemer above everything else. Jesus is precious to me. Praise His holy name.

**THE TUESDAY MEETING** still continues to be full of interest from week to week. Our dear Sister Palmer is holden in life, and in a remarkable degree of bodily comfort, so that she is able to lead the meeting, usually. For this, many hearts praise the Lord, and if their prayers, which are constantly rising to the heavenly throne, will do it, she will be with us sometime yet. The will of the Lord be done.

"I will praise thee with my whole heart."—Psa. 138:1.

*This year's mercies call for such expressions of praise in every case.*

**REV. A. C. MOREHOUSE**, of this city, has published his autobiography. It is an interesting volume, full of startling and encouraging facts. We have been reading it, on the cars, as we have journeyed home after our day's work. We commend it to our readers. Get a copy soon, and you will be profited in reading it. We have it on sale. Price, \$1.00.

### BOOK NOTICES.

From **THOMAS WHITTAKER**, Publisher, 2 and 3 Bible House, New York:

**THE GREAT CHARTER OF CHRIST.** Being studies in the Sermon on the Mount. By Right Rev. W. Boyd Carpenter, Lord Bishop of Ripon.

Everything tending to bring out the beauties of the Sermon on the Mount is to be welcomed. This new work we doubt not will edify many readers. We have it on sale. Price, \$1.50.

**THE CHURCH IN THY HOUSE.**—Daily Family Prayers for Morning and Evening. By Rev. Rufus W. Clark.

This is a help to those who are timid and find it difficult to offer extempore prayer at the domestic altar. Price, 60 cents.

**THE HOLLY AND THE ROSE.**—A story for children. By Annie Key Barton.

A pleasant story to interest the little folks. Good for a Christmas present. Price, 50 cents. We can fill orders for any of the above works.



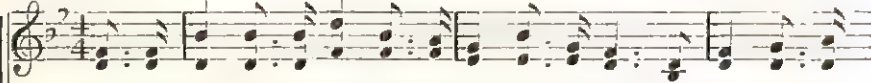
## Our Choral Service.

"I will bless the Lord at all times: His praise shall continually be in my mouth."  
Psa. 34: 1.


### No. 56. SAVED IN THE BLOOD.

EMMA PITT.

CHAS. H. GABRIEL.



1. I am saved in the blood of the dear Lamb of God, Who suf-fered my  
2. I am free from my sin by the cru - ci - fied One, He paid all my  
3. O the bless-ing that flows from His par-don di-vine, What peace and re-





soul to re-deem. Now sweet-ly I'm rest-ing at peace in His love,  
ran-some for me, And at His right hand I shall praise Him on high,  
joic-ing un-fold; I'll cast all my needs at His dear bless-ed feet,



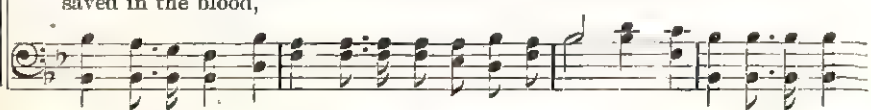

#### CHORUS.




And find my sweet com-fort in Him. Saved in the  
His face in His glo - ry I'll see.  
In glo - ry His face I'll be-hold. Saved in the blood, I'm

blood, I'm saved in the blood of my Redeemer, All glo-ry to Je-  
saved in the blood,

sus, my par-don is sure, For I'm saved in the blood of my Re-deem-er.



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